

A N
EXPOSITION

OF 4. 28. 43

Ecclesiastes,

~~B. 10. 54.~~
O R,

The Preacher.

The Inspiration of the Almighty giveth Understanding ; Job 32. 8.

*The things of God knoweth no Man, but the Spirit of God, by which he
reveals them ; 1 Cor. 2. 10, 11.*

The Spiritual Man discern's all things ; V. 15.

If I pleas'd Men, I should not be the Servant of Christ ; Gal. 1. 10.



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CHAP. I. Verſ. I.

The words of the Preacher, the Son of David, King of Jeruſalem.

THIS Book (written by King Solomon, about the fourth year of his Reign, and laſt of his Life, *Anno Mundi*, 3030) is called, in Greek, *Eccleſiaſtes*; in Hebrew, *Chobeleſh*; both ſignifying, a caller unto (or a gatherer together of) Men, to declare to them the words of God's Wiſdom, relating to their everlaſting bleſſedneſs. This is the proper work of the inſallible Spirit of Chriſt, in himſelf and Saints, *Pro. 1. 20-23. and 8. 1, -9.* This living Creature-Word and Wiſdom of God, is called the *Beginning*, in and by which, God created the Heaven and the earth, *Gen. 1. 1.* The purely divine *Form of God*, did (by way of emanation or generation, not properly creation) produce that Supream Creature-form of him, in perſonal Union with it ſelf, *from everlaſting*, as it ſelf tells us, *Prov. 8. 22; 23.* This became his fitted Hand, by which, to Create the World, as alſo to mediate between meer creaturality in Angels and Men, when made, and the ſingle infinite Divinity. *This fountain Creature-Spirit*, is, by Divine Authority, called *God*, and aſſerted to be the immediate Creator of all things, *John 1. 1, -3. Col. 1. 15, 16.* Yea, the Man Chriſt; as the poliſhed Shaft in this hand of God (ready to be ſent forth in due time) is ſaid to be him by whom God made the Worlds (*Heb. 1-3.*) Natural and Spiritual, by a firſt and ſecond Creation. He gave an Immortality of Being, not of Life, to Angels and Men, by the Firſt: but true *Life and Immortality are brought to light*, and ſet up in them, only, in and by the Second. The Firſt was a mortal Law-life; the Second is an everlaſting Goſpel-Life, *2-Tim. 1. 10.* Whoever fall ſhort of Chriſt's Goſpel-life (as all do, that finally reſuſe to part with their fading Law-life, by a holy obedient death of their own Spirit and Nature) fall ſhort alſo of the glory of God, never come to ſee and enjoy the divine glory, as Co-heirs, with Chriſt, of God. This living, creating, preaching Word and Creature-Wiſdom of God, is the ſupream receiver, and inſallible declarer of the whole counſel of the

divine Mind, relating to Angels and Men. The words of *this living Word, will prosper in the thing, whereto sent*, the *Eternal Life or Death* of the obedient receivers, or willful rejecters thereof, *Isa. 55. 11. 2 Cor. 2. 15, 16.* God effectually makes obedient submitters to, and receivers of it. Wicked Men and Angels make themselves willful haters, final refusers, and incorrigible enemies thereof, *Hos. 13. 9.* In this supream Creature-being, *the original Creature-Book and living Word of God, did all things consist*, or stand up together, in a Radical existence, before brought forth in their actual subsistencies, by Creation. *In this Book were all our Members written, when, as yet, there was none of them. Our substance was not hid from God, but seen by him,* together with all we shall ever come to be, or do; and all, he will do with us, to all eternity, *Psal. 139. 15, 16. Seen and known to him were all the works of his hands*, and all the works of those works, Men and Angels, towards him, before their actual Production or person-all Individuation: Yea, before their said radical Existence. There are no Futurities to *His infinite Understanding.* All things, past, present, and to come, were ever present to him. The Supream Creature-Spirit, *Word, and Wisdom of God*, is called *Man*, as also are Angels, both good and bad. *The man Gabriel, that appeared to Daniel, Zachary and Mary, (Dan. 9. 21. Luk. 1. 19. & vers. 26, 27.)* was this Creature-Spirit in the Mediator. Good Angels, also, have been frequently represented as, and called *Men*, *Gen. 18. 2.* and other Scriptures. *Evil Angels* also, are called *Men of sin, Sons of Perdition*, in and with their *Luciferian Head*, *2 Thes. 2. 3.* By the communicated Spiritual Light of the Man Christ, to Angels and Men, can either of them, under and with him, become true *seers of God*, in his divine and creature-glories, so as to be true *Preachers*, and rightly qualified Declarers of *his* divine and spiritual *Things* or Truths. Such a *Seer of God* was *Solomon the Preacher* and Writer of this Book. And in the same Light, in which a *Seer of the things of God*, was he enabled, infallibly to see and declare *the Vanity* of all first-creation Life and Goodness, and the never-fading Glories and excellencies of the Second. In the all-penetrating Spirit of true Prophecy, did he see *the deep things of Gods divinity*, and the natural and spiritual things of the first and second Creation, what each amounted to. So could he, with other awakened spiritual Saints, infallibly prophecy or fore-tell

tell, what will become of any Men or Angels to Eternity (as found rebelliously fixing in their first-creation Life and State of Vanity, or obediently surrendring it for the second) in Eternal Life or Death. In this true spirit of Prophecy, did *Solomon* (with his Father *David*, and other Saints) find out and set in order many right words, words of Truth, given from one Shepherd, Eccl. 12. 10, 11. The spirit of the Lord, the rock of Israel, spake to and by David. His Word, saies he, was in my tongue, 2 Sam. 23. 2, 3. Such words only as the Holy Ghost teacheth, words of Gods wisdom, shew the way of salvation, and of escaping damnation. Such words only shew those glorious things, God hath, in everlasting love, provided for Saints; and the dreadful amazing things, he hath, in everlasting wrath, prepared for incorrigible sinners; neither of which, can the Eye, Ear, Heart, or Understanding of natural Man or Angel, take any right measure or notice of. Man and Angel, in the utmost wisdom of their own nature, are bounded with first-creation vanities, for Object; of which number, its very self is; and they, therein. When view'd in the infallible Light, and weighed in the just Ballance of Gods new-creation Sanctuary Spirit, they'l all be found lighter than vanity. 1. The Son of David, King of Jerusalem. So, a Type of the Man Christ (as Son of the great and originally unchangable Creature-spirit of the Mediator) the true King of his New-Jerusalem Saints; set up, by God, on his holy Hill of Zion, Psal. 2. 6. John 5. 22. Act. 17. 31, &c.

Verf. II. *Vanity of vanities, saith the Preacher; Vanity of vanities; all is vanity.*

The doubling of the words, *Vanity of vanities*, is emphatical, more strongly asserting this irrefragable Truth, That vain are all things in the first-creation world, or natural state of Men and Angels. This say's the Preacher, *Solomon*, as turning from his own Wisdom or Understanding, and owning the Holy Ghost (or New-creature, Gospel-spirit of Christ) in him, the sole dictating Author of this Book. *Vanity of Vanities*, in the Hebrew manner of expressing, signifies most vain, in the superlative degree. Man, at his best estate, (and so, Angel, at his best, before the Fall of either) were altogether Vanity, (Psal. 39: 5.) and since the Fall, are they worse, lighter then Vanity it self, less then nothing, Psal. 62. 9. Isa. 40. 17.

Neither of them had, at first, any *durable* Life, Wisdom, *Riches*, *Glory*, nothing but what was mortal, perishable, and vanishing. All was but a *fading Flower of the first-creation Field*, or *World*. The utmost growth, beauty, flourish and fruitfulness of the corruptible seed of God's left-hand planting in them by a first-creation, is no more or better. And all their best desires, births, fruits, thoughts or actions therein, are *vanity*; can never exceed the fading nature and title of the root, whence they spring; the *fleshy Tree of good and evil*, on which they grow. All visible things, *Glory*, *Riches*, *Power*, (together with the *litteral Sun*, that produces and renders the rest, visible) are but *Vanity of vanities*, shadows of shadows, to wit, of the intellectual first-creation *Sun*, the first-covenant *Spirit*, with all the inward mystical riches, life, wisdom, righteousness, glories and excellencies produced thereby, in the natural first-creation state of *Man* or *Angel*, at best. The most excellent births, fruits, performances, or works of Righteousness, brought forth and done, but under the impregnating and fructifying influence of the first-covenant *Spirit*, and so, of *Christ* therein, as a *fleshy Bridegroom* to them; all these still, are but *Vanity*, or vanishing shadows of spiritual, heavenly, eternal, substantial things or truths, *durable riches*, *everlasting life*, *food and clothing*; *the glory that excels and remains for ever*, in the New-creation state of *Man* or *Angel*. All's but *the Life and Image of the earthly*, in the *Spirit of Nature*; not of *the heavenly*, in the new-creature *Spirit of Grace*. The life, wisdom, *form of godliness*, *righteousness of Man* or *Angel*, in their own nature, as at first created, were real, but not true, in a Scripture-sense. All are but shadows of *the everlasting Life*, *power of Godliness*, *wisdom and righteousness of God*, in the New-creation, or Second Covenant. *Holy flesh*; cleansed, righteous nature (and so, the *common* or general *Salvation* all men are capable, since the Fall, of being restored into, by the Redeemer) is but a shadow of *true holiness*, *special*, *everlasting salvation*, in *God's holy New-creature spirit of Grace and Truth*. *True godliness*; *the mystery*, *the power of godliness*; *true or everlasting Life*, *Salvation*, and *blestness*; *the Life, Wisdom, and Righteousness of God*, in *his New-covenant spirit of Grace*, none of these true things were possessed by any *Angel* or *Man*, in the *Primitive unstained purity* of their naturals, by the first-creation. All these true things of God were re-

presented

presented to them all, in *the Tree of true Life*, by way of Object, as what God had in reserve, to bestow upon them, by a new-creation; on their obedient surrender and parting with that mortal Life and State, they received by the first. God calls what he gave them, by the first-creation, *their own*; *their life, wisdom, righteousness, &c.* What he offers them by a new-creation, he calls *his own*; *his life, wisdom, righteousness, &c.* All men, that Satan can bring to *savour only the natural things of Man* or Angel, and never at all, *the spiritual, new-creature things of Christ and God* (*Mat. 16. 23.*) are fixed with him in unchangable enmity to God. The New-creature Life and things, God calls *his own*, are transcendently superiour to *Man's own*, as *the Litteral Heavens are above the Earth*. The duplication of this Hebrew superlative, the double Out-cry or Proclamation, here, implies the absolute certainty and great importance of the assertion, as also that *Solomon* would have the thing here proclaim'd, understood as the sum or compend of this whole Book, which he explains by degrees, in the various parts thereof. What he, indistinctly, and as in a transport, cries out of as *Vanity of vanities*, he begins to lodg and fix his meaning in, saying, *All is vanity*. And this (*All*) yet, as somewhat indistinct, is (*after*) limited within its due bounds, yet allowed its full extent and circumference, over and over, in this first Chapter. *All things under heaven, under the sun*, all earthly, mortal life and goodness, received by Man or Angel, in their first-creation; *all* below what is heavenly, spiritual, and everlasting, in and by the second, *are vanity*, or vanishing, perishing things, however good in their kind; and useful in their place. This fixes and compleats this leading Proposition and Foundation of the ensuing Discourse. *All visible things under the litteral Sun* (depending on its influence, as a concurring second Cause of their Production and Preservation, and rendred visible by its light) and then, all the *invisible things of Man and Angel*, all the Life, Wisdom, Righteousness, Excellencies, Glories, and all the Desires, Thoughts and Operations of their invisible, immortal spirits, *under the mystical first-creation Sun*, or first-covenant spirit of nature in the Mediator, *all these things are comprehended under the title, Vanity*. All their counsels, studies, purposes and contrivances for true happiness, within the compass, and in the single activity of that natural state, or life, life and all, *all is Van-*

27. *Vanity* is written out upon Tree and Fruit, Root and Branch, Principle and Operations, throughout, in that state of both. The infallible new-creature *spirit of true Prophecy*, declares this, concerning all the goodness, life or excellencies, found in the old, natural, first-creation state of Angel and Man. This Spirit, in Christ and awakened spiritual Saints, can prophesy or certainly fore-tell, what will become of any man (as finally rejecting or complying with its *reproofs* of Death on his own spirit of Nature, and *instructions of Life*, in God's Spirit of Grace) in Eternal Life or Death. This New-creature *spirit of Life* and true *Prophecy*, is below the infinite Divinity, but transcendently above all natural, first-creation Life and Things, in Man or Angel. Paul, in all the Light, Wisdom, and Righteousness of his restor'd naturalls (*Phil. 3. 4, 6.*) *Was exceedingly mad against* Christ's Gospel Truths and Saints, *Acts 26. 11.* What work then is Man (though *wise, strong, and honourable in Christ*, (*1 Cor. 4. 10.*) as to first-covenant attainments) like to make of it at Gospel, or *shewing the true way of Salvation*? God knows all the *Thoughts of man*, in his highest wisdom, *to be vain*, *1 Cor. 3. 20.* All purely divine things, *the deep things of God*; and all *spiritual*, heavenly, new-creation things, lye clear out of the reach of all single natural understanding of man or angel, *1 Cor. 2. 9-14.* Their vain wisdom has nothing but Vanity, for its immediately discernable Object. If we extend this, *all is Vanity*, beyond the sphere of natural, to divine or spiritual creature-things, we blaspheme. If we narrow or confine its significancy to meer visible outward naturalls, and call the upper sort of Vanities (the invisible excellencies of natural Man or Angel) Spiritual, we blaspheme also, by thrusting them into the room, and giving them the Title of the New-creation things of God. *Flesh and Spirit, natural and Spiritual*, in Scripture, are the distinguishing characters of all natural first-creation life and things thereof, in Angel or Man; and of *the things of God*, in the second. To reckon, with the *young man, the Corinthians, and Laodiceans*, that when *full; rich, wise, strong, and honourable*, in the restored first-covenant Law-life of our own nature, *we need nothing* (*Rev. 3. 17.*) as to *Eternal Life*, we shall find our selves so far mistaken, that indeed we want every thing, and must part with all we have, for that every thing. *Neither Uncircumcision*, nor *Circumcision*, corrupt nor righteous Nature, holy

or

or unholy flesh and blood, signifies *any thing*, as to *eternal Life*, or our *entering the Kingdom of God*, but that we be *New creatures*; have spiritual, new-creation Life, about us. If true *Righteousness* and *Salvation were to be found* or had in the *Law-Life*, or first-covenant, first-creation state, *no need of Gospel*, or a new-covenant Life by the *Second*, Heb. 8. 7.

If the natural life of Angel and Man, set up in both, by the first-creation, had bin immortal, unchangable, eternal, every one of them had infallibly bin saved. And, if but mortal, and no more excellent life and things had bin prepared by God, to bestow upon them, by a new and second-creation of them, not one of them could ever have bin saved. All had infallibly perished, for ever. None will now so perish, but such as finally refuse to part with and lose their fading life and things, in the first creation, for Gods everlasting creature-life, wisdom, righteousness, and glory, in the second. Misse but the true extent and bounds of the word all, in this saying, *all is vanity*, and we misse all, as to the main scope and design of this Book. That all visible, outward things are vanishing shadows, the common light of reason, in heathens, can declare. But, the reputed orthodox *wisdom of man*, in the glory of a restored first-covenant righteous life, is the Arch-heretick in the main point, when peremptorily asserting the invisible natural excellencies he is possessed of, to be spiritual. For so, he perfectly excludes the true spiritual *things of Christ and God*, and *shuts up the kingdom of Heaven* (Mat. 23. 13.) excludes all the truths or things thereof, out of his doctrine. Then, *the whole counsel of God*, about the salvation of man is counted foolishness and madness, by him. Where will man be, when God is Judge himself? *The Heavens will declare his Righteousness* (Psal. 50. 6.) not Man's, to be that which qualifies any for entrance into his Kingdom. A most dismal conclusion, will the self-confident *Disputers of this World*, against God, and all his things, in the next, come to. When their *Consciences are opened*, all *their mouths will be stopped*. They'l have nothing to say. All *Words of Man's wisdom* about *the things of God*, are most false and Heretical. They assert those to be *the things of God*, which are not; and utterly deny those that are. All Man's Doctrines, Reasons or Arguments, Uses, Motives, &c. amount to but *the persuasive words of his foolish wisdom*, to establish his hearers in a direct

direct contrariety to God's. All's but the gingling confused noise of *tinckling Cymbals, giving no certain sound*, as to what is pleasing to God, or wherein to *resist the Devil*. They labour to keep off any the least word of a true tendency this way. This work are multitudes of *blind leaders and their followers* at, *sporting themselves in their own deceivings*, as to the grand concern of both. Any word, towards the *opening the Kingdom of Heaven*, they reckon the arrantest Herefy in the World. All this, from want of a right owning the distinction of first-creation vanities and shadows (in the full extent and comprehensiveness of this, *All is vanity*) from spiritual, new-creation Substances and Truths. All that is natural is Vanity, and so, the subject on which *the Cross*, or spiritual Sword of Christ, falls; it must dye, in every Angel and Man, as brought upon them in love or wrath, whether on obedient Saints, or incorrigible sinners. *Job* was amaz'd to see his restor'd humane Excellencies, smitten by the Cross. And *his three* mistaking *Friends* were amaz'd to find his Spirit, as to all the natural wisdom, restored life and excellencies thereof, lye a bleeding under the friendly death-wounds of Christ's spiritual Sword. To reckon *Jobs* Body, Children, and outward concerns only, all that was struck at, by the Cross, is to miss the principal scope and intent of that Book. So, to miss the full extent of the *All that is vanity*, here, is to miss the main design of this. All that so state *Job's* Case, miss the main design of God's Love, which was thereby accomplished upon him, for his Salvation; and the main design of the Devils wrath, for his final destruction, which was not accomplished, nor could be. A parallel mistake of this leading word, here, *All is Vanity*, will gravel the utmost wisdom of the most soaring, Seraphick undertaker, in the wisdom of man, to interpret this Book. He will never border upon, or come near the design of it, which is, to undeceive men in their pursuit after true happiness, which all implicitly desire, but millions unalterably hate that Life, wherein it does consist. *Man gad's abroad, to change his way*, in a vast heap of perishing vanities, first-creation desireables, *delights of the sons of men*; and wholly misses all those substantial new-creation things or truths which are *the delights of the Sons of God*. Thus does Man labour for, and seek after true happiness, under a perfect and absolute impossibility, of ever finding it. Man, in all possible variety
of

of condition, within the compals of his first-creation make an
 never gets out of, or surmounts the sphere of Vanity. Vanity
 writ upon all he is, hath, can think, speak, or do, therein. Root and
 Branch, Tree and Fruit, Principles and Performances; all is Vanity.
 Why, then

Verf. III. *What profit hath a man of all his labour which he taketh un-
 der the Sun?*

What remains to a man, after dead, of all his labour in this world?
 read's the *Chaldee*. Nothing. *How dies the Wise man? As the fool:
 the righteous? as the wicked;* both perish, for ever. The highest right-
 eousness of man gives him no Title to the Kingdom of God. And
 where then must he be? Nothing of his fading, mystical, inward
 Riches or *Glory*, as well as outward, *shall descend after him*, or remain
 with him; *Psal. 49. 17. Praised he was of men* (verf. 18.) and liked
 himself passing well, as truly blessed, but will find he never had
 the praise and approbation-Seal of God (as truly good in his sight) or a-
 ny thing conducive to true blessedness. *Man blesses the covetous heap-
 ers up of inward or outward perishing Riches, whom the Lord at-
 horreth* (*Psal. 10. 3.*) as they, him, and his true. *What profit then
 can man expect of all his labour under the Sun*, in but a first-covenant
 Life and Righteousness? Nothing below the Holy Ghost, or new-
 creature constant, right, steddy Spirit (*Psal. 51. 10.*) and principle
 of everlasting righteousness, signifies any thing, as to his true sal-
 vation. When he reckons he has all, he has nothing of durable life,
 riches, food, or clothing, but *is wretched, miserable, poor, blind and na-
 ked*. The wisdom of self-confident man, misses the design and prin-
 cipal intendment of God, in the whole Scripture. To preach up the
 righteousness of man, in the first-covenant-law, is good, in its
 kind. But, to assert this, to be an everlasting Gospel-life, or state of
 true salvation, is the highest evil; the very doctrine, Satan preach'd
 to Eve. *Ye shall not dye at all*; the Life ye have in the first-creation
 (that's but natural) is eternal. This is *Man's and Satan's accursed other
 Gospel*, handed to men, with great confidence, *in the words of their
 twisted humane and Serpentine wisdom's*. To establish and warrant
 men in their own righteousness, holy flesh, for salvation, is the very
 doctrine of devils. 'Tis a setting up of Man and Angel, in their Spirit

of Nature, against God's *Spirit of Grace* and Truth. All, that finally persist in this Doctrine and way, in stead of the *Saints everlasting rest*, will find the *Lake of fire and brimstone*, prepared for the *Devil and his Angels*. Enmity to God and his Gospel-Spirit, is inseperable from the restored first-covenant life of the Law, in man; yea, gets strength, courage, credit, and great authority, by the *comming of the command*, or fresh setting up that lost life, in him, by the Redeemer; as *Paul* found; *Rom. 7*. While then men are *heaping up riches*, and reckon they are *doing well to themselves*, there, so as to *despise the riches of God's goodness*, they are *treasuring up to themselves wrath against the day of wrath*. Their, moth-eaten, cankered, rusty, corruptible *Riches*, mystical as well as litteral, will testify against them, in God's day, for trusting in them in their day, on earth, against all his faithful warnings, to the contrary, *Jam. 5. 1-3*.

Verf. IV. *One generation passeth away, and another generation cometh: but the earth abideth for ever.*

Eternity and Immutability are the requisite Adjuncts of that, wherein man's true felicity consists. He must look for it in *things Eternal*, or never find it. And *these are not seen* by natural understanding, *2 Cor. 4. 18*. The litteral sense of these words, is evident to the common understanding, and universal experience of mankind. The spiritual, is a mystery to the highest wisdom of the most enlightned, righteous party of men, in but their own single spirit of nature, short of spiritual light. Man, therein, esteems and values only the cleans'd adorn'd, rich and fruitful mystical *House or Land* of his own Nature, as that which will continue for ever: So, desires it may be called by his own Name. This is the inward thought of the wise, rich, and full first-covenant Saint, in his holy flesh, the sandy-foundation'd building, though he see such holy, wise men perish, as well as brutish fools, in the corrupt life of nature, *Psal. 49. 10. 11*. Man's calling his *Lands*, or outward possessions, by his own Name, is the litteral shadow of this mystical folly. Yet, their posterity approve their sayings (verf. 13.) steer the same course, do the same things, and so, generation after generation, go to the same state of darkness and death, where they never see Light, verf. 19. Through the unsuspected wiles of the old Serpent, are new raw flagers catch'd, one after another, in the same snares. They reject

ject the voice and instructions of true Wisdom, as the greatest folly. They say to true Seers, see not, prophesy not unto us right things. They hate the Lord's Prophets, as Ahab, Micajah; embrace Satan's, with their smooth words of deceit, Isa. 30. 9, 10. Thus one generation of visible Saints, in holy flesh, after another, passes away into the same dismal end, eternal death, as found, from first to last, a serpentine generation of vipers, fixed in enmity to Gods holy spirit. They say they are true spiritual Jews; but Christ says, they are of the synagogue of satan. Rev. 3. 9. This generation passes away, and, yet passes not away (Mat. 24. 3, 4.) though alwayes passing. How So? Why, new commers into this world, still keep up the old Trade, the same spirit, Principles and Perswasions, all along Satan's reign, from the beginning to the ending thereof. A fresh supply of new Teachers and Hearers, carry on Satan's work, to their own eternal ruine. t. *But the Earth abideth for ever*; That is, Man's and Angels immortal Spirits, in the earthy, leaky, first-creation make thereof. All of them, that refuse to have that first-creation building taken down (in order to become *new Bottles or Vessels*, by Christ's new-creation workmanship, fitted to hold the new-wine, or Spirit of his Kingdom) do, through the immortality of their beings, become the subjects of God's unchangable wrath, for their unchangable enmity to him, by which they have made themselves *Vessels of dishonour and everlasting contempt*. This is such recompence of their error, as is meet, even the vengeance of Eternal Fire, (Rom. 1. 27. Jude 7.) on mystical, more than litteral Sodom, Mat. 11. 24. All that yield up all, received in the first-creation, to be filled and clothed with the everlasting life and righteousness of the second, become *Vessels of honour, glory, immortality, and eternal Life*.

Verf. V. *The Sun also ariseth, and the Sun goeth down, and hasteth to (or panteth after) his place, where he arose.*

The litteral Sun, that has a causal influence on all the visible parts of this World, is vanity. 'Tis restless in its motion and revolution, direct and periodical. And this, yet, is but a shadow of the invisible first-creation Sun, the *first-covenant-spirit of the Law*, under which Men and Angels were created, and Christ himself, in our flesh, was made, Gal. 4. 4. Under and by the causal influence of this, in Christ's Person, as a *fleshly-bridegroom*, to first-covenant Saints, in holy flesh, are all such righteous fruits and works brought forth and

done, as have bin found in a restored enlightned sort of Professors and People, since the fall; or, in Man and Angels, before the Fall. This mystical first-creation Sun, is yet but a shadow, or figure of the seven-fold (and seventy times seven-fold) brighter spiritual, intellectual, new-creation *Sun of everlasting righteousness, the Holy Ghost* or new-covenant, new-creature spirit, in Christ's person, of which all new-creatures are born, and under the cherishing influence thereof, enabled to *bring forth fruits unto God, in a newness of Life*. All, thus brought under *this Law of the spirit of Life*, are made *new Bottles, Vessels of honour, and eternal Life*; and no other. This is *the Sun, Mal. 4. 2.* Through this most glorious creature-Sun, in the Mediator, as the fitted *Chrystaline Medium*, or transparent *Sea of Glasse* (*Rev. 4. 6.*) does the infinite glory of the divine Sun shine forth for ever, with safety (in a modifying mixture and allay) on blessed Saints and Angels, which, in its single infinite brightness, would overfet and consume them, *Heb. 12. 29.* Only the original creature-sun or spirit that's in personal union with the infinite divinity, can behold and enjoy the divine Sun or Spirit, in its immediate brightness. This supream creature-vail on it, is the absolutely necessary means of unvailing it, or letting it down, with safety, to all meer-created beings, Angels or Men, in their highest spiritual capacities and understandings. On this account, and in this sense, *will Christ be a Mediator between God and them*, to all Eternity. The litteral and mystical Sun of the first-creation, will set, and come to a final period. Then will all *the flowers of that field*, litteral or mystical, *wither, fade away*, and come to nothing, as to all the perishing beauty and *goodliness thereof*. But, *the Word of God* (the new-creation Gospel-*Sun of righteousness*) *will abide for ever, upon all the blessed Inhabitants of the true Mount Sion, Isa. 40. 6-8. 1 Pet. 1. 23-25.* On the first sin of Man, against God, and his Creature-*Sun of everlasting Righteousness*, did Christ with-draw the mysticall first-creation Sun; causing it to go down, set or disappear to all mankind; *taking from them what they had*, and so leaving them in darkness and death, *dead in trespasses and sins*. Then, as Redeemer, does Christ cause this Sun to rise upon them again, for the fresh *enlightning of every man that comes into the world*, more or less (*Joh. 1. 9.*) with rational, first-covenant light, against which if they sin, it accuses; if they obey

obey it, it excuses them, *Rom. 2. 15.* *This is the Light, or Law of rational nature*, in all men. By this Light, are men shewed the way for a returning towards the righteous life, they were, at first, created in; which is called, *a making straight (in the desert of their barren, fallen state) a high way for their God (Isa. 40. 3.)* a setting their first-creation House or State, in order, again. But, this done, and Man growing up into a fruitful, flourishing posture herein (the ruling intellectual powers, and ruled sensual, each performing their duty, in rightly commanding and obeying) still, still, this very mystical Sun, or first-covenant-spirit (under the quickning, enlivening and fructifying influence whereof, all this is done) will, according to its orderly appointed motions and revolutions, with the literal Sun, be withdrawn again, go down, set, and disappear from them. Christ, as a *fleshy-Bridegroom* or Husband to them, will depart and leave them, so as never to shine upon them, more, there. All then, that do not timely, and obediently surrender and part with all the life, fruitfulness, and comforts, they have found under his influence, as the first-covenant Sun of Righteousness (in order to receive from him that *newness of life, in which to be married to him as risen from the dead, and bring forth fruits unto God Rom. 7. 1-4.* under the influence of his new-covenant-spirit) will be found (on the setting of the former mystical Sun) in a total darkness and death; a *Night-state, in which no man can work righteousness, more, for ever.*

Verf. VI. *The Wind goeth towards the South, and turneth about unto the North; it whirleth about continually; and the wind returneth again, according to his circuits.*

Here's another teaching, instructing similitude, fetched from the literal wind. Christ, in his first and second covenant spirits (not unfitly represented by *the North and South-wind*) does powerfully breath and blow upon the spirits of men, in the actual distributions of the one, and convincing discoveries of the other. This mystical wind of Christs twofold creature-spirit, is, in the workings and motions thereof on men, compared to (and fitly figured out by) literal winds, which manifest themselves in their powerfull effects, however unseen in their true cause and nature. Christ himself uses this similitude *Joh. 3. 8.*

Verf.

Verf. VII. *All the rivers run into the Sea; yet the Sea is not full: unto the place from whence the rivers come, thither they return again.*

The littoral Sea is a figure of mans immortal spirit, the fathomless depths of which, are such, that it is impossible it should ever be filled, with all the streames of comfort that can flow into it, from all variety of visible or invisible things and excellencies, in the whole first-creation World, Satan's permitted dominion, the sphere and bound of his activity and walk. All these things, highest, lowest, and intermediate, from the tallest Cedar to the meanest Shrub in the whole lump of this worlds perishing, transient vanities, are resembled, here, by gliding rivers. Satan has the most glittering excellencies, of the first-creation sort (in his angelical nature, superiour to man's) to offer, communicate, and lay before him, to feed upon and delight in. He is permitted, by God, to retain all these, in unchangable enmity to him, and all his divine, Spiritual and Heavenly things, in the second. Yea, also, by his sinful transforming skill and power, can he gild them over with the neereft resemblance and beautiful appearance of the second, so as to *deceive, if possible, the very Elect*, with his baits, and catch them in his snares. But, the far greater part of mankind feed on husks, as his Swine; on *the lowest part of the dust of this mortal world*, the gratifying satisfactions of the most brutish lusts of the lowest sort of life, in their confounded, fallen nature. All *these things of Man or Angel*, within the compasse of their first-creation state (*in distinction from the things of God, Delights of the Sons of God*, in the second) are *the delights of the Sons of Men*. Satan has a vast Herd of Swine, amongst men. And, as for those that are not only enlightned but enlivened; *quick'ned out of their death in sin*, into the righteous life of their own nature again, he is ready with all sorts of diet, suited to the palate of that state. And, if the single excellencies and dainties, suited to their palate in that state, will not serve their turn, he is ready with his superiour angelical first-creation vanities, for them to feed on. If these yet will not hold, and satisfy them (when by Christs spiritual enlightnings, convincingly shewed and offered his more excellent new-creation life and things) then will he gild over all humane and angelical excellencies and meats, with the exactest counterfeit resemblance of *the things of God, the never perishing meats*, in the second. If this, yet,
will

will not do ; he is gone ; and the true Saint delivered from all his snares. All the things of Man or Angel, under all Satan's false glosses, and glistering appearances of the things of God, can never answer or satisfy the vast, deep, botomless desires of mans immortal spirit. The most swelling rivers and full streams of all worldly vanities, flowing into it, can never fill it. Nothing below the Ocean-fulnes of infinite divinity, and the rivers of spiritual life (flowing there-from, and returning thereunto, as in unchangable union therewith) can truly satisfy it.

Verf. VIII. *All things are full of labour, man cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing.*

Man, in his natural, first-creation state, at best , in all possible attainments and contentments thereof, is but *labouring in vanity*, from first to last ; and his misery therein, not to be conceived or uttered by him. Everlasting perplexity and unutterable *vexation of spirit*, will inevitably seize him, for ever, after all his doating mirth in his fools paradise, here, if he get not out of this sinfull folly and madness. The understanding, or eye, ear, and heart of his immortal spirit, in the best natural state thereof, *cannot see, hear*, desire, take in, or enjoy the divine and eternal spiritual creature-*things of God*, provided in the Mediatour *for them that love him*, which alone can answer all the wants of their immortal spirits, not onely to satisfaction, but extasy and wonder, to all eternity. A new, spiritual eye, ear, intellect and palate, are absolutely necessary, for mans rightly taking in, seeing, hearing, favouring, enjoying, and delighting in these *things of God*. But how, or which way must or can man come by these spiritual senses, eye, ear, palate and understanding ? By the assimilating, regenerating touch of Christ's new-creature heavenly spirit, on man's natural and earthly. Man, obediently submitting to the death-work of Christ's heavenly priestly spirit (as himself did, in our spotless fleshly nature, *offering it up in sacrifice to the will of God, in the fire thereof* (Heb. 9. 14.) *kindling that fire, on the earth*, or earthly state of our nature, in himself, Luk. 12. 49-51.) by this means and way only, can any truly please God, effectually, resist and overcome world and devil, scape eternal death, or find eternall life, in the senses whereof, to be *satisfied with seeing, and filled*

led with hearing. He must be content to have his *right eye, hand, and foot, plucked out, cut off, and cast away* (to part with and lose the best discerning, wisdom and light, the exactest working righteousness, and walking righteously, in his own renewed natural state (offended at the cros) signified by *eye, hand, and foot*) in order to be filled with another life, springing up from the *incorruptible seed* thereof, as *begotten and born of the spirit or ever-living word of God* (1 Pet. 1. 23.) in which alone he can see, hear, work righteousness, or *walk with a right foot according to the gospel* of the grace of God, so as truly to please God, or find true blessedness for himself; where his eye, ear, and heart can take in what will fully answer all the wants or desires of his immortal spirit, to eternity. Thus only *can man* come, so to *delight in the Lord, as to have the whole desire of his heart* (Psal. 37. 4) all the needs of his immortal being, eternally over-answered, in such enjoyments and things, as the *natural eye, ear, or heart of Angel or Man can never see, hear, desire, understand,* or take any right measure and cognizance of; 1 Cor. 2. 9. By submitting to the death of nature, at best, under the hand of the *gospel-high priest of our profession* (Heb. 3. 1.) as himselfe, in our nature did, can these things be brought to pass. *The promise of the father* will be certainly performed by the son, for the quickning us up, out of the death of our obediently sacrificed nature, into the life of the true *Melchisedec*, or sacrificing High Priest of God. So shall we come to have an *eye* that can be *satisfied with seeing*; and, an *ear, filled with hearing*, in the sight and enjoyment, not only of the *Rivers of true Life*, in the creature-spirit of the Mediator, but infinite divine Ocean-fullness of God most high. The natural Eye, Ear, Heart and Understanding, have nothing for Object of the desire and thought of Man, but a heap of perishing; (visible or invisible) vanities, that can never answer the wants of his immortal being. All his appetite there, is but *a belly for meats, and meats for a belly, that God will destroy, both one and t'other* (1 Cor. 6. 13.) desires and desirables, which are *all, Vanity*. Man, in whatsoever variety of his own nature, then, is vainly labouring under an impossibility of pleasing God or profiting himself, as to true blessedness. All he does, in his *natural state or Body*, the restored living soul and *Image of the earthly*, is but *bodily exercise*, 1 Cor. 15. 44-49. 1 Tim. 4. 8.

Man,

Man, by trusting and establishing himself in his righteous Law-life, becomes the unchangable enemy of God and his Gospel-life, and Truths. *Filth of flesh or spirit* (an enmity to the divine and everlasting righteous creature-spirit of Christ and God) fixed in, makes Men a littoral or mystical Sodom, *to which the vengeance of eternal fire is the meet recompence*. When Man is once come to this pass, all his labours are but as the tossings and uncertain tumblings of a *raging, foaming Sea, casting up mire and dirt, filth of flesh or spirit*; Isa. 57. 20. *No peace with God, no peaceable fruits of righteousness* to God, in a fixed spirit of enmity to him. These can only be found and brought forth in that Gospel *spirit of truth*, which is called *Love*, as unchangably loving and beloved of God, *the fulfiller of his whole Law* (Rom. 13. 10.) in every point, in the full comprehensive, littoral and mystical meaning thereof; *the fulfiller of all righteousness*, God's and Man's, to God's well-pleasing, and Man's Salvation. Man, establish'd in the most righteous Life of his own nature, and, so in unchangable enmity to *the Righteousness of God, in his spirit of Grace*, is unchangably wicked. *He walks but in a vain shew, a troublesome dream, disquiets himself in vain, heaps up Riches, and knows not who shall gather them*, Psal. 39. 6. Christ, by the same *Cross*, or spiritual, *Gospel-Sword and Fire*, in final wrath, will seize, gather, take and consume all; which, had they obediently submitted to, as offer'd to be brought upon them, in Love, he would have given them his *durable Riches*, and *everlasting Life*, in the room thereof; and so, a *spiritual Eye*, that should have bin *satisfied with seeing*, and an *Ear*, that would have bin *filled with hearing*. Without *Gospel-exchange-Traffick* of Nature for Grace, the Life of Man for God's, *of the Creature for the Creator's, who is God blessed for ever*, we never find true satisfaction. In his own nature, Man trades only in shadows, will never make any thing on't, to purpose. That Life, and all it feeds on, are but vanishing shadows; all the visible and invisible *goodnesses* thereof, but *fading flowers*. All that willfully and knowingly *spend their days in such vanities*, will in a moment go down to the grave, and all their thoughts perish. Job 21. 13. *All their beauty will be consumed in the grave, from their dwellings*, Psal. 49. 14. This will men come to, by the willful neglect of this timely warning from God, that the inmost Eye and Ear of their Immortal Spirit, in the worldly Life of their own Nature, can never be satis-

fied, or find any durable good, for its portion. Unhappy man, in all possible variety of his own nature, corrupt or righteous, foolish or wise, wholly eyes, doats upon, chuses, delights in, and hunts after perishing vanities, which God calls *things that are not* ; and turns his back upon all things spiritual and eternal, as Chimærical nothings, which God calls the only *things that are*.

Verf. IX. *The thing that hath been, is that which shall be : and that which is done, is that which shall be done ; and there is no new thing under the Sun.*

There's *no new thing* to be found in the first-creation, worldly spirit of nature, *under the mystical Sun*, or first-covenant spirit : nothing of the new-creature spirit of everlasting righteousness ; no *things of God, or his kingdom ; things spiritual, heavenly, eternal ;* things ever new, fresh, green and flourishing. Man and Angels, as soon as made, were old, that is, had no life or goodness, but what was subject to mystical gray hairs, decayes, old age, and death. These are the several steps, by which the mortal life and best things, put into (or set up in) Angel or man, come to expire and vanish. All, vanity. All their fading goodness (*when they flourish therein as a green Bay-tree*, Psal. 37. 35. 36) carries mortality and vanity, written out, in its forehead : has a *day of adversity, set over against their utmost prosperity therein. The thing that hath bin, is that which shall be.* The sinless, Innocent state of man, at first, *is that which shall be* generally experienc'd, on earth, under the reign of Christ, again. At entrance thereof, he will give a *restitution of all*, to their primitive natural purity ; *Act. 3. 21.* Some gradual restorations of the first-covenant light, or also life, man was created in (under Law and Gospel, and before either were put into written oracles) have bin experienced, more or less, by all men, from the redeemers hand, *the light that lighteth every man that comes into the world.* What, all such light, life, wisdom, righteousness, or fruits, works, duties, and performances thereof and in, amount unto, has bin sufficiently experienced. This spirit or state is so far, at best, from being any security to man, for salvation, that a false confidence and *resting therein, is his sore and remediless destruction ; Mic. 2. 10. Men bring forth fruit but to themselves*, in all this, at best ; are *empty vines to God ; Hos. 10. 1. They never bring forth fruit unto God,*
but

but in his newness of life, as born of (living and walking in) his spirit of grace. All, in nature, best or worst, Root and Branch, the fleshy Tree of good and evil, with the fruit, all's but a perishing vanity. There is nothing new, to be done or found therein, as the innumerable multitude of mankind have experienced, generation after generation. For,

Verf. X. *Is there any thing, whereof it may be said, see, this is new? it hath bin already of Old time, which was before us.*

Satan is ready to suggest; and man, as ready to believe, there is some *new thing* in the but renewed old nature of man, beyond what, at first, was in it. All men are experimental witnesses of Satan's first lie to *Eve*, that the life of nature, given in the first-creation, was eternal; and, that *they should not Die at all*. No such thing as Death, incident to it. But, this life, renewed and confirmed by the second *Adam*, sayes Satan (and Man joynes in it) is Eternal. But, this confirming and warranting man safe in the established life and righteousness of restored nature, is Satans doctrine, and Man's accursed other Gospel. Christ restores mans lost first-covenant law-life; Satan asserts this to be a Gospel state, and man agrees, to take it so, and look no farther, for salvation. As soon as any are renewed by Christ, into some degree of the lost righteous life of nature, Satan is at their Elbow, with the same lying Suggestion, as to *Eve*, this is Eternal Life, *ye shall not Die at all*. Paul (not without a cause) was afraid and jealous of the Serpents thus beguiling the Corinthians, through his subtilty, as he did *Eve*, 2 Cor. 11. 2, 3. This is his other Gospel, in a perfect contrariety to every tittle of Christ's (v. 4) *another Jesus, another spirit* and state of life, for salvation, in direct contradiction to all, Paul preached; which, nor Paul, nor any true Gospel-preacher, ought to let passe, undiscovered and uncontrolled. Fixing in nature, at best, for salvation, is union with the Devil, in unchangable enmity to God, and his new-creature spirit, in which, ever, any could be saved. Under Satans reign, nature is seldom fully restored in man, from *filth of flesh*. And, *filth of spirit*, or *enmity to God* and his spirit of truth, is inseparable from the highest restorations of it, till the Reign of Christ. Yet, under all these disadvantages, and shortnesses of primitive purity, is it, when restored, asserted to be better and safer then that,

for Salvation. This, Satan most wickedly suggests, and Man most foolishly believes, to his own destruction, as he will find, at winding up. Thus *Satan and his Apostles, transformed into the likeness of Christ and his*, in word and language, preach up restored nature, a-fresh, for a currant Gospel-state of absolute salvation; in which, men are under an absolute impossibility of ever finding it. *All the inticing and persuasive words* of Satan's and Man's serpentine and humane wisdom, look, and run this way. Scripture interrogatories are the strongest assertions. *Is there anything new, any newnes of life*, in mans restored Old? nothing of it. whatever can be found in this restored state, *has bin already of Old time, before us*, in the unstained purity of it, in Adam, who yet was not fence-proof against Satans charming wiles, and power. Twas then, perfect, in its kind; rarely yet so, since. Twas but a corruptible perfection of a loseable goodness. And, lost it was. Most vain; mad and unprofitable then, is all Man's labour, since the fall, in seeking for, asserting (or undertaking to prove) eternal spiritual life; to be found in fading natural. Man, now, in his best restored naturals, is tainted with a treasonable *Enmity to God*; and that spirit, in which alone any can be saved. *Paul*, in his restored righteous law-life of nature, was a fierce enemy to the spirit of grace, and all the Gospel-truths or things thereof. After the universal experience of man-kind, and universal warnings of true wisdom, to the contrary, to preach up Salvation in the but restored first-covenant righteous life of nature, is unexcusable madnes. True *Wisdom* calls out to these simple stragglers and wanderers after Vanity, with their backs willfully turned upon him, and *all his Reproofs* of death upon Nature, and *instructions of Life*, in his Spirit of Grace. *How long ye simple ones, will ye love simplicity, delight in scorning my counsel, and hate true knowledge?* Prov. 1. 22. Turn from your own Understanding at my reproof, and *Ple pour my spirit into you, by which ye shall rightly understand all my words*, vers. 23. While men ramble after their *many things*, spend all their labour and money for that which is not Bread, *Satans divers and strange Doctrines*, they come to be established in their own Nature, with his meats, to their final destruction, in stead of being established with the Grace and Doctrine of Christ, for their everlasting salvation, Heb. 13. 9. All our Old things, Life,

Light,

Light, Wisdom, Righteousness, &c. must pass away, that we may receive *Christ's new*, 2 Cor. 5. 17.

Verf. IX. *There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after.*

All former things, excellencies, and perfections, found in the natural first-creation state, before the fall (or gradual restorations of the like, since) are of no account or remembrance, with God. Nothing, short of his Life of everlasting righteousness, set up in Man, brings him under his approbation-Seal. Men must be unmade, *broken down, and pull'd up by the roots* (as to that Building and Life, they were set up in, by God himself, in their first-creation-make) in order to be *new Vessels* of his *newness of Life*, by a second. God planted in Man, an incorrupt seed of corruptible Life (that, in its utmost flourish and fruitfulness, amounts but to a *fading flower*) by his left hand, in a first-creation. He offers to plant and quicken up in him, on the obedient death and removal of all this (Root and Branch, Tree and Fruit) an *incorruptible seed* of an everlasting Life, by his right hand, in a new-creation of him. See both Seeds, with a negative on the former, in all, born of the latter, 1 Pet. 1. 23. This only (and man therein) will be of everlasting account and remembrance with God; the other, never, in time past, in innocency or any restorings of it since; or *time to come*, by the like restorings of it, in following generations, under Satans reign; or the full perfection of it, under Christ's reign, *which shall come after.*

Verf. XII. *I the Preacher was King over Israel, in Jerusalem.*

What more contemptible than Satan's mercenary Priests and Preachers of Lies? What, or who more honourable than the Preachers of God's Truth? King Solomon, and a far greater than he, Christ himself, the high Priest of God, is the Preacher of his Truths; and Declarer of his Counsels, to Angels and Men. Preaching Christ's Gospel, is the best of Callings; Satan's, the worst of Trades. Solomon; the Preacher, and Writer of this Book, was King over literal Israel, in Jerusalem; and therein, a Type of Christ, King over the whole Spiritu-

all Israel of God, in the New-Jerusalem. In the all-discerning Spirit of Prophecy, does Solomon reflect upon his former vain thought, for finding true happiness, or the way towards it, in the single wisdom of his own enlightened nature, however eminent ; as follows.

Verf. XIII. *And I gave my heart to seek and search out by Wisdom, concerning all things that are done under Heaven: This sore travel hath God given to the Sons of Man, to be exercised therewith.*

Solomon, here, in the true preaching Spirit of Jesus, reflects upon, and gives an account of his own mistaking wisdom and thought, about blessedness ; and, of his sad experience, therein. *I gave my heart to search out by my own Wisdom* (wherein I excelled others) *concerning all things, under Heaven.* The result was ; he found *this sore travel* and labour of his natural mind, *to be what God has given to the sons of men, to exercise, afflict, or humble them, by :* In the new-creature Wisdom of God, he finds the vanity of his own, and his vain design, thought and labour, therein. He finds that, and all the things, or works and fruits thereof, to be but *earthly, from beneath* (below that Life, wisdom, and things of God, he had now the experience of, in him) *under Heaven.* So he, at once, confesses, declares and corrects his vain thought, of reaching, knowing and doing all things, relating to his true blessedness, therein. By way of Recantation, toward the close of his Life and day in this World ; he confesses the vanity of his thought, and *unprofitableness of all his labour*, therein, *calling it* (as by sad experience he had found it) *a sore travel.* He declares also God's design, in letting even Saints, for a season, run their course there, to humble and *Afflict them*, and so, dispose them to a willing surrender of that, for a better Life and Wisdom, in which alone they may find, what they were, under an impossibility, seeking for. Thus, God let *Job* and his three Friends, run to the end of their Line, in their own Wisdom, and Spirit, as *Disputers of this world*, till at an absolute puzzle and period, none of them being able to unriddle the design and methods of God's Wisdom towards *Job*, under that dispensation of the Cross. Then he opens the mouth of his fore-running Messenger, *Elibu*, to instruct them all, in another Wisdom and Spirit, on which *they were amazed, answered no more ; but, left off speaking,*

ing; Job. 32. 2. 15. Enmity to God, inseperable from the highest restored Life and Wisdom of Man, must needs render his utmost labour therein, about happinefs, *a fore travel*. God, in greatest love, on Man's fall, *curfed, the myftical Ground, Earth, or earthly ftate of Man's nature, and that for Man's fake,* fo as to render that enmity to him, contracted by the Fall, unextinguifhable, otherwife then by the perfect death thereof. *Thorns and Thiftles fhall it bring forth, fay's God, to Adam, Gen. 3. 17. 18.* Both the litteral, and alfo myftical earth of Man's Nature (in the very restored Life of the Law, *Image of the earthy, and righteousnes of Man*) fell immediatly under this Curfe. *All, in the beft works of their Law-life, are under this Curfe. Gal. 3. 10.* What *Thorns and Thiftles*, was Paul (when eminent herein) *bringing forth*, in a fierce perfecuting enmity againft Chrift, and all his Gospel Truths and Saints? *Phil. 3. 6. Aft. 26. 11.* The death of nature then, the right way (not in, but to fin, fo that fin becomes dead in them, not they in it) under the Crofs and Gospel-fword, is undifpenfably neceffary to the ridding man of all evil, and capacitating him to receive a Life of everlafting righteousnes, wherein he will find himfelf poffeffed of all good ; a ftate, wherein 'tis as impoffible not to pleafe God in every thing, as in his own Life at beft, ever to pleafe him, in any thing. This comes Man to, by obediently complying with God's defign, in *gladly receiving his fentence of Death within him, as Paul,* and fo getting rid of his own *Law-fpirit of bondage, enmity and death* (and all his *fore travel and labour* therein, to no purpofe, as to his grand concern) in exchange for the Gospel-life of Chrift, and therein, *glorious liberty of the fons of God*, an everlafting freedom to good only, and from all Evil of fin or punifhment, for ever. Then *all our works are wrought in God (Job. 3. 21.) and God works all our works in us and for us. We, therein, are co-workers with God.* All fuch works are ever acceptable to him, and moft eafy, delightful and profitable to man. What, all works, in man's earthly Life and Nature, *under Heaven,* amount unto, we find, yet farther,

Verf. 14. *I have feen all the works that are done under the Sun; and behold, all is vanity, and vexation of fpirit.*

Solomon, in the new light and wifdom of God, pofitively concludes the

the most rectified Principles of nature, and man's utmost fruitfulness, exactest walking, best works, designs, counsels, thoughts, and purposes therein, to be but *vanity* in themselves, and *vexation of spirit* to himself. The more *rich and full Man is, in the righteousness, wisdom, and glory of his own nature*, the more apt to grow *offended at the Cross*, that comes to seize and set fire, on all; and hereby, the more is God offended at him. A confidence in such encreasing riches, as are but *vanity*, encreases *vexation of spirit*, every way.

Verf. 15. *That which is crooked, cannot be made straight : and that which is wanting, cannot be numbred.*

Humane nature, at best, in innocency, as liable to wax old, decay, and die, in all the Wisdom, Life, and Glory of it; and, as liable to corrupt, and be depraved (through Man's evil use of all, in preference and opposition to what's more excellent) might be called *old and crooked*. But, since the fall, 'tis actually, and apparently, so. *A glory it had, which was no glory, to the glory that excells, and remains for ever, in new-creation Life*; The Life, Wisdom, Righteousnes of man, in his first-created state, was no Life, Wisdom, Righteousnes, in respect of what is given to, and set up in him, by the second; is admitted no comparilon; looked upon as nothing, to it; is to be *folded up, and laid aside, as an old garment*, for it. God himself thus handles all the first-creation works of his own hands, *Isa. 34.4. & 66.1,2. Heb. 1. 10-12. Man, though made perfect and upright*, at first, all the life and goodness he was possessed of, was corruptible and changable, though not corrupt. So, not to be compared with the incorruptible, unchangable, everlasting Life, Wisdom, Righteousnes and Glory of God, set up in, and put upon man, by a new-creation. Man's and Angels attempts and designs, for holding fast, making straight (and establishing themselves in) their natural, first-creation Life, (*which God hath made crooked, Eccl. 7. 13.*) in opposition to his offered straight, and incorruptibly perfect new-creation life, is peerless madness, and inexcusable folly. God requires them both and all, to part with their own crooked life, how ever straight in their Eye, for his own absolutly straight and incorruptibly perfect new-creation life, which only is straight in his Eye. But farther, *what God made liable to crookednes* (and, in that sense, *crooked*) fallen Angels and
Man

Man have made actually perverse, *crooked*, and tortuous. In evil Angels, tis made unchangably so, in rebellion against God, and a justling competition with his unchangably *straight* new-creation life. In fallen man, enmity to God and his everlasting righteous creature-life, is inseperable from his natural state and life, however restored. But, both that enmity and his life, are seperable from him, by his obedient death, in sacrifice to God, on which *he receives the promise of the Father, the unchangably straight new-creature life of the Son*. Evil Angels are continually at it, with Men; follow them close, with this lying suggestion, that their but restored righteous natural state, is *the straight* thing in God's sight, as well as theirs, which will give them *entrance into the kingdom of God*. Multitudes, multitudes, all along this World, under Satan's reign, have drunk in this serpentine venom, to their eternal ruin, as will appear in *the valley of decision*. Fixure in the life of nature, corrupt or righteous, renders men litteral or mystical Sodomites; both, most *Crooked*, perverse, and abominable, in God's sight and thoughts; be what they will in their own. Such *establisment in the righteousness of Man*, as is *highly esteemed amongst men*, is *abomination in the sight of God*. Such an *evil concupiscence*, lust, or *covetousnes* after, and delight in, the mysticall riches, fruits, wisdom, *glory* and righteousness of their own nature, or house, as makes them finally to despise the *durable riches, wisdom, life and glory of God, in that spirit of grace, which is his house*, and to refuse the required exchange of all their fading vanities for them, is death without mercy. Thus do men by an *evil covetousnes to their own house, consult shame to themselves*, and get everlasting contempt, as vessels of dishonour. Hab. 2. 9, 10. This did the Pharises, who were thus covetous. Luk. 16. 14, 15. This fixes man in an unchangable bloody mind of *enmity to the constant, steady, right* (Psa. 51. 10.) unchangably *straight* creature-spirit of everlasting righteousness and truth, and to God *most high*.

The defects of man, or *what is wanting to him*, for eternal Life, in his own nature, corrupt or righteous (from which, since the fall, *filth of flesh or spirit*, are inseperable) *cannot be numbred*. For he wants every thing, *all things Spiritual, Heavenly, and Eternall*; and must *part with every thing he has, for them*. Till poor, desolate, and undone in himself, he cannot be *rich and strong in God*; till impoverish-

shed even to death, in his own spirit, not rich in God's; but *wretched, poor, blind, and naked*; destitute of, and wanting all things, for eternal Life. *Enmity to God*, and that *Spirit of Grace*, in which alone any can be saved, is as inseparable from man, in the corrupt or righteous Life of his own spirit of nature, as *the Ethiopian hiew, or Leopards spots, from them.* Jer. 13. 23. Till the said exchange, by death, be obediently yielded to (the terms, God's wisdom put's on man, as his part, in order to an entrance into his *new and everlasting covenant-life*, on which, he will certainly perform his part of that covenant, in giving him that life) the things man *wants*, for salvation, *cannot be numbered*. All the numberless spiritual, new-creation things, the everlasting creature-Life, *Wisdom and Righteousness of God*, with the innumerable fruits to be brought forth by men therein, to God; and the innumerable fruits of Gods love therein, to man, *Love, Joy, Peace, &c.* Gal. 5. 22, 23.) All these things are wanting; that is, every thing.

Verf. XVI. *I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom then all they that have bin before me, in Jerusalem: yea, my heart had great experience (Heb. seen much) of wisdom and knowledg.*

Solomon was eminent in mystical earthly-Jerusalem life, and in the Ornaments or *excellent, best*, and most spiritual inlightning gifts of the Heavenly. In this super-eminent wisdom and understanding, the vain thought and puffing up *Imagination of his own heart*, was, *that he now wanted nothing*, for the rendring him compleatly happy. *His wisdom and largeness of heart was as the Sand on the Sea-shore,* 1 Kings. 4. 29. The mystical inward riches of his restored, adorned nature, rendered him as much above others therein, as in outward worldly greatness and visible pompe. And he resolved to make the best, of all these advantages, offered him; try what they all amounted to, not without a secret hopeful-thought of finding absolute blessedness therein.

Verf. XVII. *And I gave my heart to know Wisdom, and to know Madnes and Folly: I perceived that this also is vexation of spirit.*

Here's that he find's all to amount unto; *Wisdom, Righteousness, Wickedness, Madnes, Folly*; all (within the compass of Man's natural state, corrupt or righteous) *vanity*, and if finally *trusted in* for blessedness,

fedness, will leave Man (to his sore and amazing disappointment) in eternal darkness and death, unutterable torment and everlasting vexation of spirit, as his due portion, the meet recompence of his error, from God. Solomon found the search after all Earthly vanities, all things under Heaven or below what is heavenly, a sore travel (*vers. 13.*) a grievous labour; man, little the better, when he has found them. For, letting himself to experience what the utmost pleasures to be had in all, amounted to (as gratifying to all variety of life and desire in him, sensuall or intellectual) he found all such knowledge and folly in corrupt or righteous nature, and all such practice and experience, vanity and vexation of spirit. He was qualified and furnished, to take the largest and deepest draughts, as to all delights of the Sons of Men; and take them he did, and this he found all to be. Though he found wisdom, acquired or infused (nature, cultivated, advanced and adorned by humane learning in Heathens; or made wise, strong, and honourable in Christ, by his restoring the lost righteous first-covenant life thereof) better then the folly of dark, ignorant, uncultivated, and unrenewed nature; yet, he found, that all these varieties in nature, fall under the same general title, vanity and vexation of spirit. This is the conclusion he arrives at, in the preaching, all-searching spirit of infallible truth. All Wisdom, Folly, Light, Darkness, Righteousness, Wickedness, in man's natural state (which he had taken the liberty to experience, as well as know) all is vanity. This is King Solomon's Proclamation and warning to his fellow-mortals; and the true King Solomon's faithfull and timely warning to all man-kind, in all generations; *Prov. 1. 20, &c. 8. 1, &c.* Final disappointment, torment, and vexation, will befall all that finally fall short of true, substantial, divine and spiritual things, in which alone true blessedness can ever be found.

Verf. XVIII. For, in much wisdom is much grief: and he that increaseth knowledge, increaseth sorrow.

All increasings with the encreases of man, in the fading Life, Wisdom, Riches, Righteousness and Glory of his own nature (not of God, in the everlasting Life, Wisdom, Glory, and righteousness, things of God) are but additions to, and multiplications of his sorrow, in getting, keeping, and then loosing all, again. For, all must go, first

or last, by the dispensation of the Cross (in love or final wrath) upon every Man and Angel. Men cannot but have misgiving thoughts (from the self-evidencing nature of the perishableness of all they can be there possess'd of) that all will be gone, again. *So are, all their life time therein, subject to bondage*, in the highest glory and flourish thereof, *through a fear, by death, of losing all*; Heb. 2. 15. Job declares, that, as safe as he was apt to flatter himself to be, in the highest righteousness, wisdom, and glory of his own nature, in a first-covenant-life, *he had a secret bottom-fear*, all would fail him. *The thing I greatly fear'd is come upon me*; Job, 3. 25, 26. I find I *had nothing of that true safety, rest or quiet*, in the utmost wisdom and glory of my own restored nature, that I fondly flatter'd my self into the false persuasion of. He found all, death-struck, by the Cross; the very righteous life and mystical riches of his spirit, as well as outward concerns of his body. His secret fear was the truest thought, and faithful warrer of him, as to what he was to expect, at winding up. Man's *encrease in the wisdom and knowledge* of his own nature, amounts but to the clearer sight of the miseries and defects of himself and others, therein; and, all such wisdom shews it self insufficient to correct his own or others errors. Young sciolists are apt presently to think they know all; but when they have travelled farther, in their inquiries, come, with *Socrates*, to see and confess, they know only this, that they know nothing, with certainty, infallibly; and so, *find no rest*, or satisfaction, in all they find. Yea, and are still more and more vexed and press'd, thereby, with the foresight of future evils, incident to them. The wisest man, will more and more find himself, in the exercise of his own wisdom (as to things past, present or to come) but in a self-tormenting labyrinth, and inextricable maze of vaine, self-bewildring imaginations. All knowledge and thoughts, depending on the temper and fitness of bodily Organs, are enfeebled, in the old age (and, at length, quite extinguished, at the death) of the body. Then, that all that sort of thoughts perish, all see. Again, the higher man's light and knowledge, if uncompliant therewith in practice, the heavier (he knows) will the wrath of God be, upon him, for ever. Thus, the sad and inevitable result of all Man's *encrease in his own wisdom and knowledge*, is the *encrease* and aggravation of his sin, and sorrow at every turn. Lastly the

the higher man is advanc'd in the life, riches, wisdom, and righteousness of his own spirit, the more apt, with *Paul*, to be a fierce zealot for that law-life, and forwardest opposer of the everlasting Gospel-life of Christ, and all the words thereof. The Cross seemes a harder dispensation, to the *righteous Scribe and Pharisee*, that have much to lose, then to *Publicans & Harlots* in the corrupt life of nature, who therefore (as more easily induced to submit to and own the doctrine thereof) enter into the Kingdom of God, before them. The mysticall rich young man went away very sorrowful, when he heard of parting with all he had, for eternal life. *Zaccheus* and *Mary-Magdalen* did not so. Final trusting in the corruptible life, riches, wisdom, and righteousness of man, render's entering into the kingdom of God, absolutely impossible. *Mar. 10. 24, 25.* The very Disciples (acquainted yet only with first-covenant riches) were astonished out of measure, at this word, saying, among themselves, who then can be saved? *vers. 26.* Encrease in outward riches, also, and in that wisdom and subtlety, by which gotten, and for a season, kept; all such riches, pomp, and glory therein, as figures and shadows of inward, are usually found to be but the amusing snares of Satan, by which he keep's men in a total mindlessness of true life, with all the words thereof, and leads them blindfold to the chambers of Death, in Mirth and Jollity, *Job. 21. 7-13.* Thus are all worldly riches, wisdom, and glory, litteral and mysticall, by man's wilful madness, made an occasion of his everlasting grief, sorrow, torment, and vexation of spirit. Who can utter it? what life, treasure, meats, food, clothing, man should not seek, and what he should, Christ declar's and commands; nothing, that's liable to moth-eating, rust, corruption, loss, or death; but heavenly, unsubjected to any of these things; above all dangers, decayes, deaths, enemies or fears; *Mat. 6. 19, 20. Job. 6. 27.* And, by *James*, he shew's, what, all that take not this counsel, will come to, at last; as found possessed of no other riches, litteral or mysticall Gold and silver, but what will be cankered and the rust thereof witness against them, as guilty of inexcusable folly, in neglecting all the faithful warnings of Christ, against their trusting in such self-evidencing vanities, for true hapines. *Jam. 5. 1-3.* What they reckon a heaping up treasure for themselves, for the last dayes, they'll find to have bin a treasuring up unto themselves wrath against the day of wrath. Man's passive obedience, to the death and loss of all his life, wisdom, and

and riches, is the highest point of obedience, God requires, or he can perform, in the right use thereof. This makes way for the quickning and springing up of the *incorruptible seed* & principle of a *new* and everlasting righteous *life*, in which alone tis possible for man to *bring forth fruit unto God*, or perform such active obedience, as shall be ever *pleasing to God*, and *profitable to himself*. This is the counsel, and method of Gods wisdom, about man's salvation, which, all that finally reject, will inevitably perish. If they will follow *the words of man's wisdom*, in perfect contradiction thereunto, *This will they have of God's hand, they must lie down in sorrow.*

CHAP. II. Verſ. I.

I ſaid in my heart, go to now; I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo is Vanity.

SOLOMON ſet his Heart to try, what, all Mirth, Joy, and Pleaſure, in all ſorts of firſt-creation things, amounts unto. After the utmoſt Proof thereof, he finds and declares *this alſo to be vanity*; all worldly delight and deſire, of the ſame complexion, with the deſirables, delighted in, whether viſible or inviſible; delights of bodily life, and the corrupt ſpirit of nature, therein; or, of the rectified intellectual, rational powers, more properly *the delights of the Sons of Men*. The other are for *beaſts*, brutified men, drown'd in the luſts of literal Sodom, where ſenſual Powers uſurp dominion over rational, uſing what ſhould be their Maſters and Rulers, as Slaves to *fetch in proviſions for them*, by right or wrong. Some are recovered out of this diſorder and confuſion, towards a rectitude of their natural powers, where the rational command, and ſenſual obey. But, to ſhew the unſtable, ſlippery ſtanding of Man, here; *Solomon*, not onely reſtored into the right exerciſe of his naturals, but under ſtrong ſpiritual convictions of true wiſdom, was caught, and miſerably entangled in this loweſt ſort of worldly ſnares. His ſuppreſſed ſenſual powers ſtruggled for, and recovered their formerly uſurped dominion, over his rational and intellectual. The ſignal aggravation of this folly, was, that he was eminent, in the

restor'd first-covenant wisdom of his own spirit of nature, and spiritual light of the second, the self-discoveries and *revelations* of Gods wisdom, in *his own spirit of grace*, as his pleasing request to God, and the gracious answer thereunto, do evince, *1 King. 3. 5-14.* And again (ch. 9. 1-9) where *the Lord also threaten's him and his people*, in case of apostacy, or *turning from following him*; v. 6. After all this, his sensual lusts after *strange Women*, run him a-ground. *They turn his heart after strang Gods also from the true.* He not onely tolerated, but himself *went after the Gods of the Idolatrous borderers, Zidon, Moab, Ammon, &c.* whence he fetched his Wives, *1 King. 11. 4-8.* The Lord takes notice of the aggravation of this folly and madness, as after his remarkable *appearing to him, twice*, and solemnly commanding the contrary v. 9. 10. On this threaten's to rend the greatest part of *his Kingdom, from his Son, 11-13.* Tis like, his expences about Idols and his Idolatrous Wives, occasioned such unreasonable taxes and oppressions, as moved the people to capitulate with his Son, for redresse of greivances, which, he refusing, they refused him for their King, *Chap. 12.* 'Twas an amazing thing, a double-portion'd saint, and kingly Preacher, when old, and neer his exit out of this world, should be found guilty of such gross enormities, as many meer heathens, in a long life, avoid, to their dying day. To encrease the wonder, under all the violent impetuous hurries of his own disordred spirit, *the wisdom of God's, still remained with him. Without this, his foolish, hurtfull lusts had drowned him in destruction and perdition.* A seed and principle of true wisdom was his powerful preservative from final apostacy. And the want of this, will be found no excuse to final apostate's from, and haters of it, when convincingly shewed and offered it. *Solomon* exercised his brutish lusts, for a season, not onely in a flat contrariety to this, but, to the very light of his own reason, also. The unsubdued natural spirit, or mystical Woman, in himself, carried him forth in lust after the literal, who involved him in their gross Idolatries. He allowed himself the full experience of all worldly desirables, from *the higher to the lower parts of the dust of this mortal*, first-creation worldly vanities. He sent forth his heart on this errand, to try what satisfaction, the whole lump of this world's vanities, from the Cedar to the Shrub, intellectual delights, to Husks among Swine, would afford him; and, set's down at the foot of his account; *All is vanity.* In
a uni-

a union of mind, with Christ, by spiritual light, he acknowledges all his ransacking the whole bulk of this world's desireables, and roving up and down (as thinking to pick up a satisfying food for his immortal Spirit, amongst them) direct *madness*. So, comes he from dear-bought experience, to say, as follow's;

Verf. II. *I said of Laughter, it is mad : and of Mirth, what doth it ?*

Laughter and Mirth, here, signify the highest delight and satisfaction, can be had, in the fullest possession and enjoyment of all worldly desireables, relating to the corrupt or righteous life of man, in his own nature. *Solomon* therefore, in the al-discovering light of the spirit of God, reflects upon his former foolish design therein, judging his whole *course* and race, there, *evil*, because *his force* (or principle) *was not right* : but indeed, a spirit of enmity to God. All his delusive and destructive Joy, he found *Madness* ; a making large and swift steps, under the bewitching influence of the God of this world, towards the chambers of death. His words, pleasing suggestions and gratifying offers to men, are *smoother then oil, yet are drawn swords* ; his method of wounding men to eternal death. The spirit of man, since the fall, is a deep dark dungeon and miry pit of all sorts of *filth of flesh or spirit*, a littoral or mystical *Sodom*, in the corrupt or righteous life thereof ; in the dark, as to the excellent things, God offers, and wholly disposed and inclined to close with Satan's offers, out of his vast heap of perishing vanities. *Merriment* and *Jollity* in such a destructive course, is *madness*. God therefore calls man into a state of poverty, mourning and death, as to all this life of vanity ; and that, as the only possible way of his deliverance from all evil Prov. 1. 33.

Verf. III. *I sought in mine heart, to give my self unto wine (yet acquainting my heart with Wisdom) and to lay hold on Folly, till I might see what was that good for the Sons of men, which they should do under the Heaven, all the dayes of their life.*

Verf. IV. *I made me great Works, I builded me Houses, I planted me Vineyards.*

Verf. V. *I made me Gardens and Orchards, and I planted Trees in them of all kind of Fruits.*

Verf.

Verf. VI. *I made me Pooles of Water, to water therewith the Wood that bringeth forth Trees.*

Verf. VII. *I got me Servants and Maidens, and had Servants born in my Houfe; alfo I had great Possessions of great and smal Cattel, above all that were in Jerufalem before me.*

Verf. VIII. *I gathered me alfo silver and gold, and the peculiar treasure of Kings, and of the Provinces, I gat me Men-fingers and Women-fingers, and the delights of the fons of men, as musical Instruments, and that of all forts.*

Verf. IX. *So I was great, and increased more then all that were before me in Jerufalem; alfo my Wisdom remained with me.*

Verf. X. *And whatfoever mine Eyes desired, I kept not from them; I withheld not my heart from any Joy: for my heart rejoyced in all my labour, and this was my portion of all my labour.*

Here's, in Letter, a larg account of Solomon's moſt deſireable circumſtances, as to his outward condition, in this World. *He excell'd other Kings, in all kind of wealth, wiſdom, greatneſs, and honour, 1 Kings 10. 23.* Of all worldly contentments *he had more then heart could wiſh.* And he ſet his heart to deny no deſires thereof, but fetcht up the utmoſt pleaſure and ſatisfaction to himſelf, that all theſe things could afford him. To interpret, then. Every outward circumſtance was figurative to the inward condition and myſtical riches of his ſpirit. All import, in myſtery, his beautiful ſtructure in the glory and wiſdom of a firſt-covenant life; *and the workes of his own hands, therein. All this, Paul counted dung, and parted with, for the riches, wiſdom, and righteouſneſs of God, in his Goſpel-ſpirit of grace and truth, Phil. 3. 6-9.* The wiſdom, inward beauties, and excellent natural accompliſhments of Solomon's ſpirit, are here repreſented by ſtately Houſes, *fruitfull Gardens, Orchards, &c.* At length, in the awaken'd principle of true wiſdom, from *the Fountain of living Waters,* he ſees and declares the vanity of his *broken Ciſtern, or leaky natural Veſſel,* with all the fading *Waters,* buildings, plantings, and fruitfulneſſes thereof. All, within man, and all from without, relating to him, in this world, is but *Meats for a belly and a belly for Meats;* all, perishing vanities. *God will deſtroy all, belly and meats, deſires and deſireables. All confidence, laughter, mirth, and joy therein, is folly and madneſs.* All natural perfections and excel-

lencies, in the unstain'd purity of his first-creation state, together with the convincing discoveries and revelations of the spiritual perfections and excellencies of the second, soon *ran out of the leaky natural Vessel* of the first *Adam*. He did not long keep the twofold waters of first-covenant Life, or second-covenant Light; the loss of both, soon left him and all his posterity, in darkness and death; *Dead in trespasses and sins*. *Solomon* finds all his natural braveries, outward or inward, but tottering Houses, *leaky Vessels*, all his possessions therein, *altogether vanity*. In the infallible light of spiritual wisdom, he makes a right judgment of his natural principle, and all fruits, works, or buildings, therein; typed by the abundant literal varieties of pompous Houses, Plantations, &c. *All is vanity, say's he*. This is the result; this, his verdict (on the review of all) after his full trial, largest draughts, and utmost experience of all possible desirables or satisfactions, to be found in nature. To particularize, farther. *Men-singers and Women-singers* may fitly signify the well-tuned frame and pleasant harmony of *Solomon's* spirit, in the orderly comportment and beautiful subjection of the sensual, to his rational and intellectual powers, figured by *great and small Cattel*, making up but the humane Beast, in scripture Language. *Every man is a Beast by his own knowledge*, in the utmost wisdom of his own nature, *earthly, sensual* (so all, in Man or Angel, is call'd, short of spiritual, new-creation life) *having not the spirit* (*Jude 19.*) so, if fixed in, *devilish*, by unchangeable enmity to that spirit, and God most high. *Jam. 3. 15.* The head of fallen Angels (in the fading glory of first-creation life, rebelliously exalted against the second) is the *most subtil beast in the first world or field*; *Gen. 3. 1.*

Solomon gathered *Silver and Gold*; was great, and increased more than all before him, in *Jerusalem*; mystical *Gold and Silver*, the peculiar treasure of *Kings*, such *Princes of this world*, *Scribes, Pharisees, &c.* (in the riches, flourish, and fruitfulness of their own reformed nature, made *wise, strong, and honourable* by and in *Christ*, there.) as crucified the prince of life in the next, the *Lord of Glory*. In sum, he exceeded all such mysticall (*1 Cor. 4. 8.*) as well as literal *Kings of the earth*, for wisdom; and for riches inward and outward. And, his great delight in both, and all, is figured by *Men and Women-singers, with musical Instruments of all sorts*, importing his full injoyment of the utmost delights of the
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Sons of Men, nature (in it's most widen'd capacity) can take in. *Whatever his eyes desired, he kept not from them, nor withheld his heart from any joy.* He allowed himself a latitude of rambling, to take his utmost pleasure in all the literal and all the mystical riches, and fruits of his labours. *He rejoiced in this portion*, as the result of all his labour; reckoning, he had ground, so to do. *The wisdom of God, that remained with him*, in & under all this doings, was the only preservative in him, that kept him from sinking and drowning in this full tide and affluence of all worldly desireables, streaming into him. He gives proof of the awakened exercise of this wisdom, in this recantation-book, and of the contrary Judgment thereof to man's, at best, as to the things wherein his true hapiness lies. In the hurry of his busy, active natural mind, in worldly contrivances and enjoyments, this true wisdom in him lay sorely clouded, obstructed, silenced, and neglected. But at last, up it gets, under Christ's powerful influence, and pronounces himself and all his former designs, works, and enjoyments, in his own fading nature, *vanity and vexation of spirit*; as follow's.

Verf. XI. *Then I looked on all the workes that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit; and there was no profit under the Sun.*

Solomon, in the infallible light and wisdom of the second, looked upon all his works, labours and enjoyments in the first-creation World and life, and finds all, *vanity and vexation of spirit*; of no profit, avail, or conducibleness at all, to true hapiness; but rather, as mistaken and abused, signal lets and hindrances thereunto. All will come to nothing, and therefore, finally trusted in and relied upon, will leave Man naked and destitute, to eternity. In all moyling and toying in his own nature, he is found in direct enmity to God, and that spirit of grace in which alone he can be saved. All life, goodness, things of this world, are not only unprofitable, but destructive to man, if rested in. His inevitable loss of all, is legibly written out, in the changeable nature of all, for his own reading. The resolute chusing, therefore, his own fading creature-life, and things, before, above, and against the unchangeable creature-life of the Creator (and everlasting Righteousness and wisdom of God, therein, with all the ever-new fruits thereof, things of God) is an unpardonable crime, *the sin against the holy Ghost*, or spirit of God, and Gospel-life of Christ; *the great, the*

presumptuous sin, unto death, exclusive to all benefit of Christs sacrifice, all intercession of Christ or true Saints; Jo. 5. 16. Heb. 10. 26. So will man be left, for ever, in the most forlorn condition, imaginable; unutterable torment, and vexation of spirit.

Verf. XII. And I turned myself to behold wisdom, and madnes and folly: for, what can the man do, that cometh after the King? even that which hath been already done.

Solomon turned from his own fallible, to the infallible wisdom of God, or light of his spirit, in which he saw the perpetual course of madnes and folly he had been guilty of, under the conduct of his own. So saw he the wisdom of God, in his new-covenant spirit of grace; and folly of man, throw-out, in his old-covenant spirit of nature. Partakers of that creature-holy ghost (or spirit) that's in personal union with the divine, are brought into unchangable union of mind, with the divine. When Solomon turned to the exercise of this, he turned from his own, as he advised others, Prov. 3. 5, 6. The spirit of God is the creature-wisdom, the living Word of God, that is God (Jo. 1. 1.) everlasting righteousness, true holiness. To keep up the life and way of Man's will, wisdom, and spirit, against God's, is destructive Madnes and folly. For, what can he do that comes after the King? Solomon, King of litteral, and also, mystical earthly Jerusalem, in all the glory, wisdom, and righteousness of man? He reigned as a King there, for a season, over his sensual powers, with the Corinthians, in the but restored first-covenant spirit of the Law, 1 Cor. 4. 8. He had the start and vantage-ground of all others, in his day, for finding true hapiness in worldly vanities, if any such thing were ever to be found, therein. What, litteral or mystical, all visible or invisible Riches and Glories of that sort, signified, or amount unto, he had so full an experience, that for any to think or hope to find therein, what he could not, is madnes. The King, here, may also point back to the first, or forward to the second Adam, in our flesh, made under the Law, as the first. Both first and second Adam, in holy flesh, life of the Law, righteousness of Man, were greater then Solomon, in the first-creation Principle of life and action, and free from enmity to the second. The first could not secure his standing, in that changable principle. The second refused to attempt it, but surrendered and let it fall (for that principle of

of unchangable righteousness, in which he could) as the first ought to have done. *He would not be a Judge, Ruler, or King*, in the former, as the professing Jews, in that spirit, *would have had him, who crucified him for owning himself a King*, in the latter, wherein the Son of God. Yet, such a King, will he shew himself to be, to their sorrow, whether they will or no. What can men hope for, in but some gradual restorings of that life of nature, they had in perfection, untinctur'd also with *filth of spirit, or enmity to God, and the power of godliness, in his spirit of grace*, which lurk's under the highest restored Righteousness of Man, or form of godliness, in his spirit of nature? Adam, in innocency, had not eternal life; and God took away what he had, his fading, for his sinfull keeping it up against (and refusing to surrender it in exchange for) his everlasting life. If what was Adam's sin, to do, be asserted the duty he ought to have done (to Wit, the keeping what he had, and where he was) what instructions are we like to have, towards the avoiding a *sinning after the similitude of his transgression*? And they that confine the Death of the second Adam to his body, denying the surrender and Death of his spirit, as to its first-covenant Life of the Law, will teach the *pitying, sparing*, and keeping up of *that* (as Satan, by Peter, counselled Christ himself) to be the very way of salvation. Thus runs the doctrine of Satan's and Man's other Gospel, in a flat contradiction to Christ's, in every point.

Verf. XIII. *Then I saw, that Wisdom excelleth Folly, as far as Light excelleth Darknes.*

Wisdom and Folly, Light and Darknes, character the first and second Covenant, or Old and New creation Law and Gospel-principles of life, desire, thought, and action, in Men. The excellency of the second, admits no comparison with the first. The first has *no Glory (Wisdom, Light, Righteousness)* to the second, *that excell's and remain's*, for ever; 2 Cor. 3. 10, 11. The first is marvellous *darknes*, as to all spiritual things of God, and grand concerns of man: The second, *marvellous light*, discovering all things, divine, spiritual, and natural, in their distinct goodneses. *Ye were darknes* (in your own spirit of nature, corrupt or enlightned) *now are ye light in the Lord's spirit of grace*; walk as *Children of this light*. (Eph. 5. 8.) walk, not as *fools* in your own spirit; but as *wise* (vers. 15.) in the Lord's. Man's spirit, since the fall, in the highest renewals, is of Satan's palate,
favourites

favours not, sees, or receives any things of the spirit of God; Mat. 16.23. 1 Cor. 2. 14. All, that finally prefer *their darkness to God's light*, will find everlasting darkness their portion. The glorious advantages of the wisdom and light of God's spirit, render it most desirable to man; *Prov. 3. 13-18.* and, *4. 5-13.* True wisdom calls out to all, in corrupt or enlightened nature, as *fools and simple*, in their main concern; *Prov. 1. 20-23.* and, *8. 5.* The folly of Man, in corrupt nature, is seen of all. But, *enmity to God, and the power of Godliness*, in that spirit of grace, wherein alone any can be saved, is seen of none, in the highest wisdom of restored nature. And this is the root of all spiritual Wickednesses, Uncleanesses, Idolatries, and Murders. These all lurk under *fair shews in holy flesh, form of Godliness and righteousness of Man, in the restored Image of the earthy.* All natural excellencies in Man or Angel, are but a *fading flower.* All the mystical Gold, Silver, and Rubies thereof, *perishing nothings*, to the new-creation Wisdom and things of God. And, what then, to the infinite divine Wisdom and things of God? *lesse then nothing; Isa. 40. 17.* Christ offers his durable Life, Riches and Substance, his Heavenly treasures, for Man's fading Earthly shadows, and is refused; *Mat. 19. 21, 22.* Wisdom of nature, in corrupt or moral Heathen, and in first-covenant Saints, excels the folly contrary thereunto, as *Light, Darkness.* But this reaches not the intended mystery and truth of this scripture.

Verf. XIII. *The wise Man's Eyes are in his head; but the fool walketh in darkness: and I myself perceived also, that one event happeneth to them all.*

The truly wise, sees with the Eyes of Christ, his spiritual Lord and Head; in his light, he sees light (Psalm 36.9.) in the spiritual light of Christ, the infinite divine Light and Glory. Man, and all he does, in this light, this spirit, has the praise of God; but, not at all of men, wise, righteous Men. Paul was of high account with such, when a persecuting first-covenant Saint, in his holy flesh; of no account with them, when a suffering spiritual Saint, in God's Holy Spirit. 1 Cor. 4. 8-13. 2 Cor. 10. 12. He was contented to be a no-body with men, when *such a one as the Lord commendereth; passed not for Man's day, or judgment of him. The righteousness of Man kept up in enmity to God's, is highly esteemed of men, but, abominable to God. And, the righteousness of God, in the spiritual Saint, is highly esteemed of God;*
but

but *abominable to man*, with all the words thereof. *Man's Soul*, established in his own Righteousness, *loath's God's soul*, or spirit; and God's, his, *Zec. 11. 8. Man's loathing God*, is the greatest wickedness: God's loathing him, and dealing with him accordingly, the just punishment thereof.

In the *Spiritual Eyes of their Head*, do true Saints fix their eyes on Christ, their Lord and Head; receive his counsells, and obey him, amid'st all uncertainties, darkneses and miscarriages of their natural Man. *They walk in his spirit* of light; *fools*, in their own spirit of darkness. Paul, when wise in God, seemed a fool to men, *men wise in Christ*, by his first-covenant communications. *Christ marred that visage, wisdom, and image of the earthy*, in his own person, which they trust in, for Salvation. Paul cast away all they trust in, as dung, for the spirit and wisdom of God, the life and image of the Heavenly. No being wise in God, without being fools, to Men; 1 Cor. 3. 18. and, 4. 10. Man, in the highest Light and Wisdom of his own nature, is indeed the Fool, tossed up and down by the various Winds of Satan's divers and strange doctrines, walking in darkness, not knowing whither he goes, or what he does; who, or what he worship's. He reckons, he is making safe steps toward Salvation, when making swift steps to destruction. Man, that finally trust's in his own Wisdom, for directing his steps; sides, and hold's with the Devil, as his Head; true Saints, with Christ, for directing their Steps, in his spirit. But, how does one event happen to them all, Wise and Fools? This one event is a twofold death, incident to both, in the twofold mortal Life of their Body and Spirit. 'Tis appointed to all men, good and bad, Once to Die (Heb. 9. 27.) as to both these lives, in their natural state. By such Death, are all, first or last, cut off from (and for ever deprived of) all outward or inward, literal or mystical riches and comforts of this World. The whole Life of the natural state, in the love or wrath of God, will be taken from every Man and Angel. Mortality and Death is legibly written out upon all, in the perishing nature of all they are possessed of, however obstinately kept up, and trusted in, by most. The event that happens or falls to the Lot of the obedient surrenderer of his natural Life, under the Cross; or rebellious refuser so to do (which brings him under the same Cross or Gospel-sword, in final wrath) after the said one event that happens to both, and all, will be found exceedingly

ingly differing, even a state of eternal Life or Death. *God rejects mens false confidences*, but approves of their distrust and despair in themselves, or best things in their own Nature ; as, *vers. 20.*

Verf. XV. Then said I in my heart, as it happeneth to the fool, so it happeneth even to me ; and why was I then more wise ? Then I said in my heart, that this also is vanity.

Here is the bottom thought of Solomon's heart, in this matter. In the *Wisdom of God*, he reflects upon and reviews himself, in all his former *glory and wisdom of a man*, and then compares himself (and any other, in like case) made *wise, strong and honourable in Christ* (by his renewalls of their old natural state, and fresh quickening them up into the life thereof, out of their fallen state of *death in trespasses and sins*) with the fool, and finds one Chance or Lot, happen to all that are but such *wise men* (never proceeding farther) and the fool ; even a state of *eternal darkness and death*. The Fool, in the lowest sense, is, what we call a meer Natural, destitute, in a manner, of any use of his rational Powers, through indisposition of Body. Again, a man, weak and shallow in his natural Powers, and uncultivated by Education, Reading and Converse with better Understandings, is a Fool, to a man of deep Natural Judgement, quickness of Mind, of a soaring searching Capacity, and great Reach, advanced also by Learning and Converse. This Fool and wise Man may both be found, and oft are, in the but heathenish spirit of nature, and that, in the corrupt, rebellious state thereof, walking contrary to such, and to all light and wisdom, natural and spiritual. The moral righteous Heathen, that endeavours to obey *such light of nature* (as *Christ a-fresh sets up in every man that comes into the world*) though of less light and speculative wisdom or capacity then the former, is a wiser and better man. The first-covenant Saint, with his *holy flesh, wise, strong and honourable in Christ*, though of less speculative wisdom then either, is wiser and better then both ; and then, the spiritual, new-covenant Believer and Saint (that seems a fool to them all, as having quitted all Wisdom of man, for God's, is not only wiser then them all, but the only *truly wise*, and they all *fools*, as to the whole of their eternal concerns. In general, all are fools in a scripture sense, God's judgement, that make the visible or invisible glories and excellencies of
this

this world's perishing *vanities*, the only objects of all their desire, delight, labour and love. All inward mystical riches, heaped up in the fruitful exercise of a restored first-covenant life, under the fructifying influencings of Christ, as a *fleshly Bride-groom*, are passant *vanities*, as mortal and perishable as the life and outward concerns of the body, that all men know to be so; and *will make themselves Wings and flee away*, or depart from all the possessours thereof. This then, leaves the tittle wise, only to the spiritual saint, that counted the veriest fool of all, by all (but such as himself, that is, by all fools) as *not fit to live, any longer upon the Earth*, amongst them. Thus thought and said, Holy, Wise, Righteous, first-covenant professours, concerning *Paul. Act. 22. 22.* And, of Christ himself, they said, *he hath a Devil, and is mad, why hear ye him? Jo. 10. 20.* All, below the truly wise, Spiritual Man (both wise and fools, within the compass of their natural state, in all the fore-mentioned senses) will be alike brought to the greatest loss, disappointment and misery, imaginable, as to any thing of hapines, in eternal Darkness, Torment and *Vexation of spirit*, under unquenchable Wrath. *They'll all lie down, in Sorrow*, for ever. This being so, Solomon says, *Why was I then more Wise?* to wit, in my renewed Life, *Wisdom, and Righteousness of Man?* To what purpose, do I labour in this, that's but folly and darkness it self, as to all Divine, Spiritual, Heavenly, most concerning things and Truths? Moreover, from the changableness and Mortality of it, always exposed to death and loss. All therefore that trust therein, must needs meet with eternall *vexation of spirit*. This is yet more fully witnessed.

Verf. XVI. *For there is no remembrance of the wise, more then of the fool, for ever; seeing that which now is, in the days to come, shall all be forgotten; and how dieth the Wise Man? as the Fool.*

Man, in the corrupt, and man in the Righteous Life of nature, are brought to an equality in the grave of both. Death level's their spirits as well as bodies. All the fading inward or outward riches and glory of the *Princes of this World*, littoral or mystical (such professing first-covenant Saints, as crucified Christ, for the life and doctrine of the second) *that come to nought* (1 Cor. 2. 8.) will vanish, and come to nothing. However good in their kind, and for a season, the

highest excellencies, beauties and glories, of humane or angelical nature, be; *all that is now so, in the dayes to come, shall be forgotten. It has the praise of man, but's of small or no account with God, while it last's.* Spiritual Seer's, God's watchmen, warn both the righteous and wicked, of this; Scribe and Pharisee, as well as Publican and Harlot, that in the life of nature, corrupt or righteous, *they will all likewise perish*; and the established righteous, found the highest and most criminal sinners; Ezek. 3. 16-21. and ch. 18. 20-28. ch. 33. 11-19. The same Cross, or flaming Gospel-Sword, they refuse to submit to, in love, will be upon them, in final wrath. *Jf. 1. 19, 20. The mouth of the Lord hath spoken it.* What need of farther testimony? *Let the righteous turn from his righteousness, to his old sins, in corrupt nature, or turn it into the highest wickedness, by setting it up, against the righteousness of God; let him turn from his righteousness, either of these two wayes, he lies down in sorrow with the fool, or fixed common sinner of the Gentiles, for ever; Ezek. 33. 13.* This dismal end, come both to. *Such* righteous men, *exalted to Heaven* (in the restored Life of the first, and light of the second) instead of admission into the kingdom, will be layd under greater final wrath, *then* litteral Sodom, as their most dreadful doom, and amazing disappointment. They have rejected confidence in God; and *be, their confidences* in themselves; *Jer. 2. 37. By establishing their own righteousness, in the first, against God's in the second-covenant, they become of a Changable People of God, an unchangable Synagogue of Satan, in unchangable enmity to God, and union with the Devil. All, fixed in nature (corrupt or righteous, fools or wise, therein) will go to the same Tophet, prepared for both, under unquenchable wrath, and the said righteous have the worst on't, there, for ever.*

Verf. XVII. *Therefore I hated life, because the Work that is wrought, under the sun, is grievous unto me: for, all is vanity and vexation of spirit.*

Solomon, in the wisdom of God, sees all he had bin long doing in his own, *vanity and vexation of spirit, all his work* and labour therein, *grievous to him.* Rightly considering and reviewing all, in the infallible light of true wisdom, he argues himself into a most concerning duty (*without which, Christ says, none can be his disciples*) *the hating his*

own life (with all the desires, designs, thoughts, wayes, righteousness, wisdom, and best things thereof, as vanishing shadows) for *the durable Riches, Wisdom, Life, Righteousness, and things of God*. All pleasures, and delusive joy in the former, all *love of this World, the delights of the Sons of Men*, he finds, in the spirit of the next, *enmity to God* (*Jam. 4. 4.*) and so, destructive to man. In nature, corrupt or righteous, since the fall, are men found *hating* (*and hatefull to*) God, and *one another*, as scrambling for a hapines to them all, out of things that can never make any one of them happy, but leave every one in the eternall losse of *their own Souls*. 'Tis a just Judgment of God (on all obstinate seekers for hapines, where God has abundantly convinced and warned them, 'tis never to be found) it should be so. *Solomon's* reason for *hating this life*, and man's whole course and race therein, is, because it, and *all done in it, under the sun, is grievous unto him*; not only unprofitable to the worker, towards hapines, but directly destructive to his whole being. When this is discover'd by the spirit of God, in and to men, all the former delusive Mirth, Joy, and Laughter, is spoiled. Then nature growes fullen, and angry at the discoverer, fighting continually against it, in the very Saint. Flesh is offended at (offend's and grieves, opposes and fights against) *the said spirit*, as *Paul* found even *holy flesh*, righteous nature, in all its workings, desires, and thoughts, to do, *Rom. 7.*

Verf. XVIII. *Yea, I hated all my labour, which I had taken under the Sun: because I should leave it unto the man that shall be after me.*

In the former Verse, *he hated his own vain Life*; in this, *all his vain labour* therein, as both, and all, *vanity and vexation of spirit*; not only unprofitable, but *grievous to him*, Life and Works, Principles and Operations. Here, he gives another reason for hating them; because *he should leave the Product and Result of all such his labours, to the man that shall be after him*. As figure and shadow of his meaning, herein, 'tis with many, the whole design of all their Labours and Travels, to heap up outward treasures to themselves, and leave to their Posterity, great Possessions, call'd *after their own Name*; as if they had any concern therein, when deceased; or, any relief thereby, when, *wish Dives, tormented in the flames of God's Wrath*. And, as to any advantage to Posterity, how know they, but their Successors will blot out

and deface, by their unwise and sinful practices, what they got by their wise and honest labours ; though great things, of that sort, are seldom so gotten ? Such great things puff up, and are oft the ruine of those *that come after them*. This was *Solomon's* own case, in his foolish Son *Rhehoboam*, who following the rash dictates of ignorant young *Hectors*, and rejecting the sage counsel of *grave Senators that stood before his Father*, disoblged the People, *lost ten parts of his Kingdom*, at first entrance on his Government ; and he, and his Successors held the rest, not without great confusions, troubles and desolating Wars, with the Kings of *Israel*, their Brethren, and from such Nations round about, as were common enemies to both ; *Moab, Ammon, Tyre, Edom, Philistines, &c.* 1 King. 12. Yet is this but the lowest and least part of *Solomon's* meaning, in these and the following words.

Verf. XIX. *And, who knoweth whether he shall be a wise Man, or a fool ? Yet shall he have Rule over all my labour wherein I have laboured, and wherein I have shew'd my self wise, under the Sun. This is also vanity.*

Here is a deep mystical Truth. The fading *Laodicean* Riches, and great Possessions, treasured up, in and by the fruitful exercise of my own spirit, in the restored first-covenant Life of the Law, *Who knoweth whether a wise Man, or a fool shall (get, and) rule over it ?* Whether the supremely wise man, Christ himself, by his Gospel-sicle, Sword, or Cross, as freely and obediently surrendered to him ; or the *Man of sin, and Son of Perdition*, the greatest mystical Fool, the Devil ? *Those that give up themselves and all Christ's gifts to them*, of first-covenant Life, Wisdom, and Ornaments, and second-covenant Light (with all their fruits and effects, brought forth therein, mystical *Corn, Wine, Oil, Silver and Gold*) to *Baal, or Moloch*, the Lord or King, and god of this World, are willing he should reap and gather all ; and so, use all Christ's own gifts to them, and all the fruits of their own labours therein, against Christ and God himself, to their own destruction, as qualified thereby to be the most gyganticke opposers & fighters against God. *Man walk's in a vain shew, disquiets himself in vain, heaping up Riches, and not knowing who shall gather them*, Psal. 39. 6. Till Man come to a resolution, whose Arms he will cast himself into (with his

his changable Life and Riches) Christ's or the Devil's (in order to be fix'd in the unchangably good Spirit of the former, or evil one of the latter) *He knows not who shall gather all*; or, what will become of him and *all he has gotten*. One of these will certainly gather all, in conclusion. All puffed up self-exalters against Christ, give themselves, and all they have, into the hands of that *Luciferian Head, and King over all such children of Pride* (Job 41.34.) receiving his spirit of unchangable enmity to God, for the Principle of their Life, Desire, Thought, and Action. All fixed first-covenant *Kings*, are absolutely engag'd in Satan's reign, in perfect opposition to Christ and his invisible Saints; whose saintship, or spiritual *Life, is hid with Christ in God*, till Christs second appearing, and rendring it visible in himself and them, which will be *the Manifestation of the Sons of God*. Christ offers true freedom to all, even the *glorious Liberty of the Sons of God*. But, multitudes of enlightned, holy, first-covenant Professors (and no better, whatever they reckon themselves) chuse rather, for self-preservation, against the Cross, to be slaves of the Devil (the arrantest slave of all) and so, *to have their eares boared, as his servants for ever*, on their willful refusal of true Liberty. This is figured out, *Ex. 21.5,6*. At last, Christ, by his Cross and spiritual Gospel-Sword or Sicle, will reap down and gather or take from all evil Angels and Men, all the Riches and Comforts, all the fading Glory and Power they have used against him, under Satan's reign, and tread them all under foot, in his reign. From a sober Reflexion upon the whole matter, in the Spirit of Truth (discovering the vanity of all first-creation Life, and things of Man, with all his vain Labours, and *uncertain Riches*; and then the uncertainty, as to *who shall gather them*, to his everlasting damage or greatest gain) he looks on all Man's Labours, and Possessions in the confounded state of his own Nature, corrupt or righteous (on all these accounts, put together) to be but a hateful *vanity, and vexation of spirit*. So he farther declares,

Verf. XX. *Therefore I went about to cause my heart to despair of all the Labour which I took under the Sun.*

So should every one (in union of mind with Christ) *hate his own Life, with all his Labours*, and Fruits, brought forth in the but restor'd natural Principle (or Spirit of the first-covenant Law of Works)

for

for the *Life, Wisdom, and Righteousness of God*, in the second, the new-covenant *spirit of the Gospel*. The former, at best, was but changably good; and since the Fall, *enmity to God*, or *filth of spirit* is inseparable from it; direct enmity to that creature-spirit, or holy Ghost, in the new Life whereof only, 'tis possible to please God, or be saved. A heart, set to love that Life, in which man hates (and is hateful to) God, is a heart fixed in (or set to do) evil, for ever. Solomon therefore sets his heart to hate the whole Life, and all the best works, done in the single activity of his own nature, at best, under the twofold first-creation *Sun*, literal and mystical; as above said. Of this he gives a farther account, *vers.* 21, 23.

Verf. XXI. For, there is a man, whose labour is in wisdom, and in knowledge, and in equity: Yet, to a man that hath not laboured therein, shall he leave it for his portion. This also is vanity, and a great Evil.

Solomon gives an account of himself, in the Man here described by him, travelling in *Wisdom, Knowledge, and Equity*; that is, in the wise and righteous actings of his own restored, enlightened nature. All this, he finds vain, and unprofitable; yea, a great grief and sorrow to him. Here's the sad result of all man's goodness and fruitfulness, in his own nature. All is vanity, the *fleshy tree of good and evil* (and since the fall, of evil only, *filth of spirit* at least, which is the greater sort of evil) with the Fruits; the Root with the Branch; Principle and Operations, Desires, Thoughts, Counsels, Purposes, Words, Actions, all naught. The loss of all, as obediently surrendered to the sacrificing hand, Gospel-cross, Sword and Fire of God's High Priest, is our only way of being delivered from all evil, of sin or punishment, for ever. And, on such obedience, we shall certainly receive the promise of the Father, the everlasting creature-life and *spirit of the Son*, which will fill us with all good, for ever, above wonder.

Is not here *great Gain*, on all hands, to encourage us to bear such loss, the spiritual Law of the Cross, and ordinances of God's new-creation-sanctuary call for, as undispensably necessary for our admission or entrance therein? This exchange-traffic of Law for Gospel, Life of Nature for Grace, Earthly for Heavenly, the natural life of the Creature, for the spiritual life of the Creator, is the highest and best market, man can make, of all his first-creation vanities. Truth (or the Gospel-spirit of truth) can never be bought, but to
Man's

Man's unspeakable advantage ; never sold or parted with, from love to what's to be parted with for it, but to Man's unspeakable loss. *Buy the Truth*, therefore, at any rate ; but *Sell it, at no rate*, though *all the kingdom's of this World and glory of them* (all natural, humane or Angelical excellencies) be bidden for it. *Paul*, when eminent in first-covenant holines, *parted with all, as dung*, for this Truth. All that have tried this most gainfull traffique, have found it so. No active obedience, performable in Man's own nature, ever does his work for salvation ; but, passive ; a right ceasing from that life, with all its activity and labours. Should a Man live a thousand years twice told, in the utmost fruitfulness of his rectified naturals, he will still find *Solomon's account true ; all vanity. All that's but Earthly*, in Man or Angel, all first-creation Life and fruits or works thereof, *will be burnt up by the fire of the second*, 2 Pet. 3. 10. Christ's new-creature spirit will try, by its al-discovering light, all principles and works, whether natural or spiritual, earthly or Heavenly ; and then, all the former, that's changable and perishable, will most certainly perish, or be burnt up by the fire of this trying spirit. All that obediently submit not to *this fiery triall*, fall inevitably under its *everlasting burnings*, in and upon them, in final Wrath. All changable goodnes, earthly, first-creation Life and Fruits, first or last, must passe away, from obedient Saints, and incorrigible sinners, in God's Love or Wrath. This *fiery triall*, *seem's grievous*, at present, to nature, in Saints ; Heb. 12. 11. Our nature, in *Christ himself*, *was sorrowfull to death* ; cast out a word, for scaping the Death-Cup, but he instantly called it back. *His living Soul*, of the same kind with the first *Adam's*, *was sorely put to't*, made *exceeding sorrowful*, under the death-work of his second-*Adam's quickning-spirit*, or gospel-sword and fire upon it ; Mat. 26. 38, 39. Obedient submission to God's present, temporary Wrath, in this case, is the only possible way of deliverance, from his *Eternal ; the Wrath to come*. All willful refusers of the former, are sure to meet with the latter. Those that with *Paul*, *received Gods just sentence of Death within them*, On their naturals, at best, have unspeakably the best on't. Those that please themselves a-while in resisting and scaping it, fall under it for ever. *The sufferings and shame brought on the natural man of the Saint, are not to be compared with the joy and glory of spiritual life, that follows*. Nor does the present

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false joy, stiffnecked resisters of the Cross (or holy Ghost, in its demolishing operation upon their naturals) please themselves with, signify any thing, in comparison of the griefs, torments, and vexation of spirit, this crosse will bring upon them, in Eternal Death. The demolishing-work of the Cross, is grievous to nature, in Saints, at present : but, in no comparison so grievous as 'twil be to it, in rebellious resisters ; and that, for ever. True Saints soon find the benefit of their obediently sacrificed nature, by a resurrection out of the death of that, into the everlasting righteous life of the sacrificing high Priest of their Gospel-profession ; *Melchisedeck*. So have they *eternal life abiding in them, the Kingdom of Heaven within them, live and walk in Christ's kingdom-spirit*, the Gospel-principle of everlasting righteousness. Thus, by submitting to the temporary wrath at present (brought upon them, in God's everlasting kindness) *do they scape the wrath to come.*

But, what mean's *Solomon*, in saying, that all *his wife labours*, in his own restored nature, *must be left to a man that has not laboured therein* ? Who is this ? Christ, in his originally unchangable creature-spirit of everlasting righteousness and truth. Himself surrendered the earthly first-covenant righteous life and labours thereof, in our flesh, *to the flames of his own eternal* (*Heb. 9. 14.*) everlasting righteous creature-spirit, in sacrifice to his own divine spirit, and *God most high*. The sacrifice, he offered ; the sacrificing Priest that offered it ; and God, to whom offered ; all are comprehended in the wonderful person of the Mediatour, as the divine and twofold creature *form of God*, originally spiritual, and spiritualiz'd, transformed, regenerate natural, baptized into the death, and assimilated in the resurrection life of it, to the originally spiritual. This divine and twofold creature-being, *image, or form of God in Christ*, is all called *God*, even the spiritualiz'd *man Christ* ; *Jo. 1. 1.* All are *the living Word and Oracle of God's* infinite divine mind ; *his Wonderfull Counsellor*, to Angels and Men. And, in all, stands he in a distinction, for ever, from *God most high*, in the single and uncompounded divine essence, in which, *the Father to this divine and creature-Son, begotten from eternity*, as the divine ; and *from everlasting* (*Prov. 8- 23*) as creature-Son of God. Hence is it said, *the Mediatour is not of one (nature) but God is one.* *Gal. 3. 20.* This sacrificing, Priestly, Gospel-spirit of Christ, reapes or gather's,
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cut's down, burns up, and utterly consumes *all the life and labours* or workings of Angel or Man, in their natural first-creation make and life, as he served our fleshly nature, in his own person. By his Cross or Gospel-sword, *he gathers all, for sacrifice to God, as his due required Tithes and Offerings* (the mystical truth of the literal) *that never laboured* or did any thing, in that natural state of life, but was originally spiritual. *This also is vanity*, sayes Solomon, or shewes the insignificancy of man's or angel's labours in their earthly, first-creation Life of vanity, about salvation. All must go, life and all, or they never can be saved. And *this is a great evil*, or grieving consideration to man, that his life, at best, and all done in it, are but perishing vanities, vanishing *shadows of things to come*, or to be brought a-float in men, by a new-creation. 'Tis also Man's *great evil*, his unpardonable Sin, if he *rob God, or withhold his Mystical Tithes and Offerings*, Mal. 3. 8. (the most high and criminal Spiritual *sacriledg*, many first-covenant Professours are guilty of in holy flesh; Rom. 2. 22.) the best fruits or works of his own nature, life and all, from Christ's Gospel-sword or Cross, and spiritual Circumcision-Knife; and so, from being an obedient sacrifice, or holocaust to God, in all. There is also *a great evil*, even direct *enmity to God*, found in all man's first-creation life of vanity, the most restored *Image of the Earthy*, and best fruits producible therein. This *filth of spirit cleaves fast unto all*, and is inseperable from Man's nature, since the first sin of it. Christs communicating to, and setting up his spiritual life in Saints, makes them *Lilies, that neither toil nor Spin, yet grow* into a flourishing fruitfulness. *No labour or toil* of the natural spirit, in the case; but, a rest from all that labour. *God works all our works in us*: and we, *all our works in him*; Jo. 3. 21. Solomon, in all his glory, was not *Arayed like one of these*; Mat. 6. 28, 29. In all his fading natural excellencies and perfections, he had no glory, to these beautiful new-creation Lilies, that excel. Men yield up all their fading natural life and fruits to Christ, as *the man, the spirit of everlasting righteousness*; or *to the Devil, the Man of sin and everlasting wickedness*. If to Christ, he offers all up, in sacrifice to God. If to Satan, he sets up and uses all, in unchangable enmity to God. When *the Son of God had this life of vanity about him, the life of the Law, God spared it not in him*; nor *did he pity or spare it in himself, as the Devil by Peter advised him to*

do. Some, that have a mind to be bidding at Salvation (and the new-building) in the way of the Cross, and won't bid up; are willing to part with the corrupt life of nature, and palpably evil fruits and lusts thereof, the refuse and worst of their Cattel; but, as *Saul* (in letter and mystery) spare the choice things (*the King and best of the Cattel, in this Amalekite-spirit of nature; keep back part of their earthly possessions, with Ananias and Saphira*, the righteous Earthly life and fruits thereof) will come off, or fare as they did, lose their own self-chosen kingdom, life and all; 1 *Sam.* 15. 8, 9. and *v.* 18-23. *Acts.* 5. 1-10.

Verf. XXII. *For, what hath a Man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun?*

Without a surrender of all, for that *newness of life* (in which alone he can bring forth fruit unto God and be saved) all turns to his eternal loss and disadvantage. This question is resolved.

Verf. XXIII. *For, all his dayes are sorrows; and his Travel, grief; yea, his heart taketh not rest in the night. This is also vanity.*

If first-covenant life be not, first or last, surrendered for the second (that has bin no active principle or labourer in the way and Wisdom of the first) all's lost. For, 'tis in the *new life* of the second, only, can any bring forth fruit unto God, or be saved. This exchange of first for second, finally refused, Man will have nothing to reap, of all his labours and travels in the first, but unexpressible sorrows, grief, shame, and everlasting contempt, as having wilfully rendered himself a Vessel of dishonour, for ever, under wrath. He has changed all his goodness, the wrong way, into unchangable evil and enmity to God, for which the unchangable wrath of God will be upon him. And this will make that mystical *Night* of Darkness and Death, *his heart can take no rest in*. This, come all men's vain labours for rest, in the life and activity of their own nature, to; against all the faithful counsels, and timely warnings of God. So will all the dayes, belonging to their immortal beings, even to all eternity, be spent in torment, and vexation of spirit. They have rebelliously walked in the light of their own Fire, and Sparks of their own kindling, the fruits and births of their own light and wisdom, in the life and activity of their own

nature, and must lie down in Sorrow, for their pains. All first-creation life of the Law, thus unlawfully used, in rebellion against God, will be found not only vanity, but a great and sore evil to them, for ever.

Verf. XXIII. *There is nothing better for a man, then that he should Eat and Drink ; and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.*

This eating and drinking as a taking pleasure and joy in man's labour, Solomon recommend's, as savory advice, and a peculiar gift from God, cannot be any thing, bordering upon brutish sensuality ; nor yet Men's feeding and gratifying themselves with the best fruits of their labours in a first-covenant Law-life : for, in both these, men lie under the Curse of God ; Gal. 3. 10. No feeding on perishing meats, in a perishing life, can be the meaning of the spirit, Solomon gave this counsel, in : but, a feeding on never-perishing Meats, suited to a never-perishing life, as Christ, the true Solomon advises, with a negative dash on all other life and meats ; Jo. 6. 27. This only is a true blessing from God ; puts man under his approbation-seal ; a Belly and Meats, he will not destroy ; All other, he will. All other life, finally kept up and fed in, tends to man's final destruction. Right eating and drinking of Christ's living Bread and the kingdom-Wine of his spirit, strengthens man in his newness of life, to bring forth fruit unto God, daily more and more, from thirty to sixty, sixty to a hundred-fold, and from that, to a thousand, &c. endlessly. David, Solomon, and other Saints have seen and proclaimed the vanity of all other Life and Meats, with all Man's delusive, destructive joy, mistaken pleasures and confidences, therein. They have recanted and declared the wrong measures they took in their own fallible wisdoms, both of themselves, and Gods various dealings with them and others, in this world. Enemies are gratified with more than heart can wish, literal or mystical riches, in their own nature, will, and way after their own hearts, while true saints are plagued all their day long, in this World, and chastened every morning ; Psal. 73. 4. 14. The natural man of the saint, envies, frets, and is vexed at this worldly prosperity of the wicked ; but their spiritual, in God's Sanctuary-light, sees what all will come to ; and so, quiets their wrangling, envious natural, as an injurious quarreller at Gods dispensations, and the methods of his

wisdom; v. 16-19. Spiritual light extricates them out of that labyrinth, and confused maze, their own wisdom and thoughts run them, into; and sets all to rights. The blessed end of Saints troubles, and dreadful conclusion of wicked Mens prosperity, payes for, and answers all. This, seen, quiets the Saint, and fills him with *Joy unspeakable and glorious*. This we find, over and over, *Psal. 37. & 73. Job 21.* and, in plenty of other scriptures. *Envy not* their fools-paradise here, that ha's Hell at end on't. All *their laughter* and merriment *is but as the crackling of Thorns under a pot*, a short blaze, in this mortal World, and away. After their *Resurrection of Damnation*, they'l have time enough to pay their sad reckoning, under the flamings forth of unquenchable Wrath, upon them. This will they have, from God's hand. When Saints clearly see this twofold Issue of their trouble, and others prosperity, in this world; can they envy, will they not pity them? The afflictions of the one, and prosperity of the other, are both but a *Dream*. Truth will out, at last, in the endless end, both arrive at, and come to, in eternal life or death. *When the Wicked awake* out of their dreamish hapines, *God will despise their Image*; destroy their life, and all their false comforts, *in the Image of the Earthy*; *Psal. 73. 20.* *When Saints awake* out of their affliction-dream, they will be satisfied with Gods Heavenly Image, and his new-creature life, *Psal. 17. 15.* One has but an Imaginary hapines: the other, Imaginary trouble; all's but a *vain shew*; *Psal. 39. 6.* As Saints more plentifully feed on the Lords never-perishing Meats, from his heavenly table, they are more strengthened in that *newness of life*, in which they bring forth never-perishing fruits, unto God. God requires (and delights in) their eating and drinking abundantly, at his Heavenly Table, the glorious fruits of his divine and creature-spirit, the *Tree of Life*. They can never be too much filled with his spirit (*Eph. 5. 18.*) and fruits thereof. No rioting or excess, at his Table: never too much of his Wine. The more, any feed at his table, the more they discover and nauseate Satan's worldly meats, and wine. Let him gild his perishing vanities with never so near a resemblance of Christs meats, 'twon't do. They can spie out his Contemptible meats, under all the beautiful disguises he puts upon them, and reject them. See then the mystery and truth of Solomons declaration, here. *There's nothing better for a man, then to eat and drink*
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the good of all his spiritual labours, which never are in vain in the Lord ;
 1 Cor. 15. 58. All other labour, in mans own nature, is in vain, as to his grand concern. Life, Fruits, Labours, nothing vain, in a new-creation state ; all, in the old. All's unchangable, in the new ; all, vanishing, in the old ; Tree and Fruit, Root and Branch, Womb and Births. Fruits in the new, are *Peaceable fruits of Righteousness, in a union of mind with God* ; not so, in the Old. All, there, is done in *a spirit of enmity to God* ; even the best and most righteous works of man. By works of Grace, in God's new-covenant spirit, *Abraham was Justified, and not by Faith only*, Jam. 2. 21-24. Such works, wrought in God, or in the spirit of faith, are ingredients into the saint's Justification ; *not any works or deeds of the Law-spirit of nature* ; Rom. 4. 2-6. The true saint *does not live, war, or walk after the flesh*, but against it, in the spirit. The ruling principle in man, denominates. A predominant exercise of the corrupt spirit of nature (with the vile affections and brutish lusts thereof) denominates Man, a Beast. The ruling exercise of the enlightened principles of nature, declare a man, a Legal Christian, or, at least, a moral Heathen. The ruling exercise of the Gospel-spirit, in man, makes a spiritual Saint, a Gospel-Christian. And now, by this opening of these words, into the mystical truth of them, is not excluded a shadowy literal sense thereof, as countenancing a right and free use of the concerns of bodily Life, for the end by God intended in them, against the folly of those, that from an evil covetousness, and vain, self-tormenting sollicitude, find no heart or power to eat thereof, to the best advantage of *the Life, that's more then meat ; and the Body, that's more then Raiment* ; Mat. 6. 25.

Verf. XXV. *For, who can eat ? or who else can hasten hereunto, more then I ?*

Solomon, here, declares his Priviledg, through the awak'ned Wisdom of God in him, of *hastening to, and feeding at Christ's Heavenly Table, on the things of God*. Who carried forth with a stronger bent of *affection to things above* (Col. 3. 2.) then I ? He found a strength of spiritual appetite, carrying him forth to *eat and drink abundantly*, according to Christ's Invitation to his supremely double-portion'd

portion'd spousal Saints (of which number, himself seem's to be one) express'd in his own mysterious Song; *Cant.* 5. 1.

Verf. XXVI. *For, God giveth to a man that is good in his sight, Wisdom, and Knowledge, and Joy: But, to the sinner he giveth Travel, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.*

The good man, in God's sight, is the spiritual Saint, in distinction from all others. What's unchangably good only, is properly good in God's sight. None good, infinitely, from Eternity, but God only: From everlasting to Eternity, is the creature-spirit in the Mediator, good. And, to Eternity, are all obedient Angels and Saints, *born of that spirit*, and brought forth in the everlasting righteous Life thereof, *good before God*. No Angel, no Man, no thing, in the first-creation-make or State of Angel or Man, is, in this sense, good; however good in their kind, and right use; yea, *very good*; Gen. 1. 31. The natural man of the Saint, in the restored first-covenant Life and *Image of the earthy*, is made good in God's sight, by submitting to the Plow-work of the Cross (*Christ's spiritual husbandry* upon it) pointed so deep, as to tear up by the Roots, the natural principle of enmity. And then, by the same hand, or spiritual Plow, is quick'ned up, the (before) dormant seed of an incorruptible righteous new-creation Life, in which Man's nature, as made *new earth*, brings forth fruit unto God. *This is the Earth, that, by drinking in the spiritual all Rain-waters of Life, that come oft upon it, brings forth herbs, meet for them by whom it is dressed; Christ, and God most high; Heb.* 6. 7. Saints are thus, *Gods Husbandry*; and Christ, the Mystical Husband-man, that does the work. He cleanses from *filth of flesh*, the vile fruits and lusts of the corrupt Nature. This yet, fit's not or enables men to *bring forth fruit unto God; but to themselves only* (*Hof.* 10. 1.) towards the farther enriching and adorning their own nature. They are *empty Vines*, and but *fallow Fields*, yet, to God. Some-what clear'd are they, from the Nettles and Thistles of the corrupt spirit of nature; but *they bring forth no right Grapes, or good fruit, unto God*; unchangably good. A seed of enmity, remaining in them, after all natural cleansings, is a *Root of bitterness, bearing Gall and Wormwood, Briars and Thorns*, in a bloody, bitter, murderous mind

mind of enmity against God, Christ, and all his Gospel-Saints and Truths. So see we *the good man*, here, rendred so, by God's *unspeakable Gift*, consisting in true *Wisdom, Knowledge, and Joy*, joy *unspeakable and Glorious in the holy Ghost*, or spiritual principle of everlasting righteous life, desire, thought, word, and action. And hereby is he fitted to enjoy God, *in whose favourable presence is fulnes of Joy, and at whose right hand are pleasure's for evermore; Psal. 16. 11.*

Secondly then, who is *the Sinner*, here?

This sinner is, not only nor chiefly, the common sinner, in the corrupt spirit of nature, unfix'd there. All are so born, *Children of Wrath* and death, *serving divers lusts, hatefull, and hating one another; Eph. 2. 3. Tit. 3. 3.* All are *sinners against the son of man*, or light and righteous life of the first-covenant law, the highest edition and dispensation whereof, was found in Christ's person, as *Son of Man*, in the earthly law-life of our nature, *holy flesh*. If such sins and sinners were not pardonable, and the wrath thereby provoked and demerited, atoneable (by Christ's obedient sacrifice of that spotles law-life, and by his powerful intercessions) no man could be saved. The sinner here, then, is of a higher rank, and deeper die, then so. The principles of corrupt and righteous nature, in a kind of struggle and fight against each other, in man, too generally mistaken for *flesh and spirit*, are but corrupt and *holy flesh*, which joyn in war against what's truly called spirit, in scripture; *the spirit of Christ*, and spiritual mind thereof, in Saints; *Gal. 5. 17. Paul, in holy flesh, was a fierce persecuter of Gods Holy Spirit*, and true saints. And, when a signal Apostle, he found that *holy flesh* a fighter against Gods holy spirit, in himself, as he abundantly complain's; *Ro. 7.* While man then interprets the words of Gods wisdom, by the short-sighted conceptions and words of his own wisdom, *he shuts up the kingdom of Heaven*, excludes all the mystery and spiritual truth of scripture, out of all his teaching, and reputed orthodox divinity. All this lies buried in deep silence and inadvertency. And, would this were all. When the spiritual mystery, and kingdom-sense of all scripture, is offered, such humane divines (in their *lying spirit of divination*, as to all *Gospel-truths or things of God*) set themselvs, might and main, to stifle and decry it; dissuade their hearers from listning to't, as the most detestable, blasphemous doctrin, in the world.

The enlight'ned, professing, righteous *Jewish Teachers*, said, on this very account, of *Christ himself*, he hath a Devil, and is Mad; Why hear ye him? Joh. 10. 20. Do any of the Scribes or Pharisees believe him? None but silly ignorant Women and Fishermen, Publicans and Harlots, such as know not the Law, and are cursed, regard his words. Here's the passe, Gospel-truths were at, amongst the only professing people, at that day, in the world, when Christ himself was the Preacher. Such *Sinners against the Holy Ghost* (or gospel-spirit of truth, when rich, full, and reigning as Kings, as needing nothing for Salvation, when they want every thing; 1 Cor. 4. 8. 10. Rev. 3. 17.) *Wise, Strong, and honourable in Christ*, as to first-covenant attainments, and fruitful in the life thereof, these are the very sinner or sinners, here meant, when obstinately fixed there. The self-same law-spirit, or restored principle of righteous life and action, in their own nature, fixed in, under the outward dispensation of the Gospel, renders men a-like prejudic'd, now, against the whole mystery and truth of Gospel (*the very Christ, the very Gospel*) as they were, under the outward dispensation and ceremony of the Law. They exclude all the Gospel-sense of all scripture, old and new Testament, out of all their divinity. These are the divines that shut up the kingdom of Heaven against men, not entering themselves nor suffering others to enter. They set up Satan's kingdom of marvellous darkness, for Christ's Kingdom of marvellous light. They preach up that accursed other Gospel, he preached to Eve (and is at, ever since) that man shall not die at all, that is, that in his own enlightned righteous nature, he has eternal Life. So *Second-covenant, newness of Life, true Grace, Regeneration, &c.* are all frustrated or made void, as useless nothings, that are all in all, for true salvation. All new-covenant Titles are given to the old, and the very new, excluded, with all its doctrine, as madness. These that pass thus for Christ's only Church and Saints, will be found, when God is Judge himself, the most criminal sinners, beyond literal Sodom, even a spiritual Egypt and Babylon. In all their conformity to Christ, in that Life of our nature, he crucified, are they in flat opposition to that spiritual, he raised it into, in which he lives for evermore, Rev. 1. 18. These are painted Sepulchres, whited Walls, full of enmity to God, filth of spirit, mythical rottenness and corruption. They are Theeves and Robbers, that (having shut up the right Door of Entrance into the

the kingdom, by the death of nature at best, under the Cross) *climb up some other way*, to take it by violence; force their entrance, in holy flesh, their own Wisdom and strength, with satan. Christ crucified and abolished all that, in himself, they daringly and presumptuously attempt to enter it, with. These are *Wolves in sheeps Clothing*, dressing up their visible saint-ship in but *holy Flesh*, with all the words, and titles belonging to the invisible saint, in God's holy spirit, *a life yet hid with Christ* in God. In this disguise, are these mystical robbers of Christ and his true saints, of all their titles, their fiercest and most outrageous enemies; as Christ warn's his followers; *Mat. 10. 16-18.*

Next then, what's meant by *God's giving such a sinner travel, to gather and to heap up, that he may give to him that is good before God?*

1. First, what is it, this *sinner gathers and heaps up?*
2. Secondly, in what sense is *God the giver to him, with pain and travel, so to do?*
3. And, thirdly, how, and in what sense, is *what he so heaps up, given to him that is good before God?*

To the first. *The peculiar treasures of the choicer sort of Kings of the earth, mystical Silver and Gold (v. 8; and, Jam. 5. 2, 3.) the Laodicean treasures of such first-covenant Kings (Rev. 3. 17. 1 Cor. 4. 8.) of the earthly Jerusalem-spirit, as are totally destitute of the heavenly. Men reckon their matters safe, as to eternal life and peace with God, in a spirit of direct enmity to him*

To the second. As a present punishment for so doing, *God gives them pain and travel in heaping up such riches.* How? By spiritual light, he convincingly shews them the vanity of all that life and treasure, and requires all in sacrifice (by a holy death) to him. This (besides the far greater punishment that follows, under *the wrath to come*) gives present pain, amidst all their self-deluding satisfactions in this upper sort of *the delights of the Sons of men*. The distinct superiority excellency of spiritual life and *things of God*, in the second or new-covenant, beyond Man's, in the first or old (as *farr as the heavens are above the earth*) convincingly set before them, in mercy, when wilfully sinned against, torment's them. For, such conviction becomes a self-condemning witness against them, as *fixed dwellers on the said mystical Earth*, or their earthly life, when offered Heaven, or God's

spiritual, heavenly life, by a new-creation. Christ sends his spiritual convictions into them, *as faithful spies*, that give a good report of his true *land of promise*, or state of life. These, sinned against, and not hearkned to, vex and torment them, taking from them such full undisturbed delights and uninterrupted pleasure, as they desire to find in their earthly life, will, and way. Gods spiritual conviction-light (given in mercy) finally rebelled against, is, in wrath, kept up in their consciences, as a *never dying Worm*, that will torment them, to all eternity, witnessing against themselves, as unpardonably guilty; and for God, as most just, in *his unquenchable wrath* upon them; *Mar. 9.44.* Now, this gnawing Worm, that will be this sinner's everlasting tormentor in the world to come, is a fore allay to his false joy, in this. Spiritual conviction is as a particular *day of Gods Judgment* in and upon man, before the general comes. The accusing voice thereof in him, holds him to't, and forces him to see, that all the *treasure he's heaping up, for the last day's* (*Jam. 5. 3.*) is indeed, no other nor better than a *treasuring up wrath for himself, against the day of wrath*; *Ro. 2. 5.* This is a lowering ingredient, in the midst of all the sweet and contentment, this unpardonably guilty sinner desires to find in his own selfe-chosen way, and self-chusing will. He may know and conclude, *nothing remaines to him of benefit, from Christ's sacrifice and intercession*; and so, nothing at all, from God, but *fiery indignation*, *Heb. 10.26,27.* So, of the first part of his punishment, even at present, in this world. The second, we shall find, in considering the third particular.

To the 3^d, then. By Gods over-ruling hand, *he shall be made to give all his heaped up treasures, to him that is good before God*, whom he unchangably hates. And, this will be a tormenting consideration, and fore vexation of his spirit, his heaped up vanities wil prove unto him; which is the concluding word of this Chapter. *All, the sinner* (in the latter part of this verse) *labours for, and gathers, he must give, or shal be given, whether he will or no, to the good man or spiritual saint*, in the former part. In the parable of the talents (*Mat. 25. 14-30*) we find, that *the evil servant, who kept his own single earthly talent, or earthly first-covenant life, refusing to exchange it, for Christ's heavenly, is called Wicked and Slothful Servant, and his Talent taken from him, and given to him that had ten*, as having made the required Exchange, by

by death, to his advantage and *great gain*. All the fading goodness, and Comforts, in the first Creation-Life and State (kept up, and held fast, by Evil Angels and Men, in Rebellion against God) shall be finally taken from them ; and given to, or Possessed by Spiritual Saints and Angels, as Comprehended in (and unspeakably out-done by) the New-Creation Life and State, where *they receive their own* (and all others own) *again, with Usury* ; ver. 27. Thus Christ Interprets his own Parable. *From him that hath not the durable Riches, in New-creation Life, shall be taken away all his Fading, in the First ; and given to him that hath true Riches in the second, with abundant Increase, for ever ;* ver. 29. This is of like Significancy with that other *faithfull saying, and sure word of Prophecy ; whoever will spare or save his natural, earthly Life, from the death-work of the Cross, shall lose it, under the same Cross, in final wrath ; and, whosoever will hate and lose his natural and earthly, for the sake of and love to Christs spiritual and heavenly* (the only right use of his single first-creation Life and Talent) shall find it *with Usury*, in Christ's heavenly ; *Mat. 16. 25.* Never was any thing in the former, could make up any degree of true hapines to Man or Angel. God convincingly shews and graciously offer's his life to men ; *waits with much patience and long-suffering* for their accepting it, on his termes, the death of their own nature, at best, or in what ever variety of condition, in *Publican and Harlot, or Scribe and Pharisee.* He *knocks at the Dore of their hearts, warn's, counsells, instructs, reproves them, invites, entreats, beseeches them by his Ambassadors of grace.* He *calls out to them, to hear his voice and not harden their hearts against him, while the day of his gracious call and offers to them, last's.* At length, on their willful Provoking him beyond pardon, the great Master of the New-Creation House or Building, *shuts the door, and is gone* (*Luk. 13. 25.*) *Swearing in his Wrath, they shall never enter into his Rest ;* Heb. 3. 13. Then, they may seek and knock, while they will, *they'l never find him* (*Prov. 1. 28*) *nor any place for Repentance, or change of their Rebellious Mind, and desperate condition, for ever* (*Heb. 6. 4-6.*) *Esaus Case ;* Heb. 12. 17. An obedient Exchange, by Death, of Fading First-Creation Life, for the Everlasting Second, is unspeakable gain to Man. The Rebellious keeping it up, in *Enmity to the Cross,* and Second, or to the Spirit of God,

and its Crucifying, Death-work upon it (in order to set up its own Life in the Room) is unspeakable loss, to all that so do. This, *Paul told the Self-Confident Professours at Philippi*, of, (in the fruitful Flourish of a First-Covenant Righteous Life) *even weeping*, Phil. 3. 18.) and reprov'd *the Corinthians* for, in like case (1 Cor. 4. 8. 10.) as *Christ himself* (when *Ascended and Glorified*) the *Laodiceans*; Rev. 3. 17, 18. By the very same hand, Cross, or Gospel-Spirit of Christ, will that Perishing Law-Life, with all the Fruitfulness, heap'd up *Riches and meats thereof*, be taken from them, in Final Wrath, whether they will or no.

CHAP. III. Verſ. I.

To every thing there is a Season, and a time to every Purpose under the Heaven.

NEXT to no difference from our Translation of this and the Seven following Verses, in the Original *Hebrew*, three Eastern Versions, *Chaldee*, *Syriac*, and *Arabick*, or the *Septuagints Greek* Translation.

In this Scripture, to Verse 8th, Inclusive, have we the Character of Man, in his whole Personal Constitution, and Make, by the First-Creation; or in whatever Flourish of the restor'd Wisdom, and Exercise of a First-Covenant Righteous Life, therein. In *Body, Soul, and Spirit*, no Life but Mortal, by Creation. And, the same kind of Life, restored in him, since, is much short of the perfection it was in, at First. Something of *Filth of Flesh* hangs about it, still; and *Filth of Spirit*, that's worse, is inseparable from it, since the fall. Life and all, therefore, must go, by a Holy Obedient death, in Sacrifice to God. If finally spared, and Rebelliously kept, it will be an Unholy life, in unchangeable *Enmity to God*, doing despite to his Divine, and also, to his New-Creature, Gospel-Spirit of Grace and Truth.

In the Various Litteral Expressions, here, Relating to the Body, have we the Shadow of a great Mystical Truth, relating to the Spirit, *living soul*, or inner Man of Man, the life whereof also, being

Mortal,

Mortal, is subject to (and therefore figured out by) the like changes, as are Incident to Bodily Life, in the Birth, Flourish, Decay, Death, and Resurrection thereof. First then, to the Figurative Shadow, knowable to all; and after, to the Mystical Truth, knowable to few; to none, aright, save such, as are of the same Spirit, *Solomon* was, when he Writ these Words:

1. *There's a set time* to all Visible things, *under the Litteral Heaven and Sun*, as the Answer and Accomplishment of God's most wise design and purpose, concerning them. *There's a time* allotted for their Appearance and Manifestation; and then, for their Disappearing and *Vanishing*, again. Both these general Dispensations of God, to them; do Minister Important Instruction to Man. The Positive Assertion of this Truth, in general (v. 1.) does *Solomon* prove, by particularizing the Various things, Circumstances and Occurrents, relating to Man's Bodily part and Life (in reference to which, the whole Visible Creation, in the greater World, without Man, was set up, before hand, as requisite for his entertainment; *Gen. 1.* and *Ch. 2. 7.*) and then, to the declinings and Death thereof, under the Various Dispensations of God, to this lower work of his own hand, in Man. And, hereby is signified the like Various Dispensations of God (and thence, a like Variety of Condition, Incident) to the Spirit or inner Natural Man, as to its but Mortal First-Covenant-Life, put into and set up in it, by Creation. Man therein, at best, was but a Mystical *Tree of good and Evil*, a changable thing, a *Fading Flower*. Since the Fall, this Fleishy Tree, is (in a manner) only, alway's Evil. Man's fallen nature, herein, is a *Cursed Mystical Earth, bringing forth Thorns and Thistles, in Filth of Fleish or Spirit*; *Gen. 3. 17, 18.* His Immortal Spirit, in its Unstain'd Mortal First-Covenant Life and State, before the Fall, with all, done, or possible to be done, in the Activity thereof (all Riches, Fruits, Righteous Works, Producible, or Performable therein) *all was Vanity*, or but Vanishing Shadows of durable substantial things, the Everlasting Righteous New-Creature Life, *Wisdom, Righteousness, things of God*. Man (with all his natural, First-Created Life and things) is, in another Sense, under Heaven, or below the Spiritual, Heavenly Life of Christ, the New-Creation *Sun of Everlasting Righteousness, and things of God*. Nor Man nor Angel, in

Innocency, had any thing of that Life about them, or Fruits thereof. And, *in that Life only, can any bring forth Fruit, unto God.* They that say, *Adam* should have held fast that Righteous Life he was Possess'd of, by Creation ; kept where he was (as *Job*, once, through a great mistake, said, *he would hold fast his Restored Righteousness*, of that sort) they that say this, what else must they say ? This. That Man, Restor'd by the second *Adam*, to something of the lost Life of the First, must hold it fast, Establish himself there, *never part with or let it go*, again ; and Heaven is his own ; this is true Salvation, and Eternal Life. In their *Lying Spirit of Divination*, do such Teachers warrant their Deluded Hearers, safe and truly Blessed, here ; *causing them to hope, they will confirm their Word* ; Ezek. 13. 6. *They follow* (*Heb.* walk after) *their own Spirit of vanity*, see nothing of God's ; *they are vanity*, and see nothing but *vanity, the things of man*, which they presumptuously call *the things of God* ; and so, teach *Rebellion against the Lord*. They establish themselves and others in a life and Righteousness, that's but *Vanity, a Fading Flower*, for Salvation. And, Irrefragably Confident they grow, herein. *All the World wonder and run after them*, Rev. 13. 3. 1 *Jo.* 4. 5. Mean while, *no Man*, in the but Restor'd Worldly Spirit of Nature, the Life, Wisdom and Righteousness of man, *receives Christ Gospel-Testimony*, given by his *Spirit of Truth*, in himself or followers ; *Jo.* 3. 32. That, which (indeed) is the very Unpardonable *Sinning after the Similitude of Adam's Transgression*, do Men Preach up, as their undispensible Duty, for Salvation. *The holding fast, and keeping up* what they received by the First-Creation (against the everlasting *Creature-Life, Wisdom, Righteousness and things of God*, clearly shew'd and offered them, by a second) was the very Unpardonable Sin, that gave the Irrecoverable fall, to the Devil and his Angels. Their fall, evil Change, and Punishment, lies in this. They retain all the Natural Life, Glory, and Excellencies of their First-Created State, as by their wilful Folly and God's Righteous Judgment, turn'd into (and used in) unchangable *Enmity to God*. *They kept not their first Estate, but left their own Habitation* ; Jude 6. What was that ? A State of Unstain'd Natural Purity, and of changable Obedience (in their Wavering Natural Principle) to Spiritual Light, by which, clearly shew'd and offered an Unchangably Righteous Creature-Life, by a New-
Crea-

Creation, on the Obedient-Surrender and loss of their Changable. The Lord was pleas'd to deal more favourably with Man (as of less Natural Capacity; and so, under lower Spiritual Conviction than Angels; and then also, as Over-reach'd and Overset by the Superior Subtilty and Power of the Evil Angel) taking from him the Fading Righteous Life, Wisdom, Excellencies, and Corruptible Perfections of his Inferiour, Humane Nature; not leaving him them, to Fight with against himself, as he did, to the Evil Angels. But, when this Life (with the things thereof) is gradually Restor'd by the Redeemer, in Men, Satan is presently at the same point, with them, as with Eve (2 Cor. 11. 3.) that *they shall not die, at all*; they have Eternal Life. Though it was not so, in the first Adam; yet, when Restor'd by the Second, and Men Confirm'd or Establish'd therein, by him, it is. Indeed, this Fixing, Establishing Doctrine to (and work upon) them, is Satan's, not Christ's. For, it fixes them in unchangable enmity to Christ's Gospel-spirit, and all his Gospel-things or truths. Adam's attempt and design, for keeping up the Righteous Life he was Created in (and thence, Refusing to Surrender, and part with it, for what was Presented to him *in the Tree of Life*) was his very Sin. The Losing, or falling from the Righteous life he had, was his punishment. God took from him, *What he had*, his fading righteous Law-Life, for Preferring it to his Everlasting, New-Covenant Gospel-life. *The day, he ate of the tree of good and evil* (or pleas'd himself with his own changable righteous life, and the Fruits, Meats, or Delights thereof, in preference to God's more excellent Creature-life and never-perishing meats thereof) *he died* (as threatned, Gen. 2. 17.) that is, lost that fading righteous Life; and so, with all his Posterity, *became dead in trespasses and sins*. Now, if *Establishing our selves in the restor'd Righteous Law-Life of our Nature* (Called our own) be Asserted our duty, and security for salvation; then, *sinning after the similitude of Adam's Transgression* (which done, thus, the second time, after all Experience of man, and Warnings from God, to the contrary, is as Unpardonable as the Devils first sin) must be the very way of Salvation. What-else, or less? And then, as to the second Adam; Let his original Creature-nature or Spirit (Set up by himself, in Personal Union with his divine, *From Everlasting*, Prov. 8. 23.) be denied; and the very Creation (in effect, or rather in the cause

cause of it) is denied. For, *this Living Creature* (or all comprehensive Creature-nature, *under the God of Israel* (Ezek. 10. 20.) and in personal Union with him, comprehending in it, *as a Polished shaft in God's Quiver*, the very man Christ, *that in the Fulness of time, was made flesh*) was the very immediate hand by which God Made the Worlds. By this Creature-Wisdom and word of God, which is called God also, were all things made, Jo. 1. 1-3. and so, by the very man Christ, as comprehended therein, were made, both worlds, natural and spiritual, in a first and second Creation-workmanship of his, passing upon them; Heb. 1. 2. Col. 1. 13-16. The same WORD, also, by which all Angels and men were made, was the provided means, Mouth, or Prophet of God, to speak forth the whole Counsel of his Divine Mind, to them, when made; and to Mediate between them and Infinite Divinity, which, without this Interposing Creature-Vail would have been a Consuming fire to them all. This Word is also the Executer (as well as Declarer to them) of the whole Mind and Will of God, from first to last, on all Angels and Men, as Obediently Submitting to the Methods and Terms of his New-Creating Workmanship, or Incurably Rebelling against it. He is the flying Roll of Woes, to the one; the Book of Life and Mercy-Seat, to the other; in which are Treasured and Sealed up all the distinct Measures and Portions of Wrath for the one, amongst the distinct Portions and Measures of Grace and Love, for the other; Deu. 32. 34, 35. This Living Book (in which, all they do towards God; and all, God will do towards and with them, are exactly Recorded and Registred; the Living Stone, that bears and knows all, on all hands, God's Words to them, and theirs to him (Jof. 24. 26, 27.) by way of Covenant) will be the Infallible Witness for, or against them, and Irresistible Executor of the Mind and Will of God, towards and upon them all, in Everlasting Love or Wrath. See then the case of those that deny any Creature-Nature or Spirit in the Mediatour, of elder date, then his being made Flesh. And then, when in that Fleishy State, Crucified, they that narrow and confine his Crucifixion only to the Violent Death of his Body, and Exclude (or take no notice of) the Death he put his natural Spirit, to, as to the Spotless but Changable earthy, Law-Life thereof, by kindling upon it (and Offering it up in) the Mystical Fire of his Eternal New-Creature Spirit (Luk. 12. 49. Heb. 9. 14.) What Conformity

mity to his Death, will they Preach? If the principal thing, he Crucified in himself, be denied, the principal thing that's to be Crucified in us, will be denied. And what then? Why then, the Subduing the Vile Affections of the Corrupt Spirit of Nature, must be Reckon'd *Conformity to Christ's Death*, whereas he had no such things in him, to Crucifie. And then, *Conformity to him*, in the but gradually restored Righteous First-Covenant Life of the Law, *Holy Flesh* (call it what else we will) which he Crucified in himself, at best; must be reckon'd a State of true Salvation, the SAINTS EVERLASTING REST. And then, the Counterworkings of (in part), restor'd nature, and the Corrupt, must pass for *Flesh Warring against Spirit, and Spirit against Flesh* (Gal. 5. 17.) when indeed, all's but Flesh. Paul, when Eminent in *Holy Flesh*, was a fierce Fighter against Christ's Gospel-Spirit. Here's your Divinity and Anti-Gospel Teaching, in perfect Contradiction to the declared Methods and Words of God's Wisdom, for Salvation, in every point. Some care is taken to Preach down and Subdue the Brutish *Lusts of Litteral Sodom*, in the Corrupt Spirit of Nature; but, Mystical Sodomy, more criminal then Litteral, is Preach'd up, for Salvation; to wit, such establishment in Righteousness, as is unchangeable *enmity to God*. Gross sins, in the dark, ignorant, corrupt Spirit of nature, are cried down; but all Mystical Uncleanesses, Adulteries, Idolatries, Thefts, Murders, Sacriledg, &c. are preach'd up, for Salvation. A hard saying! *What is Truth? Said Pilate to Christ*, not waiting the answer; Jo. 18. 38. Christ had told him beforehand, *that he came into this world, to Bear witness to the truth; V. 37. What truth?* That ther's nothing but vanity or vanishing shadow's in this World, the whole first-creation; *my King down* therefore, say's he, *is not of this World* (or, to be managed in my worldly, law-spirit of nature, *Holy flesh*, where the Jews would fain have had him own himself a King. Jo. 6. 15.) but (as is implied) of the next, and to be manag'd in my new-Creation Spirit of truth. All things in the first-Creation state of Angels and men, are but vanishing shadows of the truth (all Substantial, durable, *Eternal things* or truths) in the second. This is *the good confession*, Negative and Affirmative, *Christ Witnessed before Pontius Pilate* (1 Tim. 6. 13.) as we find (Jo. 18. 36, 37.) the former Expressed, the other Implied

plied in the Word, Truth. Christ Witnessed or Declared in his Infallible Spirit of Truth, that there's nothing of truth or substance, in God's sight; nothing unchangably good, no *Eternal good things* or Truths, but in the New-Creation State, and World; in, and over which he owned himself a King. They that will finally and conclusively be *Reigning as Kings*, in the but worldly restored First-Covenant-Life, *Holy Flesh* (as 1 Cor. 4. 8.) will be found Pseudo-Fift-Monarchists, in direct Hostility to the true Reign of Christ and all true Spiritual Saints, in his Holy Gospel-Spirit; and so, in a Flat contradiction to every tittle of his Gospel-Testimony. *Christ's witnessed good Confession to Pilate, my Kingdom is not of this World*, gives the dash, *Solomon* Proclaim's, on all First-Creation-Life of Man or Angel, with all the things and fruits thereof, as *Vanities* or but perishing Shadows of God's durable New-Creation substances, things, and truths, the Everlasting Life, *Wisdom, and Righteousness of God*, in his *Spirit of Grace and Truth*; with the Blessed *Fruits thereof in Men*, True Love, Joy, Peace, (&c.) to, from, and with God; and all right *Fruits brought forth by them, therein, unto God*. All these are Everlasting, Incorruptible things, the *Spiritual Tree, Root and Branch, Fruits, Leaves* and all; Psal, 1. 3. In this *Spirit of Truth*, have Men *durable Riches, Life, Food, and Cloathing*. In this *Spirit of the Son*, only, can they rightly *Worship* the Infinite Divine Spirit, or *Father*. He must be *Worship'd in Spirit and in Truth*; in a Spirit of Everlasting Righteousness and Truth. All Worshipers, in any other Spirit, *Worship they know not what* (Jo. 4. 22-24.) may be, the Devil, as God. For, he can deceive all Men, short of the *Spirit of Grace and Truth*, to Worship him, as so; *above, and against God himself*, 2 Thes. 2. 4.

Verf. 2. *A time to be Born, and a time to Die: A time to Plant, and a time to pluck up that which is Planted.*

Verf. 3. *A time to Kill, and a time to Heal: a time to break down, and a time to Build up.*

Verf. 4. *A time to Weep, and a time to Laugh: A time to Mourn, and a time to Dance.*

There's

There's an appointed time, for every Man to be Born, in a Fleshly Body, which is his personal appearance or Manifestation. The Body is an Essential Ingredient into the compleat Constitution of every Man, which, under all Temporary Vicissitudes, Alterations, and Changes, by Decay's, Death, and Resurrection, remain's for ever, the distinguishing part of Man, from other Created beings, in Heaven, and Hell. Angels are compleated in their personal Constitution, without any such thing as Man's Earthly Body or Life. The Spirit of Man (before it enters the Body, or after departed out of it) is not the Compleat Person of a Man. For, Man consists of Spirit, Soul, and Body, as distinct Essential parts of his being, which Paul distinctly Pray's, may, in Saints, be Preserved blameless, unto the coming of our Lord Jesus Christ; 1 Thes. 5. 23. The whole Spirit of Man Comprehends, in its make, a Dormant Souly, Animalish Life. So, has a Natural tendency of desire, to a Union with its fitly Organized Body, in order to bring its Latent Soul, or Souly Life, into actual Exercise and Operation. At the death of the Body, this Soul (or Souly Life) ceases, as to exercise; lies dormant, again, in the Spirit, as before it's entrance thereinto. So, till the Resurrection of the whole Man, the Spirits even of Just Men made perfect in Spiritual New-Creation Life, Act and Converse, as pure Intellectual Powers, Intuitively, after the manner of Angels, only. Now, as there's a time for the Birth of Man's Body; so, from the frail materials, and constituting Ingredients of it, is there an appointed time for its dissolution; and so, for the Death of the Man, by a Separation of his essential parts. This is a truth, universally experienc'd and known by all. And, the like Vicissitudes and Seasons are appointed for other parts of this greater Visible World, without Man, as well as lesser World, the Sum and Abridgment of all, within him.

From the Moment of his Bodily Birth, may be Dated, the Building, Planting, Laughing, Dancing, Rejoycing, and Embracing season, during the growth, and Flourishing State of his Bodily Life. When this is at its height, Approaches God's appointed Season (from the perishing Materials thereof) for plucking it up, breaking it down, and Slaying it. This Season is attended with Man's Weeping and Mourning, as the Consequents thereof. These literal truths are Experienced by Man, in the Decay's, Gray Hairs, Old Age, and Death, inevitably

inevitably incident to his body. In the declining state thereof, is he reduced to a kind of equality with Childhood, as debilitated in the exercise of his rational Powers, in and by bodily Organs or Instruments, Brain, Animal spirits, &c. So, *if he come to 70 or 80 years, his decayed strength affords him little but labour and sorrow* (Psal. 90. 10.) as finding himself to have out-lived the brisk and vigorous exercise of that Reason, by which distinguished from brute Beasts. In this case, 'tis man's duty, and wisest course, to fall in, and comply with God's twofold dispensation upon his fleshly body, by willingly owning and submitting to the decay's thereof, in God's latter, demolishing work upon it, for *pulling it down*, as well as to be found *re-joycing and delighting in his former planting and building up of the same*. 'Tis man's gross folly, to struggle and contend for an impossibility, even the keeping up of that, which he sees, by an inevitable Law of necessity, must be laid down. He is as sure to die, as he was born; *yea, to go strip'd and naked out of the World, as he came into it*; Job. 1. 21. God has determined the time, for both. *Death comes as an armed man*, on man's Body, and on all that sort of understanding, that's exercised in, and by it. There's no discharge in this War. The decay's of it, all along, from the turning, declining point, preach the death of it, and of that organical Understanding, exercised in and by it.

Come we, now, to the Mystery of all this. All the methods of God's wisdom in his dealings with man's body (or bodily life, the outward part of his natural man) are typical to the like methods and dispensations to his immortal spirit, considered in the but mortal, first-covenant, natural righteous Life thereof, planted in it, by the first creation. A birth, life, death, and buriall are incident to this also, as God's appointments to it. At the birth of the Body, the Spirit or inner natural man is dead, as to the mortal first-covenant life of the Law of Works, it was, at first, created in. But, a fresh birth of (or quickning up into) this shadowy Life and *Image of the Earthy*, wherein the first Adam was created, is offered to all, and may be actually received and experienced by all, as the common or general salvation, if they will. The far greater part of mankind, refuse to part with the corrupt life of their nature, for the righteous. And many that receive the righteous, as the common salvation (Jude

3.) *from the general Saviour of all men* (1 Tim. 4. 10.) refuse the *special* (or eternal Salvation) receivable only by and in a spiritual Faith. This cannot be received, without the obedient surrender and death of all, received twice from Christ's own hand, by his first-creation and general-redemption-workmanship. Such death, according to the declared methods of God's wisdom, must undispensably be yielded to, and *we become as fools, and little Children* (as to all the restored wisdom, life, and glory of our own Nature) as the undispensable way to our receiving *the Life, Wisdom, and Righteousness of God, in his Gospel-spirit of Grace, and Image of the Heavenly,* which, alone, is *Eternal*. The former is but Reformation-Life, in restor'd, enliven'd naturals : This latter, a true Regeneration into spirituals, *by the Birth of such a new Life in us, springing up from the quickned incorruptible seed thereof, as plants us together in the likeness of Christ's resurrection, on our obedient likeness to his death ; Rom. 6. 5.* Nor Angel, nor Man, had any thing of this Life, in the Innocency of both, by creation : but only , as objectively presented to their understanding, in the Mediator. As God, at first, gave Man *that that's natural*, and call'd *his own*, offering him *that which is spiritual, God's own* ; So, he first, restores something of the first-covenant-Light, or also Life, *that's natural* ; and after, *that that's spiritual*. Paul, when eminent in restored naturals. (*holy flesh, by knowledge of, or conformity to Christ in the flesh, or righteous life of the Law*) quitted such *knowledge of Christ after the flesh* (2 Cor. 5. 16.) in a righteous Law-Life, *for the knowledge of him after the spirit*, in his spiritual, Gospel-life, *into which risen out of the Death of the former ; Phil. 3. 7-10.* This, according to his own advice, in the Holy Ghost ; *Rom. 7. 1-4. That which is born but of the Flesh of Christ, the Fleishly First-Covenant, Law-life, is but holy flesh, not Eternal Life : But that that's Born of his Gospel-Spirit, only ; Jo. 3. 6.* The former, when taken by himself, as *made under the Law*, he Crucified, as the only means and way of exalting our nature, in himself, into the second, in which *he Lives for evermore*. So must we. As *there was an appointed time for him* (and so for us, by his mean's) *to be Born*, or have this Righteous Law-Life brought forth in him ; So, *was there an appointed time for the death and loss of it, in him ; and is, also, in us.* By the fresh Gift and Birth of it, from him, is he *the Healer, Planter, Restorer, and Build-*

er up of Man, afresh, out of the Shameful, Bloody, Polluted State of Nature, dead in Trespasses and Sins, into the Fading Glory, Life, Wisdom, and Righteousness of Man, the Goodliness of Holy Flesh, which yet is but as a Flower of the Field; *Isai. 40. 6.* This Restoring, Healing-work of Christ (as to the deadly Wound given to all Men, by the First Sin of the First) to the top-stone of this Renewed old Building, by his comelines or perfect Righteousness of the Law, imputed to, or put upon them, he warn's against the abuse of, by an over-value of it, over-confidence in it, and doating love to it, so as to prefer it before his offered Spiritual Life and Everlasting Righteousness, in the Image of the Heavenly, the new Building. For, *this is Mystical Adultery* against him, as their true Spiritual Lord and Husband, worse then Litteral. Yea, and *Murder* also (as a Murdering Mind of Enmity against him, there, is Interpreted) for which, *they are to be Judg'd*, as the most Criminal Adulterers and Murderers; All this, we find; *Ezek. 16. 1-15. and v. 38.* Man, as *Dead in Sin*, is figuratively Character'd by the helpless condition his Body is Born in, as to any thing he can do for himself; *v. 3-6.* These Expressions Represent the Dark, Black, Dismal, Bloody Condition, and Desolate State of his Spirit, that none but Christ can help. Let him look within, without, and round about him, there's *none so Pity or have Compassion upon him*, that can help him. This disconsolate State, and Extremity, God declares to be a motive and opportunity to him, *to help him, restore Life to him, Cleanse or Sanctify him, and by Imputation of another's Righteousness, justify him, and render him fruitful in his Restor'd Naturals, under the Fructifying Influences of Christ, as a Fleishy Bride-groom and Husband; who also puts the Mystical Ornaments, Bracelets, and Jewels of Supernatural, Spiritual Enlightning Gifts, upon him. And, he causes him to feed at his earthly, First-Covenant Table, on such Meats or Communications from him, as tend to Nourish, Strengthen and Build him up, into a Fruitful Flourish in that Life, to the Encreasing with the Encreases of Man; not of God; in the Wisdom and Glory of his own Life; not of God's. So grows he exceeding Beautiful, prospering into a kind of Kingdom State (in his own Life and way) consisting in a Ruling Power of his Restored Spirit, over all the Inferiour Powers of Nature, in him. Such Kings, Paul found amongst the Corinthians, 1 Cor. 4. 8. Multitudes*

tudes refuse this *common Salvation*; love their Chains and Bondage under the Brutish Lusts of their fallen, degenerate nature, so as not to accept of deliverance there-from. And, Multitudes of First-Covenant Believers and Professors, that receive *this Common Salvation*, refuse *the Special*, the Crowning benefit of Christ's Death, his Spiritual, New-Creation or New-Covenant Life, his *unspeakable Gift*. Their Restor'd Spirit of Nature or the Law, is still a *Spirit of Bondage, under the Law, and Curse* (Gal. 3-10.) another State of Death, by *Filth of Spirit, or Enmity to God's Spirit*, in which alone they can be finally saved. Paul found his *Holy Flesh* or Restor'd Natural State, *a Body, a Law of Sin and Death*; as Phil. 3.6. and Ro. 7.24.8.2; compared, do Evidence. Man's Rational Powers and Free-Will, at best, are *the Living, Holy Sacrifice*, God requires, as *their reasonable Service*, and true Gospel-Free-Will Offering, unto him, by the death of all; Rom. 12.1. Final refusing to do this, renders men *Conformable to this World*, v. 2. yea, to the Devil, *the God of this World*, who has set up his Superiour worldly life, wisdom and glory, in unchangeable *enmity to God*. Thus, fall first-covenant Saints, by refusing the second and crowning benefit of Christ's death, under greater Guilt and *sooner Condemnation*, then if they never had received the First. They refuse to listen to Christ's Heavenly, second voice and call to them, out of the Fading Life and Earthly Freedom of the Sons of Men, into the Everlasting Life and *Glorious Liberty of the Sons of God*. Thus do Men sin away their First-Covenant Life, and second Covenant Light, again, *after the Similitude of Adam's Transgression*, by preferring such Life and Ornaments, to the very Gospel, New-Covenant, *more excellent Life and way*; 1 Cor. 12.31. And so come they to a *latter end, worse then their beginning*, either in Innocency; or, as Born, *dead in Sin*; because now Irrecoverably, Unpardonably, and Unchangeably dead.

This then is *Solomon's* meaning, here; God has appointed a time for *the Birth and Death, the Planting and Plucking up, the Building and Pulling down, the Healing and Wounding or Killing and Destroying Man*, as to this mortal first-covenant-life of his own nature. *The Birth of, the Planting and Building him up therein, is the ground and cause of his Laughing, Dancing, Exulting and Rejoysing in the Embraces of Christ, as a fleshy Bride-groom. The pulling down and destroying all*

this again, *by his Gospel-Cross or spiritual Sword*, is the cause of his *Weeping and Mourning*. All this, have we, *Verf. 2, 3, 4.*

Verf. 5. A time to cast away Stones, and a time to gather Stones together : a time to embrace, and a time to refrain from embracing.

Christ has a *set time for gathering together the stones* of Man's ruined, desolated Building, in his own nature, and a *time to pull down* his rebuilt natural state, and *cast away the stones thereof*, again, *not leaving one stone upon another* in this fleshly Church-building. Thus serv'd he the first mystical Temple-building of our spotless nature in himself, figured in his Prophecy of the downfal of the literal Temple, at *Jerusalem*, in Answer to his Disciples; *Mat. 24. 1, 2.* Christ has a *time to embrace Men*, as a *fleshly Bridegroom*, to them, and a *time to refrain from embracing*, on his dying and departing from them, there. And he requires them to desire, expect, or look after him no more, there, for a *knowledge of him after the Flesh*, but wholly fix their Eye and Heart upon him, with *Paul, in that Spiritual Life, into which risen out of the Death of the former*; and be *Married to him, there*, as their Everlasting, Spiritual Lord and Bride-groom; *Ro. 7. 1-4.* While *Christ Pipes to Men*, in First-Covenant Communications, as he did by *John Baptist's Ministry*, they are to *Dance and Rejoyce*. When he with-draw's, and call's them into the death of that State, they are to *Mourn*; else are they Immorigerous, and Undutiful; *Mat. 11. 17.* Their *Natural Hearts will be filled with Sorrow*, as the Disciples, when, as a *Fleshly Bride-groom and Comforter*, he departed from them; *Mat. 9. 15. Jo. 16. 20-22.* Right Obedient Mourners, in this case, are Blessed, and sure to hear of Christ, as a better Comforter and Bride-groom, in his Spiritual Life. The Death of Man, as to a Mortal, First-Covenant Life, is as sure as the Birth of it; as the case is, with the Birth and Death of the Body. And indeed, the *House of Mourning; and Death, is better to Man, in the tendency of it, then the Birth and utmost Flourish of a First-Covenant Life, in him.* For, though after *Rebuilt in the Restor'd Righteous Life of his own Nature*, and then *pull'd down again*, he be seemingly in a worse condition, and more hopeless, then before ever Christ medled with him, at all; yet is this the only way to Christ's *House of Everlasting Feasting and Rejoycing*. Those that refuse this way, and *Laugh now, their fading Joy will end in Everlasting Mourning*; and Saints Transient Sorrow

Sorrow, in everlasting Joy; Mat. 5. 4. Luk. 6. 25. Jo. 16. 20. *Christ came not to speak Peace, but War and Death, by his Spiritual Fire and Sword, to the earthly Life of Nature, at best, in himself and followers; Luk. 12. 49-51. We must follow the Suffering-Steps of this great Captain of our Salvation, or never come where he is. True Saints, with Paul, Glory in the Cross of Christ, Conformity to his death, and in bearing about them the marks of the dying of the Lord Jesus. So the Spiritual Life of risen Jesus, comes to be, more and more, manifested in their Mortal flesh; 2 Cor. 4. 10, 11.*

Verf. 6. *A time to Get and a time to Lose: A time to Keep, and a time to cast Away.*

A time to seek after and recover the exercise of our nature, in the first-covenant righteous life thereof; and to *heap up Riches*, by a fruitfulness therein. And then comes a *time to lose, and cast all away again, as dung and loss*, with Paul, for the more excellent Life, *Christ's unspeakable gift*; Phil. 3. 6-9. And so, *is there a time to keep up the exercise of our nature, in the restor'd first-covenant righteous Life thereof (so long as Christ own's that to be his Dispensation to us, by continuing as a fleshly Bride-groom with us) and a time to part with and cast it away again, for the second; in the same sense, with what is meant, in the former clause of this Verse.*

Verf. 7. *A time to Rent, and a time to Sew: A time to keep Silence and a time to Speak.*

That which has been *Sen'd, Heal'd*, and made up again, after the fore breach, by the first Sin; and so, fitted (or fitting us) in its kind, to *speak to*, and instruct the dark, ignorant, corrupt Spirit of nature, in others, as a *Teacher and Guide of such blind ones*; all this healed, speaking State (in the Wisdom of Man, made *Wife in Christ*) must, in its season, be *rent, broken down*, and torn in pieces, again; *silenc'd*, and wholly laid aside, to make way for another, better Dictatour, Ruler, and Guide, the Infalible Spirit of Truth. The final refusal to submit to this chang of Ruler and Guide, lodges up first-covenant Saints in unchangable *Enmity to God* and the spirit of the second, under the guilt of the most Criminal *Adultery, Theft,*

and *Sacriledg*; Ro.2.17-22. God *speaks* once, and he *speaks* twice, yet Man perceiveth it not; Job 33.14. God call's Man out of his *Death in Sin*, into the righteous Life of a Man (or of the first-covenant Law) again: Then, by the voice of his second-Covenant spirit, into the death of the first, as his only pass into the Life and *Righteousness of God*, in the second. Under pretence of continuing in obedience to his first voice, does man Rebelle against his second; and is found an *Enemy to the Spiritual Cross of Christ*. He prefer's the oldness of *Letter*, in his *Living Soul*, to Gods newness of *Life*, in his quickning Spirit. Man's *Laughing, Dancing, Speaking time* is over, in his own *Wisdom and Righteousness*, when shew'd the unprofitableness, as to true Blessedness, of all, done or said by him, therein. The right understanding and obedient Submitting to Christs Various Voices, and observing the several seasons of Speaking and Silence, is Mans safety; and he, therein, wel-pleasing to God. 'Tis a high point of true Wisdom, for Man to be more ready to hear (the voice of the Spirit of Christ, in himself or Saints) then to speak, and so, Offer the *Sacrifice of Fools*, in his own; Ec. 5. 1. Man, in his highest Wisdom, is a Fool, as to all spiritual things, his greatest concern; the unreasonable Man Paul desir'd to be delivered from the Impertinent Trouble and Babbling Loquacity of, about Gospel-things, that he has no discerning, in. The restor'd Law-principle of Life and Action in Man, is but a ceremony, to be abolish'd, and becomes an antiquated thing, with all the *Fading Glory* of it, when to be done away, to give room for a spiritual Principle of everlasting Righteousness, as a new Root and Spring of his Desire, Thought, and Action. This refused, all Duties perform'd in the Law-spirit, are thenceforth, but *Sacrifices of Fools, that do evil*. What, in its appointed Season and day, was Obedience, in that Law-State, becomes then, direct Rebellion. As Man has Lived therein, to God; so, the Season come, is he to die therein, to him; that both living and dying, he may be the Lords; Rom.14.8. Passive Obedience is the utmost, requir'd of Man, in his own nature, to make way for the true spiritual principle of active Obedience, to God's wel-pleasing.

Verf. VIII. *A time to Love, and a time to Hate : a time of War, and a time of Peace.*

There's a time of Love and Peace (such as it is) to be found in a first-covenant Union with Christ, and such obedience as is performable, therein. But, at length, *Christ speaks War and Death* to this state; comes to *break down, demolish and cast away all the stones* of this old first-creation building.

And thus have we seen, in these eight Verses, God's twofold dispensation to Man's Body, and fleshly or natural Spirit, in all the fading, first-creation *Life and Glory thereof. The Birth and Death of the Body*; and so, of the natural Understanding, as exercised there in, and by; all this is Typical to the like twofold dispensation of mystical Life and Death to his Spirit, as to its first-covenant righteous state, under the temporary wrath of God, executed by the Cross, on obedient Saints; or, eternal wrath of God, by the same Cross, on incorrigible sinners. And so, are we brought by *Solomon*, to consider the Result from all this, which he declares, by way of Question.

Verf. IX. *What profit hath he that worketh, in that wherein he laboureth?*

A like *Question* to that (*Chap. 1. 3.*) already spoken to. Who is this *he that worketh*? Man in the twofold perishing life of his Body and Spirit; both, inevitably falling under a twofold Dispensation of Birth and Death, from God. A vicissitude of building up, and breaking down, are unavoidable to both. For, Man, in the utmost flourishing of both, is but a *fading flower, altogether Vanity, lighter than vanity, less than nothing*, Isa. 40. 7. 17. Psal. 39. 5. and 62. 9. The Life of both is mortal. So was that of Angels, in their innocency. So is this *Question* of great weight. *What profit can Man have of all his Labours*, in a Life that's Vanity? All his best Labours therein, *do but encrease his heap of Vanities. And, what is he the better?* Eccl. 6. 11. Both lives, in conclusion, vanish; and all the works, fruits, riches (litteral and mystical) all the things thereof, *things of man*, come to nothing. Man then, struggles under an impossibility, to keep up the said lives, or things thereof, in rebellion against God's declared order and Command, for surrender of all to him, in obedient sacrifice by death.

If he refuse to give up all, as demanded in love, God will take away all, In final Wrath. 'Tis utterly impossible to avoid one of these two way's of losing all. No remedy. All striving against these unalterable Appointments of God, and fading nature of the things themselves, renders the inevitable parting with all (and all Death-blow's of a tendency there-towards) more Heavy, Painful, Bitter, and Uneasy, to Man's fore disadvantage, and at last, totall, amazing disappointment. If he has no other ground to stand on, when all that is gone, where is he? *What was his duty, and beautiful in its season* (righteous performances in the activity of first-Covenant principles) when call'd to Passive Obedience, by the death and loss of all (in order to active Obedience in the new-covenant Spirit and Principle of Everlasting Righteousness) *is Rebellion, as the Sin of Witch-craft, and Idolatry*; 1 Sam. 15. 23. 'Tis a keeping that Amalekite, Law-spirit of Bondage, alive, as Ruler, that God requires the death of. Under such Witch-craft, Paul found the Galatians; Gal. 3. 1. No saving natures head from the irresistible Sword of the spirit of Grace. No escaping in this War, for Fighters against God. Should the whole Creation, Angels and Men, lend their helping hand, set their Shoulders to bolster up and Support any one Man, in this case, he is gone. *They are all less then nothing to him* we have to deal with. *All proud helpers* and helped, all final Resisters *must stoop* and fall *under his* Victorious, Flaming, Two-edged Spiritual Sword. *Wherein any deal proudly* (presumptuously keeping up the Life, it 'larum's them in, and summon's them to surrender) *it will be above them*. All, that submit not to it, in order to be made by it *new Vessels of Honour and Eternal Life*, it will make their old ones, *Vessels of Dishonour and everlasting Contempt, in Eternal Death*. To one of these two final Periods, will the Versatile, changable Spirit of Man, Infallibly come. The Obedient Saint, *when he awakes* out of the Marred Visage, and Death of the Earthy, *will be satisfied with the Image of the Heavenly*; Ps. 17. 15. And, *when Christ shall awake* or come forth in the Visibility of the Heavenly, *he will despise* or destroy, all self-exalters against him, with *their Image of the Earthy*; Ps. 73. 20. *In the Morning* of Christ's day of Appearance with all his Saints, in their Spiritual, Resurrection-life, (after the long Night of this World, under the Powers of Dark-ness)

ness) *will they have Dominion over all their Enemies in the Earthy, and Consume all their Fading Beauty or Comeliness ; Ps. 49, 14. And, what profit then will they find of all their Labours, in a Law-Spirit of Bondage, Death, and Enmity to the Gospel ?*

Verf. X. *I have seen the travel which God hath given to the Sons of Men, to be exercised in it ; Heb. To afflict or humble them thereby.*

Here's *Solomon's* experience and Conviction of the unprofitableness of all Man's Labour and Travel, for the gratifying and keeping up the Life of his Body, or Spirit, in the fading glory of a first-covenant state. *God gives* (or permits) *this Travel to Men* (in answer to, and pursuit of their own vain Desire and Thought) *to humble or afflict them ;* even by that very self-exalting Labour, and State, they chuse, delight in, and please themselves with. *They must, with Job, Solomon, and others, sit down at last, in dust and ashes,* acknowledging the vanity of both the said Lives, and of all, done by them, in the activity of both. Happy they only, that are timely humbled, by the due consideration hereof, so as to be willing to cease from the same (quitting the folly of all their unprofitable Labours and false Confidences) *to walk with God, in the more excellent Life and Way.*

Verf. XI. *He hath made every thing beautiful in his time : also he hath set the World in their heart, so that no man can find out the work that God maketh, from the beginning to the end.*

Man, by Creation, was made beautiful in the glory of a first-covenant Law-life, for God's appointed season to him, there. So again, when restor'd by Christ, *while he continues a fleshly Bride-groom to them* there, as his present dispensation. But, when by the convincing light of his new-covenant, Gospel-spirit, he discovers all this beauty to be but *a fading Flower, a Glory to be done away,* and that there's *Enmity to God,* under all ; then does Man's *unlawful use of the Law,* or *Rebellious keeping up his Law,* against Christ's Gospel-Life, render that which was Beautiful, most Filthy, and Abominable to God ; Spiritual Sodomy, worse then Litteral. Man's hardning
himself.

himself in his Law-Life, against Christ's graciously shew'd and offered Gospel-Life, *provokes him to depart, and Swear, he shall never enter his Rest*; Heb. 3. 7-11. Thus, does Man bring his matters to a desperate pass, by wilfully refusing so great Salvation as is offered; and so, is excluded, for ever, from it; shall never be offer'd it, more. Christ and his true Saints and Seers, will meddle no more with him, in their Gospel-ministry; *nor intercede for* (but against) *him*; Act. 13. 46. 51. 1 Jo. 5. 16. *They'll shake the Dust off their Feet, against him, and away.* If Men say to Christ's Seers, *see not, Prophecy not unto us right things*; They'll a done. Their Commission is out. In Judgment on them, *they shall be Dumb*; Ezek. 3. 25, 26. *I know God has determin'd to destroy thee, said the Prophet to King Amaziah, because thou hast not heark'ned to my Counsel*; and so, on his threatening, forbore; 2 Chro. 25. 16.

T. *Also he hath set the World in their Heart, &c.*

When Men sinfully fix (or set up for themselves) in their worldly nature, and Life of the Law, and so *set up the World in their Hearts*, as the only Object of their desire and delight; then does God Judicially harden and fix them there, or *set the World in their Hearts*. And then, is their highest Wisdom, a Black, Darkning Vail upon their Hearts, disabling them for ever *finding out the Work of God, from the beginning* of it, in the first-creation, *to the Blessed end* of it, in the second. *The God of this World, fixing Mens hearts in the love of this World, that's Enmity to God, blinds their minds, that the light of the Glorious Gospel may not shine into them. They see not to the end of that which is abolish'd* (2 Cor. 3. 13.) So, set up for Salvation, *in that Law-Life that's to be abolish'd; that Glory, that's to be done away*; v. 7. *Fleshly Israel* *ts* were not able to behold the spiritual *Glory of Moses*; his true face of Spiritual Saint-ship. *He therefore put a Vail on it*, that is, came forth in the appearance of the Righteousness of Man, or the Law, to them; They that set up in the Light and Life of the Law, for Salvation, set up in the Vail. Such, never see (to their comfort) *the true Face, inward Beauty and Spiritual Glory of Moses* or other Saints, nor the true inward Face, or spiritual meaning of any Scripture. All *Spiritual things* or truths, in Scripture;

Scripture ; all spiritual Light, Life, Wisdom, Understanding ; all *things of God*, in his Saints, lie quite out of their sight ; as meer nothings, in *their day*, their Judgment. They no more skill or ken them, than a Beast the Rational Powers and *things of a Man* ; 1 Cor. 2. 11. So, they absolutely deny all Gospel things and Truths ; and positively assert there's no more excellent Creature-Life or things, Man is capable of, then what were set up in the first-creation-state of Angel and Man. What work will such make, at Gospel ? specially, if fixed here ; and so, hardned in unchangable Enmity there-to ? Thus Christ found the Righteous Scribes, Pharisees, &c. in a Murdering Enmity to the truth, that is, the Gospel-Spirit ; and so, of their Father the Devil, who abode not in that truth, or Obedience to the said Gospel-Light, in which Created, but quitted that *his Habitation or first Estate* ; Jo. 8. 44. Jude 6. They that Rebelliously set up this Shadowy World in their Hearts, can't receive the Spirit of truth, nor words thereof ; Jo. 14. 17. 1 Cor. 2. 14. They provoke God to give them their desire, in Wrath ; to set up the World in them (or them in their worldly, Law-spirit of Enmity and Death) to chuse their Delusions (Isai. 66. 4.) send them strong delusion, that they should believe Stan's Lie, and be damn'd ; because they chose rather to believe that, than his Spirit of truth ; 2 Thes. 2. 10-12. So, God, Christ, Themselves, and the Devil, all concur and center in one point (the setting the World in their heart, or fixing them in their own worldly spirit) but, upon very differing accounts. Then is their case as desperate as that of the Evil Angels ; Heb. 10. 26, 27. *Though yet highly Esteemed of Men*, as owners, yea, Ministers of the Gospel, are they most abominable to God, Mystical Sodomites, the most Criminal Sinners in the whole World. By being set or fixed in their worldly Spirit, they become wholly Strangers and Enemies to the spirit of the World to come, which will be upon them, at last, in Irresistible Wrath.

Verf. XII. *I know that there is no good in them, but for a Man to re-joyce, and to do good in his life.*

Solomon, at a dear rate, had experienc'd, that *there's no durable, unchangable good* to be found in all first-creation Life, and most Righteous

Righteous Actions or things thereof. No true Joy or Happiness, to be had, in this World, but by doing what is truly good in God's sight, in the Life and Spirit of the next. True Godliness (or *power of Godliness*, exerciseable only in the Gospel-Spirit of Christ) is *profitable to all things, having the promises of this, and the Life to come* (1 Tim. 4. 8.) that is, it comprehend's the promised Spiritual Life of Christ, and Comforts thereof, in this, and the World to come; the daily encreasing first Fruits of it, here; and fulness, there. Yea also, *the promises even of this life, or worldly things thereof, such as Heathens seek, belong to true seekers of the Righteousness of God, in his Kingdom-Spirit. All these shall be added to you, say's Christ himself;* Mat. 6. 31-33. The only right *rejoycing in, and doing good* (in its kind) with such things of this Life, is, as receiv'd on the said account, and manag'd in the Kingdom-Spirit of the World to come.

Verf. 13. *And also, that every Man should eat and drink, and enjoy the good of all his Labour, it is the gift of God.*

'Tis in the *unspeakable gift of God*, only (the spirit of Christ) the inmost man of the Saint, in *the Life hid with Christ in God*, can feed upon *the hidden Manna*, the divine Glory, as vailed by that Spirit of Christ, and thereby also unvail'd, or rendred visible, in a futableness only to spiritual, not natural understanding, in Man or Angel. *The never-perishing Meats and Drinks, the Bread and Wine of the Kingdom*, the divine and creature-glories of God, in the Mediator, are the things, true Saints, eat, drink, feed, and live upon; enjoy, rejoyce and delight in; even in the peculiar *delights of the Sons of God*, divine, spiritual, heavenly, substantial things, *things eternal*. All this is the comfortable fruit of all their right labours in that Spirit, *that's the peculiar gift of God*, distinct from the natural spirit, or state of Life, with all the Fruits brought forth by Man's utmost, and best labours, therein.

Verf. XIV. *I know that whatsoever God doth, it shall be for ever: Nothing can be put to it, nor any thing taken from it: And God doth it, that Men should fear before him.*

Whatever is the immediate Divine Workmanship, shall be for ever;

ever ; that is, the new-creature Spirit, *set up* by the Divine, *from everlasting* (Prov. 8. 23.) in personal union with it, and also called *God, that made the worlds*, Jo. 1. 1-3. Heb. 1. 2. Both Worlds, Natural and Spiritual, and all in both, were comprehended in it, and brought forth by it. This Fountain creature-Spirit in Christ (and Streamings forth of the Living Waters thereof, into Saints) is of an unchangable nature. *The Gift thereof* to Men, or heavenly call of them into The Life thereof, *is without Repentance*, Variableness, or change. The natural first-covenant principle of life and action, set up in Man and Angel, by the first-Creation, is a *Starting*, Variable, Wavering thing ; *Pf. 78. 57. Man breaks that Covenant* with God ; and then God, his Promise, therein, with him ; *Numb. 14. 34. Though Men be Children and Spouses to Christ, therein, (Jer. 3. 14.) they break with him ; and then, he departs ; Jer. 31, 32.* In this sense, *God Repents*, (Gen. 6. 6.) that is, changes his dispensation towards Back-sliding Man. If Man turn his changable Righteous Life, in the first, into unchangable Enmity to God, and his second-Covenant Life, Christ will turn from a changable Husband and Saviour to them in the first, into an unchangable Enemy to them, in the second ; *Isai. 63. 8. 10. If a Back-sliding people return to him, he returns to them, and repents of the Evil*, threat'ned them ; *Exod. 32. 14. Jer. 26. 19. Jonah 3. 10.* But, *he overthrew Sodom, &c. And Repented not* of the evil of Punishment, Threat'ned, because they Repented not of the evil of Sin, by them Committed ; *Jer. 20, 16.* On Man's obedient change of his fickle Life and freedom of *the Sons of Men*, for the unchangable Life and *Glorious Liberty of the Sons of God*, all this Starting, Repenting doings, is past, on all hands. *What God does for, and in Man*, by his New-Creation-Workmanship, *will continue for ever ; and they, in an everlasting Covenant Union with him, Establish'd in all things, and sure. They'l never depart from him, nor be from them, to do them good ; Jer. 32. 40.* No breach, incident to the new-covenant (*Jer. 31. 33, 34.*) because manag'd in a Spirit, on God's part and Man's, too, that can never err, Sin, or miscarry. This infallible Truth, and Ever-lasting Righteousness, in Christ and his Saints. *Whatever God (yea, or Man) doth in this Spirit, shall be for ever.* All the Fruits, Labours, Works, produced or done therein, are Incorruptible, Everlasting ; *will be for ever.* As the new

Root and Tree, so are the Fruits and very leaves. The Incorruptible Gospel-Tree, will be known by its fruits, in distinction from the Mystical Fleshly, Law-Tree, and Corruptible Fruits thereof.

T. *Nothing can be put to it, nor anything taken from it.*

God's offering and setting up his new-creature Life, with the glory, Wisdom, and Righteousness thereof, in the room of Man's obediently surrendered old, is the main design and scope of all Scripture. This, denied, where are Men, with all the words of their Foolish Wisdom? Setting up Law-Life, for Salvation, and Calling it a Gospel-State, is directly Satan's Gospel-Work, his *Mystery of Iniquity*, with its *hidden Works of darkness*, under the *Form of Godliness and Righteousness of Man*. All the Mystical, Spiritual sense of Scripture, is, by such, excluded out of all their Teaching. Those that thus take away or deny a spiritual Creature-Life in Christ, the Whole Living Book and Word of God (and so, the Character, Doctrin, and declaration thereof, in the Scriptures, or Written Oracles of God) do take, not only some, but all the principal intended things, Engraven by God himself, in the former, or by his Holy Inspired Pen-men, in the latter. And then, *will God take from them any part of the truly good things*, in either; and Inflict on them *all the Plagu's, Written in both*; Rev. 22. 18, 19. Sure, 'tis no small, retail-herefy, that exclud's all Gospel Truth, and the whole Doctrin of Salvation. This, does *Man's Wisdom, that's Foolishness to God's*, and reckon's all the Word's of God's, and whole Gospel-Doctrin of his Cross upon nature, at best, *Foolishness*, 1 Cor. 1. 18-25. *It shuts up the Kingdom of Heaven*; excludes all Kingdom-Life, and sense of Scripture. But, though Gospel-undertakers, herein, not only derogate from, and diminish; but (what in them lies) utterly Deny, Despise, and Destroy all true Gospel-Life and Doctrin, in Christ, Scriptures, and Saints, *'tis not by all their or Satan's Artifices, Wiles, and Skill, that any thing can be taken from it, or added to it*. All the Opprobrious Titles of Hereticks, Enthusiasts, or Phanaticks, Blasphemers, Mad-men, that they bestow on Christ (Jo. 10. 20.) and true Saints (Hos. 9. 7.) belong intirely to themselves. This will be undeniably Evidenc'd, at Christ's second appearing, and final *Decision of all Controversies between true Spiritual Zion-Saints and these Hypocritical Sinners in Zion* (Isai.

66. 5. and 34. 8.) that in the worded-dress of Spiritual Saint-ship and New-Covenant Principles, are but a Law-spirited Generation, that only personate and would pass for *the true Heirs*, and so labour to jussle them out of their right, and take their Inheritance from them. These are the Ravenous *Wolves in the Spiritual Sheeps Clothing*, that bestow no other Titles on them, but *Devil*, and *Mad* (as Inquisitors, on Lutherans) and so Kill them, as *not fit to live upon the Earth*; *Act. 22. 22. The determining this Controversy*, will give an amazing Consternation and Disappointment to *Hypocritical Sinners in Zion*, and *unspeakable Joy* to the (all along this World, under Satan's Reign, and in Man's day) *oppressed Sion-Saints*; *II. 33. 14.* This will be, when *Christ arises*, or comes forth, to Judge Enemies, and *have Mercy upon Zion*; *Psal. 102. 13.* In his new-Creature-Spirit and Life, *God does whatsoever he will*, and Enables Saints to do so, too; even whatsoever he will's; as universally Obedient to him, in every thing. No Man or Angel, in single, First-Creation-Light or Understanding, can discern this Spirit of Life, or any of *the things thereof*; and therefore, would make nothing, of them all. Proud Man and Angel, will needs have any thing they can't see, to be nothing. But, God hath so order'd his matters, as to the final Salvation of Man, *that Men should fear before him*, yield to his term's of saving them, and not Proudly and Presumptuously exalt themselves against him, in that Life and Wisdom, the Death and utter abolition of which, according to the declared Methods of his Wisdom, is absolutely necessary to their being saved. So only, can any receive that Life, in which, infallibly to know and declare *the whole Counsel*, and to do *the whole Will of God, after his own Heart*. Solomon having declared this Incorruptibly perfect New-Creature-Life (that admits to Chang, Addition, or Diminution, for ever, when compleated; being above all Death, Dangers, Enemies, or Fears) proceed's to shew the Weakness, Insufficiency, and unprofitableness of all other Life or things, First-Creation Vanities, compared therewith; saying,

Verf. XV. *That which hath been, is now; and that which is to be, hath already been; and God requireth that which is past;*

Somewhat like what is said; Ch. 1. 9. *That which hath bin (in*
L 2 former

former Generations) *is now* ; a gradually Restor'd First-Covenant Righteous Life. *And that which is to be* (set up again in full perfection, at Christ's second Comming, *for the Restitution of all things* ; Act. 3.21.) *hath already bin*, in Primitive Innocency. But, still, still, what is this that has been, at first ; and shall be, at last, in full Perfection ; and in the gradual Renewals of it, all along, between ? *A Starting, Labile, Versatile thing, a fading flower, altogether Vanity* ; liable, not only, to such a fall, as happen'd to Man, at first, into changable ; but also, into unchangable *Enmity to God*, and Eternal Death to Man. This is *a latter end worse then the beginning*, in Innocency, or, as *Born dead in Trespasses and Sins* ; This Life then, at best, is of no final profit, or everlasting advantage to Man, however conceitedly confident he be, that it is. True happiness is to be found only, in New-Creation Life, *the one and only thing necessary*, still wanting to man, till the Obedient Surrender of *all his old things*, for God's new.

T. *And God requireth that which is past* ; Heb. that which is driven away ; Chal. and Syr. will seek out him that suffers Persecution. God will call all those Men and Angels, to an account, who have finally chosen a known changeable *Life of Vanity*, for their Rest and Habitation, in wilful Rebellion against all his manifold Warnings, and convincingly shewed and offered Spiritual Life of everlasting Righteousness. They ought to have *come trembling before him*, and lay down all their heap of Vanities, with their *vain Hopes and false Confidences therein*, with themselves, as *Old Bottles*, to be made *new ones*, and filled with the Mystical Wine of *his Spirit*, in which there *can be no excess* ; nor they, ever, too confident (or *bold to appear before him*) therein. Those that, in stead of *fearing and trembling before him*, Exalt themselves against him, *must prepare* (as well as they can) *to meet him, that can declare all their thoughts* (Amos 4. 12, 13.) *and find out all their hidden works of Dishonesty and Rebellion*. So, in his method and way of dealing with them, will he require an exact account of all done in their natural Body or State of Life. He will make a strict Inquisition, as to *all that's past*, in that First-creation State of *Vanity*, in it self ; and *Enmity*, to himself. They'll be call'd to *give an account of every Idle word* (Mat. 12. 36.) Thought, and Action, therein ; as all Words, Thoughts, and Actions, in that
Life

Life of Vanity, turn'd into Enmity, will be found. All Preachings up of that Life, for Eternal Salvation, will be found the *Idle, Vain, and Lying Words of Man's Wisdom*, in direct contradiction to God's. To Preach up a Fixure there, is to Preach up a State of unchangeable Enmity to God, for Salvation. Let them palliate their *Doctrine of Devils*, with what *good Words and fair Speeches*, they will, 'tis but their *own Righteousness*, they warrant Salvation, in.

This last Clause, in the *Hebrew, Chalde, and Syriac* reading (*God requireth that which is driven away*; and, *will seek out him that suffers* (or has suffer'd) *Persecution*) may import, the Inquisition, God will make, for the *Innocent Blood of his Saints*, shed by this confounded World of Enemies and Rebels, from *Cain*, downwards. Then, will there be a sad reckoning for all the *strong Bulls of Bashtan* (Pl. 22. 12.) *Rich, Flourishing, First-Covenant Cattel*, that have thrust with *Side, Shoulder, and Horns*, all the *Diseased, Lean, Impoverish'd little ones of Christ*, when *Christ comes to Judge between the fat Cattel and the lean*. He will search out his *Meek, Suffering Sheep*, in his day, that have bin scatter'd in *Man's day* (as *Weak, Fools, and despicable*, with *Paul*, and the off-scouring of all things) by the *Fat, Rich, Wise, Strong, and Honourable First-Covenant Cattel* (1 Cor. 4. 8-13.) who have made havock of them, in the *cloudy and dark day* of this World, under *Satan*. He will *Strengthen and Establish his Sick, broken-spirited, scatter'd Sheep*, and *destroy the fat and the strong*; feed them with *Judgment*; but, his delivered Sheep, in a *fat and good Pasture*, upon the *Myftical high Mountains of his Spiritual Israel*. So shall they be, no more, a *Prey to their Enemies*, for ever; All this, we find; *Ezek. 34. 11-24*. This will *Christ* do for his *Saints*, when the set time to favour *Zion*, is come. When the day of the *Lord's Vengeance*, the *Year of Recompences for the Controversy of Zion*, is come, wo to all wilfully blind *Incorrigible Enemies*, that have (all along this World) molested, *Push'd at, and scatt'ed them*.

Verf. XVI. *And moreover, I saw under the Sun, the place of Judgment, that Wickedness was there; and the place of Righteousness, that Iniquity was there.*

The littéral Sun, all along this Book, does figuratively signify the utmost

utmost light and perfection of *Man's day*, or judgment, in his own Wisdom, distinct from *God's day of Judgment*, in the infallible Light and Wisdom of his yet *sevenfold brighter*, mystical new-creation *Sun*, his Gospel-*Spirit of Grace*. Solomon's seeing (in the infallible light of the new-creation Sun, the true *spirit of Prophecy*) what he tell's us of, here, may take us off, from wondring at his observation. *He saw wickedness and iniquity* in the highest evil angelical and humane *Thrones, Dominions, Principalities and Powers of this World*. In the highest respective natural wisdom of such fallen Men and Angels, are they both found in a direct contrariety to the divine, and infallible creature-wisdom and judgment of God, contesting with and fighting against both. *Paul*, in *holy flesh* (an eminency of first-covenant light and life) was at the same dangerous work, for a season, *ignorantly*. *He imprison'd Gospel-saints, for the life and words of God's Wisdom; punish'd them oft in every Synagogue, compelled them to blaspheme, gave his voice to put them to death, and was exceedingly mad against them*. But Christ, on a sudden, converts this outrageous Persecutour into a signal *Preacher of the very Gospel, he persecuted; Aët. 26. 9-19. Gal. 1. 23*. One would think, such a patern should convince the stoutest self-confident, in the utmost flourish of a first-covenant law-life, though not convert his obstinate will into obedience to the like Heavenly vision or discovery. But, in stead of convincing (and appealing) the professing Jews, with this true narrative of his Gospel-conversion, *in his speech from the Castle-stairs*, to them, at *Jerusalem*, they grew more exceedingly mad against him, *cast off their clothes, and threw dust into the Air, saying, away with such a fellow from the earth; for, 'tis not fit he should Live; Aët. 21. 40. and, 22. 1-23*. Thus say all, of the like sowre, legal-spirited, *leavened temper, with the Pharisees*, concerning all or any true Gospel-Saints, and their testimony. *Tis not fit they should live*. Who? even *those, God reckon's not the World worthy of; Heb. 11. 38*. See you the differing, contrary Judgment of God, and wise, righteous men? Who will be judg, at last? *God himself*. The earth (man in his *earthly wisdom*) denies; but, *the heavens will declare his righteousness; Psal. 50. 6*. The sowre legalist character's Gospel-Saints, as the worst of malefactors (Christ himself was so handled by them) worse then Papiests or Mahumetans, *the filth of the World, the off-scouring of all things, 1 Cor.*

4. 13. But, think ye this will alwayes be so? If **Satan's** reign, and **Man's** day or Judgment may take place, for ever; it will. Bu^t, run and read the contrary; *Psal.* 50. 20-22. *Isai.* 66. 5. *Mat.* 7. 21--23. with abundance of other most harmonious scripture-testimonies, in this point. *Search the scriptures.* Resign up your selvs to the teachings of that Spirit, that dictated them. Be in earnest, about your salvation. Let your principal enquiry be, after the kingdom-spirit and righteousness of God. Ye never find it, else, or enter it. *Turn from your own understanding. Consult not (or conferr with) flesh and blood,* in your selvs or others, *what ye shall do to be saved.* That principle will never own one right word, towards eternal life. T^{is} a flat enemy to every word of God's Wisdom, about it. *They that despise (and wonder at) such words, will (everlastingly) perish;* *Acts.* 13. 41. *Those that gad abroad (in a spirit of vanity, enmity, and death) to change their way, from form to form, in Religion; toss'd and Tumbled up and down by every Wind of Satan's and Man's Doctrin, or other Gospel; who can help them? That that dieth, say's God, let it die: and that that is to be cut off, let it be cut off.* *Zec.* 11. 9. Litteral and Mystical Sodom, do seem to carry all before them, in this most Antichristian-day and Perillous Season. A Gospel-Testimony is (almost) universally rejected. When Christ himself Preach'd, he met with Multitudes of Wilfull, Proud, Heady, Traiterous, Contradicting, and Blaspheming first-covenant Saints; Wife, Righteous, Holy Men, in the form of godliness in the first, denying the Power of it, in the second-Covenant Spirit, the Gospel-Principle. This was, alway's, the case: And, *even so is it now;* 2 *Tim.* 3. 1-5. *Gal.* 4. 29. Who but Professours, in Holy Flesh, urg'd Christ's Crucifixion, when Pilate and his Heathen Party would have freed him? They'd rather, a Robber, a Murderer, any Malefactor should scape, then he. Wife, Righteous, Holy Men, and a Currupt, Dark, Profane, Grossly Idolatrous Party, are in a contesting Scramble: But, both have had their season, to speak Lies at one Table, against the Saints of the most High. Are we at a loss, for an instance? The Vizard will flie off. The guilty Sheddors of Innocent Blood, will be unpalliated, at last, and forc'd to appear in their more then Ethiopian hiew, that yet lies hid, under the form of Godliness. God exercises long-suffering towards them, and lets them think him such a

one as themselves, till he *set their Sins in order before their Eyes*; and so, *tear them in pieces, that none can deliver*; Psal. 50. 20-22. His long-suffering towards Enemies, is with design to compleat and fulfill the *Patience, or Sufferings of his Saints*, by their hand, for their unspeakable advantage, and their Enemies final Destruction. A Comfortable Consideration! True Saints ought to *Comfort themselves and one another, with such right Words, and Thoughts*. In conclusion, *Christ will appear to their Joy, and their Enemies shall be asham'd* (Isai. 66. 5.) Yea, *lie down in Sorrow, and Everlasting Contempt, as Vessels of Dishonour*. Eternity will be a long day, to pay their full reckoning in. God, in the exercise of his infinite Justice and Mercy, will bring all to rights, give every one *their due recompence*, for Obedience to, or Rebellion against him.

New-covenant, Gospel-Saints are more odious to the legal, first-covenant professour, then is the common *sinner of the Gentiles*, in the corrupt spirit of nature. *The wisdom of this world, in the most enlighten'd first-covenant Saint (Wise strong, and Honourable in Christ, there) is foolishnes to God's; ; and God's, in his new-covenant Saints, to theirs*. Was not Paul a fool, weak, and despicable, in *Christ's Gospel-spirit*, to but such *wise, strong, and honourable ones, in Christ*? 1 Cor. 4. 10. *Flesh and Spirit, or Man's spirit and God's, are directly contrary to each other*, in all their designs, desires, and thoughts, about true Salvation. The former, fixed in, is the *carnal mind of enmity to God* (Rom. 8. 6, 7.) that will prove eternal death to man. The latter, becoming the principle of life, desire, thought, and action, in Man, is *eternal life to him, and in him*. *The carnal mind of enmity, was not found in Man or Angel, the day they were created; Ezek. 28. 15*. Neither of them, as they came out of their Creator's hands, were found in *enmity to God*, or the life of his spirit of Grace (though they had it not) till they both sinn'd, and fell. The voluntary evil, rebellious use of their own mind, introduced this enmity to God's. Changable enmity, in man, is now inseperable from his life. Unless therefore, life and all, at best, be parted with, he will become unchangable therein, as Devils are; and so, be found in a state of eternal death. No wonder then, if in *the place of Judgment, and Righteousness*, or in the most enlight'n'd Righteous state of the natural spirit, in fallen Man and Angel, be found (by the all-searching spirit of Christ, in himself and Saints)

Saints) the deepeſt and moſt Criminal (Myſtical) *Wickedneſs and Iniquity, hidden works of Darkneſs*, rendering them *moſt abominable* to God, unchangeable Enemies to the *Saints of the moſt high*; and to the moſt High himſelf. But, what? Have Gofpel-Saints all truth, and Firſt-Covenant Saints, none? Can any believe this? Yet, moſt true. Let but the Scripture-ſenſe of truth, be duly conſidered, as the Character of the Gofpel Spirit and words thereof, in diſtinction from the Law-Spirit of this World (in all its variety) and words thereof, the Wonder at (and unbelief of) this, would ceaſe. But, does *the wiſe, firſt-Covenant Holy Man, receive nothing* of a Gofpel-Teſtimony? Not one word. *No man*, in the Spirit of nature, corrupt or righteous, rightly *receives ſuch Teſtimony*, in any point. That Spirit is a *Spirit of total darkneſs*, and Universal Errour, an abſolute *Heretick*, as to all Gofpel-Life and truths. This ſeem's hard. What then? *The Jews were for Moſes*; who, but they? Chriſt found, they took not the Myſtical truth of one word of *Moſes*; So, told them, they were Infidels as to the principal intendment, and main ſcope of all his Writings. For, ſays he, *had ye believed Moſes, ye would have believed me: But if ye believe not his Writings, how ſhall ye believe my Words?* Jo. 5. 46, 47. The Scriptures are own'd as the Words of God, by all, under the name of Chriſtians, but *how do they read, hear, or underſtand them?* In the literal Shadow, only, or Myſtical truth, alſo? As teaching and preferring the *Righteouſneſs and Wiſdom of Man*, to the dark, ignorant State, and *Vile Affections* of the corrupt Spirit of nature, only; or, as alſo, farther declaring *the everlaſting Life, Wiſdom, and Righteouſneſs of God*, in his Gofpel-Spirit of Grace and Truth? For this latter, nature, at beſt, is to ſuffer death, the right way; *Viz.* by the death of the guilty Sinner, and ſo, death of Sin, in Men; whereas by the fall, Men became *dead in Sin*; *Sin alive* in them, and *they dead*; now they alive, and *Sin dead*; and that, for ever. This, by the death-work of the Croſs, or Gofpel-Spirit, on the natural. Men (in their own confuſed *Spirit of Darkneſs*, as to all Gofpel-Truths) have much variety of thought, and Opinion: But all, as one Man, are againſt every tittle of Gofpel-truth, *words of God's Wiſdom, which the Holy Ghoſt teaches*. Though they all read all the Words of God's Wiſdom, in the Letter, they do not read them in the ſenſe of Chriſt's

Question to the Lawyer (or teaching Legal-Spirited Professour) *how* *readest*, that is, understandest *thou*, *what's Written in the Law?* Luk. 10. 26. Let any come in the true spirit of Prophecy; *King, Princes, Priests, and People*, in the once only Professing Nation of the whole World, *all against him*; Jer. 1. 18, 19. So, when Christ Preach'd, *Scribes, Pharises, Sadduces, &c.* with all their differences of Judgment, all against all his right Gospel-words, to a tittle. And, *so is it now*; as much, shall I say, or more then ever? Why not the latter; if these be the *latter* (and therefore worst of) *times?*

Solomon, having thus declared, goes on, to acquaint us with his thoughts in the Holy Ghost, What the most high will do with all these literally righteous workers of Mystical Iniquity; how he will handle them, at last; as follow's,

Verf. XVII. *I said in mine Heart, God shall Judge the Righteous and the Wicked: For, there is a time there, for every purpose, and for every work.*

God will be even with all his Enemies, both sorts of Satan's Subjects, *the righteous and the Wicked. In righteousness and truth will Christ Judge and make War upon them both*; Rev. 19. 11. And, *have they an arm, like God?* What then will become of them? The righteous sort of Sinners, will be found most Heretical Enemies to Gospel; and so, *the most loathsome to God*, of all; *the very Spiritual Sodom, Egypt, and Babylon.* The fixed literal, in the corrupt Spirit of nature, will have had enough on't, in Dooms-day-work, and what follow's. Neither of them can *escape the Damnation of Hell. If Judgment begin at the First-covenant House or People of God* (that, by fixing there, in Enmity to the second (and so, not obeying the Gospel) become *no People of God*, but a *Synagogue of Satan*) *where shall gross Sinners appear*, that are fixed in *Enmity to all Righteousness*, God's and Man's too, with *Elymas the Sorcerer?* 1 Pet. 4. 17, 18. The Light or Law of nature, restor'd in every Man, Preaches Damnation to themselves, as fixed in the *vile affections* of corrupt nature. And, the all-searching Light of Christ's Gospel-Spirit (*The Law of the Spirit of Life in Christ Jesus*) Preaches absolute
Damnation

Damnation, to fixed first-Covenant righteous Men, who have rendered any *Repentance* or Change of their Mind to the better, *Impossible*; Heb. 6. 4-6. and 10. 26, 27. and 12. 17. This is the case of wilful *Sinners against the Holy Ghost*, or Gospel-Spirit, and all its counsels; its *Reproofs* of Death, upon their Spirits; and, *Instructions of Life*, by their being transform'd into, and built up in its own Life of everlasting Righteousness. Esau's *Morsel of Meat* (for which he sold or parted with the offer'd *Birth-right*, or new-Creation Life and never-perishing *Meats* of Christ) comprehend's all sorts of first-Creation Vanities and Shadows, from the *highest part of the Dust of this Mortal World* (all Humane and Angelical Excellencies, natural) to the *lowest*, the gratifying delights of Brutish Men. The particular *Books* of all Wicked Men's Consciences, *shall be open'd* (by the setting up of Spiritual Conviction-Light, in Wrath, therein) and found to agree with that *other*, general, *Living Book or Word of God* (Rev. 20. 12) Christ's Gospel-Spirit; and so, *shall the inward parts* of the very righteous Sinners, be found *very Wickedness*, unchangable *Enmity to God*. All the most hidden works of darkness, in the *Mystery of Iniquity*, *shall be Proclaim'd upon the House tops*, manifested to all Angels and Men, good and bad. Then *shall it be seen*, there is a *Reward for the Righteous* (and Wicked, too) because *he is a God that Judgeth in the Earth*; Ps. 58. 11. All sorts of Sins shall then be *brought into Judgment*, and reckon'd for, even the most hidden works of *Dis honesty*, Mystical, Spiritual Wickednesses; the most secret *Intents* of all Wicked Men and Angels. All *will be manifested and laid open*, before that *Judge*, whose *Judgment-Seat* they'll be *Summon'd* (and irresistibly forc'd) to appear, before; Heb. 4. 12, 13. 2 Cor. 5. 10. Then shall it appear, *there is a time for every purpose, and for every work* (desire, thought, and intent of the Heart, in the corrupt or enlightn'd Spirit of nature (fix'd in *Enmity to God and his Spirit of Grace*) to be brought into *Judgment*, and laid open, before all.

Verf. XVIII. *I said in my Heart, concerning the Estate of the Sons of Men, that God might Manifest them, and that they might see that they themselves are Beasts.*

In this and the four next Verses, Solomon Summ's up, in a man-

ner, all, insisted on, before, in this and the two former Chapters. Men, made by God, rational being's, good, in their kind, have made themselves *Beasts*, by their Sin and fall. In the corrupt spirit of their nature, *are they Beasts*; by loss of their changable goodness, Created in, they Inherit a Brutish Spirit or principle of sensuality. Bestial Powers Rebell against, and insult over their rational. And, the predominant Power, Denominates. This, *Solomon* saw, and desires God would manifest to them, that they may see what a deplorable condition they have brought themselves into; and clear God, as having no hand therein. And this yet, is but one part of the consideration, in which they are like *Beasts*. Man, restor'd out of the dismal, dark, Brutish Life of his corrupted nature, into the clean, enlight'ned, righteous state thereof, as to *filth of flesh*, and taking up there, for Salvation, is yet, but another sort of Mystical *Beast*; yea, a worse *Beast* then before, in the unfix'd corrupt state of nature, because now, fix'd in Enmity. *His Carnal Mind*, and *Earthly Wisdom* thereof, that, at best, is but *sensual* (in Scripture-Language) when fix'd in, *becomes Devilish*; Jam. 3. 15. This brings Man into the same condition, with fallen Angels, or Devils, in unchangable Harmony with them, against Christ and God. *Man*, in the highest Honour, Wisdom, Righteousness and Glory of his own restor'd nature, is but as a *Beast*, and altogether *Vanity*; Ps. 39. 5. and 49. 12. 20. From a self-ruining mistake, he puts himself under the conduct of a spirit of unchangable Enmity to God. Man, also, in his bodily part, is like a *Beast*. Of this, a larg account is given; v. 19, 20.

Verf. XIX. *For, that which befalleth the Sons of Men, befalleth Beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a Man hath no pre-eminence above a Beast: for, all is vanity.*

Solomon, here, speaks of the Bodily, sensual part of Man; consisting of the like corruptible ingredients, and feeding on the like perishing Meats, with meer Brutes. So, the same dissolution befalls them. All alike, in birth, life, and death. *Dust*, both, and all, and turn to dust, again. This is positively asserted of Man's Body, in distinction from his Spirit; Gen. 2. 7. and 3. 19. *God breathed into his nostrils*

nostrils the breath of Life; *Heb.* the spirit of Lives (one Soul, with sundry faculties and operations, vegetal, sensual, and rational) *Cald.* a speaking, reasonable Soul, different from Beasts. So, in Man are found all sorts of mortal, first-creation Life, with the operations thereof; intellectual and intuitive, with Angels; sensual, with beasts, birds, and fishes &c. Vegetal, with plants, trees, &c. And then, has he bodily parts, made of elementary materials, with all inanimate compounds. Every individual man therefore is fitly call'd a Microcosm, or little World; an Epitome or Compound of all, found in the greater, without him. And, all these Lives in him, are mortal; *All, vanity.* The very righteous first-covenant Life of his immortal spirit (whether in the intuitive, inorganic; or rational, organic operations thereof) is mortal too. All men are witnesses of this, by the death and loss of it in all, for the first sin of all, in, and with the first. Yet farther; One sort of Life, Man has, that's not found in the whole Macrocosm, or greater World, without him; a Life of rational-sense, exercised in and by his Body. Neither Angel, nor Beast have this; no Creature, above or below him. The Result, from God's uniting Man's Spirit, and fitly organiz'd Body, is called a *living Soul*; *Gen.* 2. 7. *1 Cor.* 15. 45. *The Soul* (Souly or animalish Life) sleep's (or remain's dormant and unexercised) in the Spirit, when departed, till a re-union with its Body, at *the Resurrection*, whether of *Life or Damnation*; *John* 5. 29. The essentials of Man, *Body, Soul, and Spirit* (whatever suspension of exercise, or temporary alteration be incident to any of them) make up the discriminating form of Man, from all other Creatures, in both Worlds, for ever, in Earth, Heaven, or Hell. Man's corruptible Body, at first, made of dust, receiv'd an additional frailty by his sin, in the degenerate state of his whole Nature. The Spirit departed out of it, it soon moulder's into dust. Then does Man cease from the exercise of Bodily Life, as well as the Beast, when he dies. In this, therefore, Man has *no pre-eminence above a Beast.* For, he is made of the same materials, *has the same Breath in his Nostrils*, and comes to the same end. The Beast receives his animation, by the quick'ning up of a meer sensual Life in his Body. So, his Spirit never has its Body again; nor any Life above, and without it: but ceases for ever. Brutified Atheists would fain persuade themselves and others, out of the immortality

mortality of their Spirits ; and, that Man has no other kind of Life or Being, than the Beast ; but only, a superiority to the Beast, therein ; as Angels have to Men, in intellectual Life, though man had the same kind of Life, by Creation ; and that, perfect too. See the *Apocryphal Wisdom of Solomon*, for a Character of these Atheistical Reasoners ; *Wisdom 2.1--9*. Plenty of these brutish disputants (that labour to out themselves and others, of all the Prerogatives of man, above the Beast) find we, at this day. Having wickedly made themselves Brutes, fain would they persuade themselves, God made them so. And, if others think themselves better, they set themselves to prove their thought, a whimsical Imagination ; and that, we have no being or Life, for ever, after the dissolution of our Body. What's *Eternal death* ? Annihilation ? No. That's the thing they plead for, and *seek after, but will never find*. The incorrigibly vile, will be most exquisitely sensible, under everlasting Burnings, in every particle of their beings.

The Righteous Life, Man had before the fall, he lost by his first Sin. That was but mortal, and a perishing *Vanity*, as well as the Life of the Beast, though of a more excellent sort. But, he has degraded his nature, into a kind of Equality with the Beast. He may know the insignificance of his lost Life, as to true Blessedness, by its being lost. But, in stead of looking upwards, for a better, he chuses rather to sink down into a worse (the meer Brutish Life of the Beast) hating all Discourse, Counsel, or Instruction, of the least tendency towards a Gospel-Life of immortality, suited to the immortality of his being. This appears the case of most Men, by the following Words ;

Verf. XX. *All go unto one place : All are of the Dust, and all turn to Dust again.*

Here's the condition of all Men, as to the Mortal Life of Body and Soul ; the Mortal, first-creation earthy righteous Life of their Spirit, *turn's also to dust again*. Their Spirit, indeed, as an Immortal being, is distinct from, and Superiour to the meer sensual Spirit of the Beast. This appears,

Verf. XXI. *Who knoweth the Spirit of Man that goeth upward, and the Spirit of the Beast that goeth downward to the Earth? Or,*

Who knoweth and rightly confider's *the Spirit of Man*, in its diftinguifhing Prerogative, *from the Beast*? What is faid (v. 18-20.) may feem to countenance the miftaking fenfualift's foremention'd *Atheiftical Doctrin*. But, this pulls him back, to another Leffon. Man, in his bodily part, Life, and Breath, was like the Beast, even before the fall. But, his finful doting on the fame fenfual delights, with Beasts, (and fo making his whole Man, a Beast) this was not his cafe, by Creation. God made him a Man: He has made himfelf a Beast. And, the Beast has vastly the ftart of him, herein: Sin's not, in his delights; has no principle of Life, defire, or palate, in his nature, to which, any thing above meer fenfual Objects, is calculated; Is not fubject to the Judgment, Man is; nor, has any Immortality of being, to fuffer the pains of eternal death, in. *The Spirit of the Beast goes downward to the Earth*, as well as his Body. There's an end of him. He never hear's of himfelf, more. Such death, incorrigibly Wicked Angels and Men, will vainly *seek*, but never find. *It will ever flee from them*. They'l find themfelvs in a fix'd hatred to what is eternal Life. And, they'l find themfelvs dreadfully Tormented, in eternal death. What then can be their defire, but infenfibility, or annihilation? They'l never find either. Being will ftick cloffe to them; and moft exquisite fenfibility, never depart, one Moment, in Eternity, from them. They must lie by't, for ever, in Sorrow; Tormented in every particle of their make.

Man, by the Right ufe of his rational Powers, in law or first-covenant-light, ought to Perform active obedience to god's law; and when call'd to it, yield himfelf up in paffive obedience to his Crofs, and fo, receive his Gospel-fpirit and principle of eternal and well-pleafing active Obedience. Thus ought Man to *live to the Lord*, and *die to the Lord* (Ro. 14. 8.) in his Law-Spirit of nature, that he may live for ever to the Lord, in his Gospel-Spirit of Grace. Thus is Man to obey God, in a Law, and Gospel-ftate, fucceffively, one after another; in the Life of his own Spirit; and then, of God's. This is the Method and Doctrin of God's Wisdom, for Man's Salvation.

tion. Man's unbelieving, contradicting Wisdom, will (if persisted in) bring him to *Weeping and of Gnashing of Teeth*, for ever ; *the Just Portion of all his unbelieving company* (*Luk. 12. 46.*) the Just Punishment of all wilful Mistake, Unbelief, and Rebellion, in this matter. The aggravated madness of Man, lies herein. He chuses rather to lay his Ruling rational Powers, under the sensual, in his own person, then Submit to God's terms and way, for the bringing them, by way of Death and Resurrection, into eternal Subjection to the ruling Powers of Spiritual Life ; and so, unchangable Obedience to God most high. Man chuses rather to be like a Beast, then God. He is offered an advance into a kind of Equality with the new-Creature-Spirit, in Christ, by personal Union with it. And this, in Christ, is in a kind of equality with the infinite Divine Spirit, by personal Union with that ; *the Man God's fellow ; Zec. 13. 7.* True Saints are personally one with this Man, as he and the Father are one ; *Jo. 17. 21, 22.* What Words, what Tongue of Men or Angels can express this Folly ; Man's chusing the Life of a Beast, to his eternal Damnation, before all this, that would be his eternal Salvation ? God has made Man, Lord of the visible Creation (*Pf. 8. 5-8*) and he alone, of all visible Creatur's, walks unfutably to his principle, in Rebellion against his Creatour. Man's Wisdom is capable of receiving Conviction, by the right-Gospel-opening of the Word's of God's : But, his will may not be trusted, for Gospel-Conversion. That's to die, by the way. It likes not that. Every thing would live. His understanding can tell his will, it must die ; cease from all its own Activity, Life, Desire, and Motion, as the only possible way for the final Salvation of his whole person. Man, abusing his rational Powers, to fetch in gratifying Provisions for his sensual, only, turn's his earthly nature upside down ; perverts the whole course and order of it ; serves, what he ought to rule over : So, makes himself a Beast, by the very Verdict of his own Conscience, and all mankind. When he suffers the Bestial Powers, within him, to rule over him, 'tis Just with God, to give the literal Beast, without him, Power over him, so as to kill him ; for Rebelling thus against God ; *Deut. 32. 24. Ezek. 14. 15.* Man, by yielding Obedience to the Law (but, much more, when to Gospel) shall be freed from Beasts destructive Dominion

Dominion over him. *They shall not devour, nor make him afraid;* Ezek. 34.28. Solomon had sadly experienc'd the boundless Ramblings of his Bestial Powers, after whatever was gratifying to the inordinate Lusts and vile affections thereof. But, as the Face of Man's Body, so of his Spirit, is fitted to *look upward*, to a Life, a *Glory that excell's*; and so, to God most high. Man and Angel, by Creation, had abundantly the ascendant over the Beast. But, the best things corrupted, become the worst. The Devil, with all the Glory, Wisdom, Power, and Righteousness of the First-Creation, turn'd into (and us'd in) unchangable *Enmity to God*, is, in God's sight and thought, the most contemptible varlet, in the World.

Solomon, in this interrogatory, bewail's the wilfull ignorance, folly, and inadvertency of Man; his Brutish unwillingness to take any right notice of his prerogative-difference from the Spirit of the beast. He is ready, even to deny the Immortality of his Spirit. They would gladly die like Beasts, that live like them. If they own their Immortality, they suspect a sad reckoning, behind, for the abuse of it. Man, in his natural Creation, had (and is, since the fall, capable of recovering) the intellectual, intuitive, inorganical exercise of his mind, after the manner of Angels, by which, immediately to see, what organical reason call's hidden essences, qualities, and properties of things; all which, still, are Vanities, and that, of the lower order. Organical reason, discourses, or, run's from one thing to another, from what is seen, to prove, gather, and guessingly conclude something not seen or known, before. This way of getting the knowledg of things, by sensible species, taken in by the outward, and presented or convey'd by inward natural senses, to the understanding, was *Aristotles* low, conjectural way of gaining knowledg, far short of the Soaring, Intuitive *Platonist*. But, no *Spiritual, Eternal things* are the Objects of either of these ways of natural understanding, in Men. These are wholly out of all their reach. Now, what a wretched wicked self-denial are they guilty of, that neglect all these advantages of their nature, to level themselves with Beasts? To throw up all rational and Intellectual pleasures, and betake themselves wholly to Bestial? Their Practice Inclines them to Judg, or, at least, declare, they have no other prin-

ciples of Life, but Bestial. Their Immortality is a tormenting consideration, to them. For, this renders them, by their own madness, fit Subjects and fewel of God's unquenchable Wrath. Man's great fault of all, is the wilful refusal of God's convincingly discovered and offered new-Creation Life. When this Gospel-Life of Immortality is brought to light, in his Immortal being, all's his own. For, then *he is Christ's, and Christ is God's* (1 Cor. 3. 22, 23.) *one with Christ, as he with the Father.* So, comes Man to be an Infallible seer and doer of the whole Will of God, for ever. Man, in his whole natural being, *Body, Soul, and Spirit* (all his essential parts, and Powers of natural Operation) is to be considered, as distinct from a first or second Covenant Spirit, or Life, by Christ (as Creator, or Redeemer) put into him ; by which, he is found in a shadowy changable righteous State, and *Earthy Image of God* ; or unchangable *Heavenly Creature-Life and Image of him.* The former is but a *fading flower*, and Man therein, at best, altogether *Vanity*, Principles and Operations. By Christ's second, *new-Creating Workman-ship*, attains he a State of *Everlasting Righteousness and true Holiness* ; Eph. 4. 24. So, *has he the Kingdom of Heaven within him, and eternal Life abiding in him.* He lives and walk's in that Spirit, Christ, with his Saints, will Reign in, and Judge the World.

Verf. XXII. *Wherefore, I perceive, that there is nothing better, then that a Man should rejoyce in his own works ; for that is his Portion : for, who shall bring him to see what shall be after him ?*

What works ? deeds or works of the Law, wrought in his own Law-Spirit of nature, such as Paul excludes from (Rom. 4. 2-6.) or, such as are wrought in Christ's Gospel-Spirit of Grace, which James, in the same Spirit, with Paul, own's as Ingredients into Abraham's Justification, before God ? Jam. 2. 21-24. *Own works*, here, which the Holy Ghost, by Solomon, commands (and commends) Man's rejoycing in, as *his Portion* from God, can't be any thing, done in his own nature, that, since the fall, in its highest renewals, is found in direct Enmity to God. This State of Man (with all possible Labours therein) is so far from being *his happy Portion* from God,

God, that he lies directly *under the Curse* and Wrath of God, in and with all this, *which is altogether Vanity*. But, can right Gospel-works, which God work's in Men, be called *their own works*? Yes; as own'd by God, *co-workers with him, in his Spirit; living and walking therein*. He that doth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God (Jo. 3. 21.) Deeds, wrought by God in Man; and Man, in God. Thus God Judges of, and calls such works; the Labours of Man, in Christ's Gospel-Life. See what is said, in this case, on Ch. 2. 24. and, v. 12, 13, of this Chap. Solomon does not here countenance Man's rejoycing in such Labours of his own Spirit, as he reckon's vain in themselves, and unprofitable to himself (Ch. 1. 3.) as to any final good to him, therein, or by. Nothing, short of the *new-Creature-State*, and Man's Labours therein, signify any thing, towards eternal Life; Gal. 6. 15. *Neither Circumcision nor Uncircumcision*, righteous or corrupt nature, or any thing done by Man, in either, *can be of any avail*, or conduci- bleness thereunto. So have we found out these *works of Man*, he is to rejoyce in; done in that Life, which is his peculiar portion, and new-Creation Birth-right gift, from God. If works, wrought in Man's own spirit, will, and way, were meant, t'would be a Flat contradiction to the main scope of this whole book, which Proclaim's the absolute *Vanity* and insignificancy of all first-Creation Life and things, at best, as to Man's pleasing God, or finding true blessedness, for himself. Such *works* are meant, as Man may, ought, will, cannot but rejoyce in, with *Joy unspeakable and Glorious*. Here's Man's inward *Summum bonum*; a Life, wherein he can do all things, after God's own Heart, Steadily, Infallibly, Eternally; and so, enjoy the transcendently yet higher *Summum bonum*, without him, the Divine Glory, in Favour and Love, shining upon him, for ever. First-Covenant Divines (as well as Evil Angels, and Heathen Philosophers) place Man's *Summum bonum*, in but first-Creation excellencies (whatever other title they give it) within the compass of natural Objects, and in the activity of their natural State, that's a *fading flower, altogether Vanity*. The Spirit of truth, by its Penmen, acquaints us with other matters, for hapiness; another Life, other excellencies, objects, and works, Man is capable to be found in the possession and exercise of. The spiritual Man's Joy and delight,

meets and center's in the same works or things, with God's. True Saints are in a Union with his Divine Spirit, in Will, Understanding, Desire, Thought, Love and Hatred. They love what he loves, with a perfect love: *Hate what and whom he hates, with a perfect hatred*; Pl. 139. 21, 22. All Man's Labours are vain, in his own Spirit of Vanity: *Not so, in the Lord*; 1 Cor. 15. 58. Paul rejoic'd in that Gospel-Life he had, by the Faith of the Son of God (Gal. 2. 20.) and his Labours therein: but found his Law-Life and best works therein, Dung, when touching the Righteousness which is the Law (or to be found in that Law-State) *blameless*; Philip. 3. 6. *Enmity to God* Tinctur's, Sullies, and defiles all that Life and Works, at best, with *filth of Spirit*.

T. For, who shall bring him to see what shall be after him?

If Man Submit not to God's terms for receiving his new-Creation-Life, *who can bring him to see, what shall be after him?* Either what will become of good or Evil Angels or Men, in Eternal Life or Death, after their fading Life of Vanity (with all the things thereof) is over, and gone? These grand and most concerning futurities (things, no natural Eye, Heart, or Understanding can see or imagine, on all hands; *the things provided in Heaven, for those that truly fear God*; or, in Hell, for incorrigible haters of him) lie quite out of the reach of Man or Angel, in their natural, first-Creation State of Enmity and Vanity, Darkness and Death. *The Spiritual Man*, in the true Preaching Spirit of Prophecy, *discern's or judges all things* (1 Cor. 2. 15.) and can declare, Infallibly, what all Men and Angels will come to, as finally Obedient or Disobedient to God's terms of receiving Eternal Life. *He (knowing the Terrors of the Lord* (2 Cor. 5. 11.) and, *what a fearful thing it is, to fall into the hands, or under the final Wrath of the Living God*) does, Might and Main, Labour in the Spirit of Christ, to warn and caution Men, as to the only way of *entring into the Joy*, and escaping the *Wrath of the Lord*; *the Wrath to come*. By refusing so great Salvation, as God offers them, come they to Eternal Death, Want, and *Vexation of Spirit*; Prov. 8. 34-36. They'll want every thing that's good, and have every thing that's evil, in and upon them, in Extremity, for ever; unchangeable

ble Wickedness in them, and positive Infiictions of God's Wrath (as Punishment) upon them, without any Interruption, or Relief (*Luk. 16. 24, 25.*) to Eternity. They have chosen rather (in the declar'd, known causes and way thereto) to be *Vessels of Dishonour and Everlasting Contempt*; then, on God's term's, to be made *Vessels of Glory, Honour, Immortality, and Eternal Life*. By Enmity to God's Divine and New-Creature Holy Ghosts or Spirits, do they bring fiery *Indignation*, on their unpardonably guilty heads; *Heb. 10. 26, 27. Ro. 2. 6-10.* These great things, that will be found and felt hereafter, do evidence the great weight of these Words of *Solomon*; and grand concern of Men, to be circumspect, in taking the true meaning of them. Who, but the awak'ned Spiritual Saint, can foresee and tell, the unutterable Confusions, final Refusers of God's Counsel, will be found in, for ever? *The Cares and Pleasures of this Life*, choke Mens understandings, as to any right and hearty enquiry after their grand concerns, in the next. *The Noble Bereans* did set themselves to *search the Scriptures, for the Gospel-Kingdom and Righteousness of God*. Who does so, now? Those that, in this World, seek not the Kingdom and Righteousness of God, in the next (*Mat. 6. 33.*) will never find it; let them flatter themselves in their Loose, Negligent, Inadvertent course, while they will. The most trifling, outward Vanities of this World, do universally amuse, and take up Peoples time and thought, so as to detain them in a deep oscitancy, and regardlessness, as to the unutterable Woes, prepar'd in *Tophet*, for Incorrigible sinners; or unspeakable Joys, in the Kingdom of God, for Spiritual Saints. Believe not your own Thoughts, O ye Sons of Men, about Salvation. *Lean not to your own Understandings. Conferr not with Flesh and Blood. Regard not the Voice of Strangers, the Words of Man's Wisdom,* about it.

CHAP. IV. Verſ. I.

So I returned, and conſidered all the Oppreſſions that are done under the Sun. And behold, the tears of ſuch as were oppreſſed, and they had no Comforter : And on the ſide of their Oppreſſors, there was power; but, they had no Comforter.

I Returned (Heb. was Converted) from my fallible wiſdom, to ſee the Affairs of Mankind, in the infallible wiſdom of God : particularly, to conſider duely, *the manifold Oppreſſions, under the Sun.* Even himſelf, through his vaſtly expenſive extravagancies, had given occaſion to his oppreſſed Subjects, to beſpeak his fooliſh Son *Rheboam*, after his Deceafe, on this wiſe. *Thy Father made our Yoke grievous : make his heavy Yoke upon us, lighter, and we will ſerve thee ;* 1 King. 12. 4. *He takes three days, to conſider of an Answer to them,* verſ. 5. *He conſults with his Fathers Old Counſellours of State, who give him good Advice. But he forſakes their Counſel, and conſults with his Young Companions ;* verſ. 6. 7. *So, His answer was ; My Father made your Yoke, heavy ; and I will add to it. He chaſtiſed you with whips ; but, I will chaſtize you with Scorpions. They reply ; To thy Tents, O Iſrael, and let David's Houſe look to it ſelf ; take their courſe ;* Verſ. 8--16. The fooliſh Son acknowledg'd his wiſe Father's oppreſſing them ; but, in ſtead of relieving, threatens to add to their grievances; though he ſaw them upon the turning point, with *Jeroboam* the in head of them, whom they make King of ten of the twelve Tribes, which never returned to the Houſe of *David*, more. This got he to himſelf, and Succeſſors, by his madneſs, in following the counſel of his raſh, young Hectors. But, if even holy *David*, and his wiſe Son, *Solomon*, eminent in ſpiritual Saintſhip, and ſignal Pen-men of the Holy Ghoſt (through ſome remain's of uncrucified nature) demean'd themſelves ſo, in King-ſhip, as to cauſe many grievances to the Subject, what's to be expected, in the utmoſt degeneracy of Heathen Monarchy, from *Golden-head Nebuchadnezzar*, to *Iron and Clay*, though called moſt Chriſtian ? God gratified *Iſrael's* fooliſh requeſt (preferring a corrupt humane Monarchy, like the Nations round about them

them, to a Theocracy, the Government of God himself ; 1 Sam. 8. 5--7.) *Giving them a King, in his Anger ; whom he took away in his Wrath* (Holca 13. 11.) *by the Philistines Sword, on Mount Gilboa ; 1 Sam. 31.* And were not the sad Consequents of *David's numbering the People (seventy thousand mens Lives)* with the quelling his *Son Absolons Rebellion, and matter of Uriah, &c.* fore Grievances ?

But, in the principal meaning of these words, we shall find the Oppressors, more ; and the Oppressed, fewer than is commonly considered. Till the truth, concerning both, be brought into publick view, 'Tis matter of wonder, to hear it. *Solomon, in God's, found the mistake of his own wisdom ; so, endeavoured to take off others, with himself, from wondering ; and also, to shew them the Cure of the Evil, that, through ignorance, they wond' red (or were amazed and discouraged) at.* *If thou seest the oppression of the poor, and violent perverting of Judgment and Justice in a Province, marvel not at the matter* (Heb. *Will, or Purpose of God in it, who can use evil Magistrates, as Instruments of his Providence, though they be not properly, Ministers of his Ordinance ; but indeed, directly contrary ; a terrour to good works, and workers, and a countenance and encouragement to evil ; Rom. 13. 3.) for he that is higher than the highest, regardeth, and there be higher than they ; Eccl. 5. 8.* The good Angel is *higher than the highest*, invisible, evil angelical Principalities and Powers of this world ; and, *Christ and God most high, are yet (unspeakably, infinitely) higher than they.* In this Reason, is contained relief enough for the Oppressed, *in the last, and worst of times ;* and Power, more than enough, to deal with the Oppressors, Devils or Men ; as we shall farther and more clearly see, when we come, in course, to consider Chap. 5. 8. In this Chap. 4. *vers. 1.* and that, with divers other passages, in this Retraction-Book, doth *Solomon* prepare his spiritual brethren, to quit their ignorant natural man's wondring, by having recourse to spiritual sanctuary-Light, with the *Psalmist ; Psal. 73. 19.* The highest wisdom of Man, in first-covenant Light and Righteousness, secures him not from being a *Fool, and as a Beast, before God, in this matter, vers. 22.* And so, indeed, is he, as to all his spiritual, eternal concerns, all the heavenly things or truths of God, and methods of his Wisdom, in his dealings with Men ; with Friends,

Friends, as Foes ; and Foes, as Friends. All these things are Uninterpretable Riddles, Unintelligible Mysteries, not only to large-parted and most Cultivated Learned Heathens ; but, to *Wise, Strong, and Honourable in Christ*, as to first-covenant attainments in him, and Union with him. These, yet, are *Fools and Beasts*, to the truly or Spiritually Wise, Strong, and Honourable in Christ, *who seem* (and are reckon'd) Fools, to them, with *Paul* ; 1 Cor. 4. 10. *God's giving Incorrigible Enemies, more* (in this World, within and without) *then heart can Wish* ; and *plaguing his Friends, Spiritual Saints, every Morning* (as to all, he gratifies the other, with) puzzles the Prophet's Servant, or natural Man, even in the Saint himself ; till Baptiz'd and Advanc'd (through a Mystical Death and Resurrection of his Spirit ; the only true Regeneration, Transformation, or New-Creation thereof) into the Spiritual Light and Sight of the true *Seer and Prophet*, in him. The figurative Shadow or Type hereof, we find ; 2 *King*. 6. 15-17.

In fallen-nature (even when, in Measure, restor'd from *filth of Flesh*, oft deeper guilty of *filth of Spirit*, Enmity to God's) do all worldly Governours, more or less, *pervert and violate* (under all specious and plausible pretences of doing) *Judgment and Justice*. Those, appointed to redress and remove (by forming up, and contriving a corrupt Interest to themselves, contrary to the Community) do oppress, and make the Grievances. This, two general way's ; by perverting good, or making Evil Laws. *The Throne of Iniquity frames Mischief by a Law. And then, do they gather together against the Soul of the Righteous, and Condemn Innocent Blood* ; Ps. 94. 20, 21. *The Wicked Compass about the Righteous, and then wrong Judgment proceedeth* ; Hab. 1. 4. *The Wicked walk on every side, when the vilest Men are Exalted* (Psal. 12. 8.) and the worthiest rejected ; yea, cut off, as dangerous to the Peace of Tyranny. An evil self-interest in Rulers, suggest's deceitful Policies, call'd Reasons of State, ugly unreasonable Reasons, for oppressing the helpless, in stead of doing them Justice. Such Reasons have been remarkably recompenc'd, sometimes, even in this World, by God's Righteous Visible Judgments on the guilty Heads of the Wicked Inventers and Contrivers thereof. *Pharaoh and his Council Judg'd it Reason of State, to kill the Male Children of the Hebrews, as soon as Born, lest they should grow*

grow too many for them. This was paid off, with a Vengeance, upon them. After several other Plagu's, their own first-born Sons died for't. *Exod. 12. 29.* And, at last, Pharaoh himself, &c. with a Multitude of Egyptians, were over-whelm'd in the Red Sea. Jeroboam, for a reason of State, set up the old Egyptian Idolatrous Worship of Calv's, to prevent his Peoples going to Jerusalem to worship at solemn Feasts, which he fear'd, might endanger a Revolt from him, to the House of David. *1 King. 12. 26-28.* This was the very trade, Israel had bin soundly punish'd for, in the Wilderness. What will warn Vain, Vile Man? *All the Israelit's were Threatned with Destruction for't.* But, on Moses his Intercession, the Punishment was narrow'd, to three Thousand, Kill'd by the Levit's, and a Plague on some others of the People; *Exod. 32.* They said, (v. 4.) and Jeroboam said, after them, in the like case, behold thy Gods, O Israel, which brought thee up out of the Land of Egypt. O Madnes! To the Egyptian God's, that could not deliver their own People from them, do they ascribe their deliverance from their Egyptian Bondage and Task-Masters. So, Ahaz Sacrificed to the God's of Damascus, which were the ruine of him and all Israel; *2 Chron. 28. 22, 23.* and *2 King. 16. 10-13.* So also, Amaziah set up the Edomit's Gods, to be his Gods, and sought after them, which could not deliver their own People out of his hands (*2 Chro. 26. 14, 15.*) and was destroy'd, for his pains, as threat'ned by the Prophet, for not hearkning to his Counsell, though against and contrary to the King's Wicked, Idolatrous Council. v. 16. 27. And, what became of Jeroboam, for his Calf-worship, erected on a self Interest-ed Reason of State? See, *1 King. 14. 10, 11.* He cut off Jeroboam, and take away the Remnant of his House, as a Man takes away Dung, till it be all gone. Him that dieth of him, in the City, shall Dogs Eat, and him that dies in the Field, shall the Fowls of the Air Eat: For the Lord hath spoken it. Is not here, enough?

When Christ shall take possession of (and actually reign over) all the Earth (his right, always *Psal. 2. 8.*) all Visible and Invisible Principalities and Powers of this World, Evil Men and Angels, will be laid in the Dust. Nothing but Righteousness (of one sort or other, Man's, or God's in Man) will be found in the whole World (his Holy Mountain, or Kingdom) by his Executing that Judgment and Justice in the Earth (*Jer. 23. 5.* always, all along his peaceable,

ble, Righteous Reign) that they allway's perverted. *Saints* also, *that he will bring with him, to Reign*, will do the like, in Harmony with their Universal First Monarch; *Dan. 7. 18--27. Jude 14, 15. Rev. 5. 10.*

Solomon, in Spiritual Light, sees and mean's, not only, nor chiefly, the oppression of the Body, in the concerns thereof, by Heathen Governments, violating the Common Law or Light of rational nature, in mankind: but, the Oppression and Violence, exercis'd by first-Covenant Brethren, against the second, the only *true Heirs and Saints of the most high*. The new Light and Life, they are found in (under the fructifying Influence and Beamings forth of the Mystical New-Creation *Sun of everlasting Righteousness*, Christ, as a *Spiritual Bride-groom*) is Scorn'd, Hated, *contradicted*, *Blasphem'd*; and they, *Persecuted and kill'd for't* (by none, so much as) *by their envious Brethren*, in Holy Flesh, restor'd Law-Life, under the Mystical first-Creation Sun, or First-Covenant Spirit, wherein Christ has bin a *fleshly*, *Law-Bride-groom to them*. Thus, are true Saints, the Oppressed, peculiarly and most properly (here, and *Chap. 5.8.*) meant by *Solomon*. And then, shall we find the vast number of Dead Heathens, in the corrupt Life or Spirit of nature, *dead in Trespases and Sins*, and the far smaller number of enliven'd first-Covenant-Brethren, professing Saints in Holy Flesh (in all variety of Judgment, Form, or way) in one kind or other, Oppressours of the smallest number of all, *Christ's little Flock, the few that are saved*, true Saints of the most High (in God's Holy, New-Creature-Spirit) stripp'd and destitute of all Worldly Power or help. All in this World, against them: No thing, No body for them. They are *Men Wonder'd at, Scorn'd, Hated, by all: Men of Contention with the whole Earth*. *The whole Earth* (or wordly party of Angels and Men, fix'd in their earthy, natural, first-Creation-make and State, *despiteful Enemies to the Spirit of Grace*, and all in the second) are their Implacable Adversaries, in every thing. The but first-Covenant Righteous Professour (call himself what he will) sometimes gets a considerable Share in the Civil Sword, or Power; and uses it, with greatest fierceness, against the new-Covenant professing Spiritual Saint; who, with Christ, look's not after the Kingdom of this World, but that, of quite another Jurisdiction (Spiritual and Heavenly,

Heavenly, managable only in *the Spirit of Grace*, not the most enlight'ned, righteous Principles or State of *nature*) and, not actually commencing, till Man's and Satan's beat a Period. Such a Kingdom, such a King (or Kings) as Christ (and his true Disciples) lay claim to (or own themselves, of right, to be, as *Sons of God*) even Heathen *Pilate* was able to see and Judge, carries no clash in it, at all, with Worldly Cæsars, or Magistracies; *John* 18. 36-38. True Saints are not for throwing down all Heathen Magistracies, in the corrupt Spirit of nature, that they may rule over all, in the renew'd worldly spirit thereof. They that design (and drive at) this, are the Pseudo-Fift-Monarchists, who, in all their Zeal and high Pretences for *the King Jesus*, are the highest, and fiercest Enemies and Opposers of *the very Jesus*, *the very Christ*, in his *very Gospel-reigning Spirit of Grace and Truth*. They are, themselves, the most signal part and Branch, at least, of that *little Horn*, with the Mouth speaking very great things (*Dan.* 7. 8. 11. 20, 21. 24, 25. *Rev.* 13. 3. 5--8. 11-17) which they would wholly fix upon, and appropriate unto a corrupt and grossly Idolatrous Heathen party in the Fourth, *Roman Monarchy*, under the name Christian. These are they, with the deadly Wound Healed (given by the first Sin, that laid all Mankind, dead in *Trespases and Sins*) who, with a great mouth, speak great things, blasphemous words against God, and his new-name, or Gospel-Spirit, the Holy Ghost, God's Heavenly Sanctuary or Tabernacle; and them that dwell in it, even the Saints of the most high, that dwell (or have their conversation) in Heaven, Christ's Heavenly Gospel-Spirit of Grace. By the false Fift-Monarchist, is to be understood, not only a party, peculiarly, and apart from their Fellows (at *Munster*, or lately amongst us, or in any former Generations and other Countries, pretending this way, by throwing down all corrupt Worldly Monarchies or Governments, to set up themselves) but the whole fixed first-Covenant-Spirited Generation and Party of Professours, in all times and places, found in the same uniform Spirit of unchangeable Enmity to the true Spiritual Saint, on the one hand; and a self-confident, Disturbing, Traiterous Opposition to corrupt worldly Cæsars, on the other. This troublesome Spirit, is charactred by the Apostle, in the *Jewish Professours*, that both kill'd the Lord Jesus, and their own Prophets, and Christ's Apostles: And, therein, please not

(but indeed, highly displease and Provoke) God, and are contrary to all Men, on their right and left hand, Spiritual Saints, and polluted Heathens. *For this, Wrath came upon those Jews, to the uttermost ; and will, upon all, in like case ; 1 Thes. 2. 15, 16.* These are they that speak great swelling Words of Vanity (with their self-exalting Luciferian Master, Satan, the old, great, Bloody-minded Red Dragon) against the most high himself, and all his true Spiritual Saints. These are they, that said of Christ himself, the Supream Preacher and Prophet or Mouth and Living Word of God ; *he is a Blasphemer, a Sabbath-breaker, a Glutton, a Wine-Bibber, a Friend of Publicans and Sinners* (implying him to be a Hater of, an Enemy to Good, Holy, Righteous Men) and that *he has a Devil, and is Mad.* These are they, that Persecute the Spiritual Brotherhood ; *say, in their hearts, to true Spiritual Prophets and Seers, see not, Phophecy not unto us right things ; speak to us smooth things* (pleasing to nature, when righteous ; things, after, or according to our own Hearts) *Prophecy deceits ; turn aside, out of the Path, the good old way ; cause the Holy one of Israel* (and all his right words of Counsel and Instruction) *to cease from before us ; Isai. 30. 9-11.* We desire not to hear of him, *to have any knowledge of his Words or Ways ; Job. 21. 14. and, 34. 27. Jer. 44. 16, 17.* Desperate Resolutions ! But, why should the *Servant* look to fare better than his Lord, amongst them ? These are they, that proudly say to the blind Heathen, on the one hand, in Scorn and Contempt, *stand by, come not neer me* (touch me not) *for I am Holier than thou ; Isai. 65. 5.* And, the same do scorn, ravenously trample upon, and insult over the Spiritual Saint, on the other hand, as *the filth of the World, the very off-scouring of all things ; 1 Cor. 4. 8. 13.* These are the signal Objects of their Scorn and Hatred, *they shoot forth their most Malicious Arrows, even bitter Words, against ; Psal. 64. 3.* As for their left-hand Men, the corrupt Heathen ; they can, on occasion, call and make use of them (*as the Professing Jews did*) even the most Debauch'd and Corrupt, amongst them, any lew'd Fellows, of the baser sort, to help carry on their Persecuting-work, against Gospel-Saints ; *Act. 17. 5.* But, seldom shall ye take them calling in them, to their assistance, against the corrupt Party, except unawares, or in an exigent. And, when successfully help'd and delivered by them ; rather than bear their Words, if they

they can't otherwise suppress them, they'l e'ne call in their Subdued *lewd party* again, to their assistance, in the case. So, has the true Fifth-Monarchy-Saint (not allow'd any name or place, at all, amongst these corrupt and Righteous worldly Scrambles for the Scepter) the slip given him, on all hands, by the whole twofold earthly party, Professing and Profane. When the former have made use of his assistance against the latter (and then, find him, not to be for their turn, in that first-Covenant Principle, or Life of the Law, the Pseudo-Fifth-Monarchy-Spirit, Christ would not Reign in, *Jo. 6. 15. Paul* could not Reign in, *1 Cor. 4. 8.*) they call back the latter, to their assistance against him; deliver him up into their hands, as Guilty of Death, for what he did, in Union with them, against them. This, though what he did, was, in such extraordinary, unusual, and, never before, happening Circumstances (the dissolving and parting asunder of the Supream, Legislative Powers) as, might reason have had any hearing or place, would fairly have seem'd to justify him, as doing the best, that, in so difficult a case, could be done. On the reform'd Parties Victory over the Corrupt and Idolatrous, in any Nation, the Trumpet is (presently and confidently) blown, and makes a ringing Noise, as a tinckling Cymbal; gives a Confused, Uncertain Sound, for *the King, Jesus*. But, in what Spirit? In that, he'd never own himself a King, in; yea, directly contrary to that, in which he did; so, in a flat contradiction to *that good profession, he made before Pontius Pilate*, concerning his true Kingly Spirit, and Reign, both Negative and Affirmative (the one expressed, the other, necessarily implied) *1 Tim. 6. 13. Jo. 18. 36, 37. He bore Witness to the Truth*; or, *to and in that new-Creation-Spirit of Truth*, in which alone, his Reign is to be. There's nothing but Shadow, Letter, Figure, Type, as to any life or Goodness, found in the first Creation. All truth is found only, according to Scripture-Testimony, in the second. So, *Pilate's question, what is Truth?* (*v 38.*) was answer'd, before-hand; *v. 37.* Thus are true Saints, the truly poor and needy (inwardly in their Spirits, as to first-Covenant Life and *Laodicean Treasures*; and oft, also, outwardly, in bodily concerns) Shuffled out of all Play, on all hands; and, at length, out of the World, *as not fit to live any longer*, in it; *Act. 22. 22. Heathens* and a first-Covenant people, mean while,

while, can joyn Counsels, and speak lies at one Table, against them (Dan. 11.27. even against those, that are the best Subjects of the one, and, on lawful, warrantable grounds, the best helpers of the other) yea, they'l joyn forces, also, in one Army, against them. Thus, down goes the true Saint, on all hands. They have no visible relief. All are against them. *They are men of contention to the whole Earth* (Jer. 15. 10.) or earthly party, corrupt and righteous. They are *poor and needy* on all accounts, within and without, while their combin'd Adversaries, Heathens, and a professing People (*Psal. 2.1.*) are *fat, rich, full*, and flourishing (in outward or inward, litteral or mystical riches, or both) and *joyn hand in hand*, or hand and heart, maliciously, *against them*. *On the side of both these Oppressors, there is Power; but, they have no comforter*. God helps them, supports them; Christ and good Angels are for them. But, all this Relief is invisible; and is not visibly put forth for their deliverance from Persecution, and violent bodily Death; but makes such Persecution and Death, the method (in their wonderful, mysterious contrivance) to secure them from eternal Death, and bring them into eternal Life. Here's comfort for them, to purpose, in their utmost Tryals. And this, are they well aware of. Enemies, of all sorts, hate and despise *the marr'd Visage* of their natural man, which they see; and they mortally hate their spiritual man (*hid with Christ in God*) which they see not, but only hear, hate, and dread the displeasing words or doctrine of.

But this, yet, is not all, nor half the worldly power, engaged against them; which they have to deal and grapple with, combat and wrestle against. *We wrestle not against flesh and blood* (only, or chiefly, in our selves or others) *but against Principalities, against Powers, against the Rulers of the darkness of this world, against spiritual wickedness in high Places*; against unchangably wicked spirits, Devils, coming forth in their counterfeit, heavenly, spiritual appearances of God, Christ, and holy Angels; a disguise (by their permitted, sinful transforming arts) put upon them, whereby to deceive, if possible, *the very Elect*. These are more subtle and potent, than both their visible, inhumane enemies. But, *There are higher than these highest enemies of the Saints of the Most High, on their side; and then, who can be against them*, and finally prosper? or what can any do against them, that can hurt them? yea, that shall not be of a direct

tendency, under God's over-ruling order, to their final and everlasting good? comfort, enough. Good *Angels excel* (all Enemies, evil Angels or Men) *in strength*; Psal. 103. 20. And Christ, and God most high, with their Infinite, Almighty, and irresistibly mighty, divine and new-creation power; all these are on the Saints side. Power, more then enough. Yea, Saints themselvs have that Life and *Power of Godliness* in them, that will render them *more than Conquerours*; Rom. 8. 37. Yea, when but *Babes and Sacklings*, Low and Weak in the Life of God, or of his Spirit of Grace, are *they able to still* (quell, or subdue) *the Enemy and the Avenger*; Ps. 8. 2. Here's Power, upon Power; and so, Comfort upon Comfort; *strong, rich consolation* to the spiritual, in the greatest tribulation that can befall the natural man of the saint. But still, while visible and invisible enemies are permitted to oppress them, for their good (during Christ's and their suffering season) *on the side of their oppressours, is power; but they have no comforter*. This is the case, all along this world, under Satan's reign, till the holy angels be commission'd to come forth about their preparatory work to Christ's second coming, *for preaching the Everlasting Gospel*; for the wakening up, and *gathering Saints out of all Nations, to Christ*; and, for the giving of signal dalles on all their Worldly Enemies, by the gradual *pourings forth of the Vials of Gods Wrath, upon them*. Till this, are *Saints, Men wondred at*, in Scorn, (Zec. 3. 8.) *Men of contention with the whole Earth*; Jer. 15. 10. All, in the but single worldly spirit of nature, corrupt or righteous, are against them, to a Man; to a Devil. And, as depriv'd of all worldly Power, within or without, are they (in the Judgment and sight of their own reason, as well as of their Enemies) naked, and exposed to the insulting Fury of all their said Adversaries (to all their Proud, Rhetorical Mockings and Insolencies) without Relief. But, since *Flesh and Blood* are set aside, as far Inferiour to a higher and more dangerous, subtle, and more Powerful sort of Enemies, evil Angelical *Principalities*; let us, more particularly, take notice of their more unperceived Practices, and methods of proceeding, against the true Saint. They Accused God, to *Adam and Eve*, as envying the happy Life and State he had set them up in, by Creation. And so, engag'd them, in a Union of Mind with themselvs, as far as they could, to Envy, Hate, and Exalt them-
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felvs above and against, both the Divine and Creature-Life of God ; *Isai.* 14. 14. *2 Thes.* 2. 4. And, as Satan, their *Luciferian* head, falsely Accuses God to Man ; so, Man, to God ; *Job* 1.9-11. and, 2.4,5. *Satan is the Accuser of the Spiritual Brethren, before God, Day and Night* (*Rev.* 12. 10.) that is, continually. This, though abundantly convicted of Perjury and Falshood, in all such Witness-bearing ; as in *Job's* case. What reception can he hope for, in his Testimony against true Saints, at the Bar of their Infalible Friend and Judg ? What most gall's this Insolent Adversary ? To see Christ approach, in the garb of an Enemy, to the Saint, with his *two-edged Flaming Gospel Sword*. This may seem yet more strange, to Man's Wisdom. Why should this Sworn Mortal Enemy of Saints, be troubled at Christ's coming as an Enemy upon them, too ? He know's, why. Christ comes to kill and offer up his party, the natural Man, Life, and Will, in them, in Sacrifice to God. And, he know's a Gospel-Spirit and Principle of Life and Action, will be set up in them, in the room thereof, *that's* Wiser and Stronger than he ; which he can never reach, or touch ; *Jo.* 4. 4. and 5. 18. This is the Thing, the Life, he unchangably hates, and dread's. 'Tis the Friend of the World and Devil, and Enemy of God, in the Saint, that Christ cast's into the fiery Furnace of his Cross, to destroy. And, this *Destruction of Man's Flesh* (or fleshly natural Life and State) makes way for his *Salvation in God's Spirit*. *This Devil, Enmity to God, is not cast out, but by Fasting and Prayer.* (*Mat.* 17. 21.) the Impoverishing of nature, the Mourning-State, and Death thereof, at best ; an abstinence from all the Serpents Diet, all worldly desires ; and earnest Prayer, for ; and labour of the Spiritual Mind, after the *never-perishing Meats*, at Christ's Heavenly Table. When Satan observ's Man, in a long course of Faithful Obedience to Law-Light, and can't fix him there, but find's in him a dangerous Inclination to obey God's farther, Gospel-Light (as giving notice of a better State, yet, in the new-Creation Life or *Land of Promise* ; and so also, fair warning of Christ's Approach with his Cross, on that Law-Life, he long own'd him in) he bestirr's himself, and labours (might and Main) to cause him to resist the work (and so, prevent the effects) of this Cross. *Job* was sore put to't, for a season, under the demolishing, death-work thereof. And Satan was in

in a wonderful toſs, through fear of what matters might come to, with him. *That which Job fear'd, did come upon him* (Job. 3. 25.) the Death of his Law-State, at beſt. And, that which Satan chiefly fear'd, came upon him, too; the Life of Chriſt's Gospel-Spirit, *that's greater then he.* One Firſt-Covenant Saint (fix'd in *Holy Fleſh*, and the Law-Life thereof, againſt God's Holy Spirit, and the Gospel-Life and words thereof) becomes a more Uſeful, Creditable Inſtrument, for his Service, againſt the Gospel, then a thouſand Proſane Perſons, in the corrupt nature, that have no colour of Religion, about them. Till then his matters are ſure with Man, by a fix'd Enmity (or, the buſineſs is determin'd, beyond all hopes of recovering him into a fix'd Enmity to the Croſs) he plies it, in accusing God to ſuch a Man; and him, to God. Thus turn's he every Stone, leaves no Means unattempted, for the carrying on of his Oppreſſive and Deſtructive Deſigns upon Saints. For ſhame, ſays he, to them, be not baffled out of all Senſe and Reaſon, ſo as tamely to deliver up your ſelves (in a Life, by Chriſt himſelf, twice ſet up in you) to a Murderer. So Represents he Chriſt himſelf (in the Shakings and Brandiſhings of his Spiritual Flaming Sword, over their Heads) as no other, or better, then a Murderer, *a Devil, and Mad*; Jo. 10. 20. He offer'd at perſwading Chriſt himſelf, by an Apoſtle, to *ſpare his own Innocent, Spotleſs, Righteous, Earthly nature, Life, or ſelf*; Mat. 16. 22, 23. But, Chriſt *kindled his Spiritual, Gospel-fire, on that Earth, or earthly, Law-Life, in himſelf; ſpoke no Peace, but War and Death, to't*; Luk. 12. 49. 51. But, when the ſubtil Enemy hath ſeemingly prevail'd with any (hopefully ſecured and ſteel'd them, with his Serpentine Armour and Doctrin) *againſt the harſh Accents and ſharp Diſciplin of the Croſs*, as a moſt Abſurd, Unreaſonable, and Deſtructive thing; he friſk's about, turns his Dragon's-Tail upon them, and *Accuſes them to God, as thoſe, whom (if he touch them to the quick, in the Myſtical Skin and Life of their righteous natural Spirit, break the Myſtical Bones, cut aſunder the Nerves thereof; Enervate, Aboliſh and take away all the Strength and Power thereof) will Curſe him to his Face*; that is, utterly quit and ſeperate from him, for ever; Job. 2. 4, 5. Thus, *as the Father of Lies, and a Murderer*, on all hands, from the Beginning to the end of this World, in a Murdering Mind of Enmity to-

wards God, Christ, and Saints (and an actual Murderer of all he fixes, with himself, against them) does he act his part, towards God and Men; belying Saints, to God; and God, to Men. If true Saints be guilty of lesser Slipps, he'l Aggravate and Aggrandize them. If they can't be caught tripping, he'l forge down-right lies against them. See all this, in the Practice of his Inspired Instruments, against *Jeremy*. All tends, in their design, to the Invalidating his true Spiritual Testimony; *that no heed may be given to any of his words*; Jer. 18. 18. and 20. 10. Who were these that *Watch'd for the haltings*; and lay at catch, for advantages, against true Prophets, Christ himself, and Apostles, all along? *Familiars, Brethren*, a first-covenant righteous party of Professors, and their Teachers. So, *David* found it also, *Psal.* 41. 9. The Spiritual Saint, that's a *Lively Stone in the House on the Rock*, sets Fire on their *House upon the Sand*, he once was in, and of. Will this be born? No. *Away with such a Fellow from the Earth*, say they; *Act.* 22. 22. Then, they betake themselves to the use of such Fire and Sword, as they are furnish'd with, against him. *Their Tongue is set on fire of Hell*. They forge Lies against him, to prove him a Traitor against *Cesar*; and so, make the Heathen Magistrate, their Executioner. Christ himself was thus handled, by the Professing *Jews*. Thus, *Solomon* beheld the *Tears* of the natural Man of the Saint, under the Cross, as, on all hands, *Oppress'd* and *Suppress'd*, by God, or Christ himself; and by evil Angels and Men. Enemies are all for destroying (and Christ makes all, they do, exactly serviceable to his design of saving) them, for ever. He sits at the head of the work, as the Master-Contriver, and Over-ruler of all. He designs the *destruction of their flesh* (or fading natural State, Enemies can reach and touch) *that they may be saved in his Spirit, which they can never touch*; though all their spite, and aim, be at that. He uses *wicked* Angels and Men, as *his Sword*, and *hand* on Saints; *Pf.* 17. 13. *This Sword* is in his hand. He manages all: Keeps all, on the right Wheel. *All works for good, to his Saints*. All mischievous intents of Enemies, for utterly destroying them, are frustrated. They can't go one step out of the ready *Rode* to his designed favour, for them. They can hit nothing but their Friend, the natural Man of his Saints, which he would give *Death-touches* to, were there no such Enemies, in being. They do
his

his work, then; *remove that that lets*, or hinders the springing up of *that Life*, in which the Saint is sure to break all their Heads, and tread them all under his Feet. This is all they get, by *bruising their Heel*, or destroying their natural Man, that's to die. Saints ought to Comfort one another with such words, and rejoyce with Joy unspeakable and glorious, a-midst the utmost Tribulations, can befall them; not reckoning the present Sufferings in their Flesh, worthy to be compared with the Glory that shall be revealed, to, and upon them, in Christ's Spirit; Ro. 8. 18. For this Joy, set before them, and made known to them, well may they, with Christ, endure his Cross, and despise the Shame; Heb. 12. 2. Here are the richest Cordials, in (and Glorious allay's to) their sharpest Tryals, in the fiery Furnace of the Cross. The Son of God is among them, as Nebuchadnezzar saw and said, of the 3 Children; Dan. 3. 25. He has a fellow-feeling with them, as their Compassionate High-Priest; Heb. 2. 18. All's but to hasten away the Old Man, with all his old things, that all may become new. Would not Oppressors let them alone, if they knew the good they did them, by their Injuries? But the natural Man, even in Saints themselves, knows not what to think on't, when storm'd on all hands; finding God, Christ, good and evil Angels and Men, all against him, on differing accounts, and with very contrary designs. He finds no Comforter, among them all, after his own heart, or in his own wil, and way. All runs Cross. Paul earnestly groan'd after the compleat dissolution of his Earthly Tabernacle (2 Cor. 5. 1-8) natural body, or whole State, which kept him short of a compleatness in Christ's Resurrection-Life; Phil. 3. 11-14. The Jews false Accusations of him, for Treason; and Nero's Sword, did his work. The compleat Death of the Saint's natural Man, sets him free from (and above) all Enemies and Deaths. 'Tis the death of death in them, of their Spirit of Enmity and Death; and so, frees them from him that has the Power of Death (or over all that's subject to Death) the Devil. Hereby, enter they into Peace, lie down in a Bed of perfect Rest, for ever. If. 57. 1, 2. Would Enemies hurry such out of the World, if they knew all this? But, what care they, so they're rid of such Tormentors, at present? Rev. 11. 10. They Rejoyce and make Merry, for being shut of them, till they see them upon their Feet again, an exceeding great and Invincible Army; then their high rejoycing, is turn'd into great fear and amazement;

amazement ; v. 11, 12. and *Ezek. 37. 10.* And then appears a *Judgment-Seat*, and *Righteous Judg*, all of them must stand before (*2 Cor. 5. 10.*) and give an account of all, done against him, and his Saints. What care they ? Let them rule in this World, take the next, that will. Awaken'd spiritual Saints, does Satan look upon as unalterably principled, to be Fix'd Enemies and Traitors to his Crown and Dignity ; the Peace of his most Oppressive, Tyrannical Domination in his Universal Province of this World ; the only, Dangerous, Mischievous spies, that discover all his wiles and secrets, in his whole *Mystery of Iniquity* ; as *Elisba* (in Figure) serv'd the *King of Syria*. But, as bad as Legal-spirited Professors reckon them, so as falsely to accuse, and charge them with Treason against Heathen *Cesars* ; they are their quietest and best subjects. Their Principle is absolutely against Tumultuous Insurrections. Christ himself paid Tribute to the then Heathen *Cesar*. And, *Pilate* acknowledg'd his owning himself a King, no clash with his Master, *Cesar*. Indeed, had he own'd himself a *King of the Jews*, in that worldly, first-Covenant spirit, they'd have had him (*Jo. 6. 15.*) he and they had bin Enemies to *Cesar*, as outing his Government. That's the Pseudo-Fist-Monarchy-spirit. Judg, who are Traitor's against *Cesar*, first-Covenant Professors, that struggle with him for worldly Sovereignty, as their right ; or, spiritual saints, that with Christ, pretend to no such matter. Would worldly *Cesars*, Heathen Magistrat's be Lictors and Executioners of Traiterous, Heady, High-minded Professors Rage (in the form of Godliness, denying the power ; *2 Tim. 3. 4, 5.*) on their most Peaceable Subjects, spiritual saints, if they knew what they did ? *It is not lawful for us, to put any Man to Death*, said the Fanatick Jewish Professors. Such are not usually possess'd of the Civil Sword or Power ; have no way, but to get the Magistrate to do their Bloody work, upon the spiritual saint. The whole Earth, all the World is against the true saint ; and he, with *Jeremy*, a *Man of Contention with them all*, Heathen, and a first-Covenant people. These belie him, make him a Traitor, and the other Execute him. Every Man's, every Devil's hand, is a natural Enemy to saints. All, against them. The better they see, the worse they like, the more they hate them, as in an Irreconcilably contrary way, to them. *Their help is in God, in that new name and Life of the Lord, that's a Rock and strong Tower.*
Enough,

Enough, enough. Infinite, Almighty, and Irresistibly Mighty Divine and new-Creation Power, *is on their side*. But Enemies, seeing them destitute of all worldly Power, say also, *there's no help for them, in God*; Ps. 3.2. and 42.3. Were this true, they were gone, indeed; quite gone. The like was Reproachfully said by Men, under the Devil's Influence, to Christ himself, as to *David*, his Type; Psal. 22.6-8. Mat. 27.39-43. And so, find we it, in the *Apocryphal Wisdom of Solomon* (Ch.2.10-22.) concerning Christ, and all his true followers. The natural Man, in the saint himself, is in a union of mind and Judgment, with Enemies without, also, against his spiritual mind; the fleshly Warriour, in every desire, thought, lust, and motion, against it; *always for War, no Peace* to be had with it; Psal. 120.7. Gal. 5.17. Rom. 7. Psal. 73.1-20. Jer. 12.1. Till saints have recourse to Sanctuary-light, the exercise of their spiritual mind, all appears dismal; but then, all's Right, and Comfortable, again. Psal. 73.17. Jer. 20.7-13. Not fully Crucified and Transform'd Humane Reason and Wisdom, in Saints, is the most dangerous home-bred Traitour to them, within Doors, of the same mind and party against God and himself, with all Enemies without. Doors, Devils and Men. *This Foe, these Foes, of the Saint's own-House* (a Multitude of evil lusts and thoughts, peopling his own soul, and making up a Tumult of those in him, that rise up against God and himself, *Encreasing, and Ascending continually*, to provoke, and cry for Vengeance, upon him) must be run down by him. This, through his powerful stirring up of the unspeakable Gift of God in him, watching constantly all their motions, and skilfully managing all *Spiritual Weapons*, put into his Hands, to Crucify that fleshly mind and life in him, that, in all its Affections and Lusts, Fights against God and his own Soul. Steddy walking as well as Living in God's Spirit, and continual earnest Prayer to God, therein, will do the work; Gal. 5.16. and v. 24, 25. When these Enemies, within, are storm'd on all hands (from Christ, without, in answer to their Prayer; and by themselves within, in answer to their Duty and grand concern) they'll certainly fall under their Feet. Paul found himself, when looking on any Body, any thing (within, without, or round about him) of this World cleer gone, there; as by his *Marred Visage and Image, of the Earthy* in Holy Flesh, rendred a Spectacle of Scorn and Derision to the

the whole *World*, wicked *Angels and Men*; stripp'd of all Power or Defence, they can take any right notice of. So, in their sight, was he most *despicable, as the off-scouring of all things*. And this seemingly deplorable condition, will be more the lot of Saints, *in the last Age of this World*, then ever, before. *Ezekiel's* natural Man, could not see the possibility of *spiritual Israel's recovery out of the desolate State of dry Bones in a Valley*, then, or now; but said, *in answer to the Lord's Question, thou knowest*; *Ezek. 37. 3. With him, what seems Impossible to Man, is Possible*. This can God do. And, he reserves the Exercise and Demonstration of his Power, herein, for such a desperate season; to fetch up Saints out of all their Visible and Invisible Enemies Hands; and put their Enemies *Necks under their Feet*; as in Type, *Josua, the Kings of Canaan, under his Captains Feet*; *Jos. 10. 24.* The natural Man's *thoughts*, even in Saints, are not as God's *thoughts*, in this matter. The Powerful *breath of his quickning Spirit* (*Ezek. 37. 5. 10.*) recovers all; as *Abraham* (in Type) *Lot, &c.* out of the four *Kings* hands, who were Types of the four worldly Oppressing *Monarchies, Assyrian or Babylonish, Persian, Greek, and Romane.*

Solomon, in the same prospect of things, by spiritual Faith, with *Ezekiel*, would secure Saints from being dismayed at the universal oppression they are under, from all worldly powers. These meek, poor, oppressed ones, shall have their day, to inherit, even the earth, at *Christ's coming to Reign over all*; *Mat. 5. 5.* Mean while, all their Oppressours are perfectly seen and noted (by God, Christ, and holy Angels, that are all higher than the highest Powers of this World) with a black Character, to the unspeakable Comfort and relief of the Oppressed. Their helpers, will be unspeakably above all their Enemies. And they over-rule all (Oppressours do) for their good, even now. In the close of the bloody *red-Dragon's* day, they'll be found the manifested, visible, declared *Heirs of Salvation*, in the view of all, Friends and Foes. This, will matters come to, after all scrambling *Controversies between Zion-Saints, and their unreasonable Adversaries, hypocritical Sinners in Zion-dress.* In this world, Enemies find no sure way of silencing them, but by violence. The professing *Jews, not able to resist the wisdom in which Steven spoke, ston'd him.* This is their way. Now from the certain sight of what follow's, *Solomon*, and Christ himself, would have Saints possess their souls in faith and patience, under all world-

ly Oppressors. God exactly marks, and regards all their demeanour under Oppressors, as well as Enemies demeanour towards him and them. Comfort enough! come what will. *They are Co-heirs with Christ, of God*; Rom. 8. 17. What would or can they have more? *They that laugh now, will have time enough to weep; and weepers now, to laugh.* Eternity. Eternally blessed are the latter: Everlastingly cursed, the former; Mat. 5. 3--12. Luk. 6. 21--25. Oppressors will be paid home, at last, *with everlasting sorrow*; the Oppressed, *with everlasting Joy.* For shame, leave off Complaints, O *Saints of the Most High.* For shame, leave off exulting, and rejoicing, O mad enemies of God and them. Saints see ground for this advice to them. Enemies (not seeing all, at winding up) will on, and rejoice in their oppressing-work. They oppress them, who alone, in greatest love, *shew them the way of Salvation.* But, this disturbs them in their large and swift steps, towards damnation. They desire to hope well; and so, march on quietly to their everlasting torment. Hell here; torment here, and hereafter too, they reckon too hard. Let them please themselves with false hopes, and confidences here; and come what will, think they, hereafter. At length, they must leave their false present rest, and *lie down in everlasting sorrow.* Who can help? Satan's twofold party, corrupt and righteous men (fixed in nature, with him) will on, in their fools Paradise; in their various pathes, under Satan's counsel and steerage, to the same Tophet. *Saints ought to do their best, in all meekness, to recover any out of the snares of the Devil,* till evidently fix'd in Enmity. God's method with men, is, that none should (usually) have two Heavens or two Hells.

All Good, is the Saints; all Evil, the incorrigible sinners; *in the world to come.* All *Saints tears are put into God's bottle* of remembrance, to requite all, hereafter; as Enemies, oppressive madneses shall also be paid off, with *such recompence of their Errors, as is meet; the vengeance of Eternal Fire*; Jude 7. All will come to their rights, at last; Friends and Foes. This very Argument does *Paul* comfort oppressed Saints with; 2 *Thes.* 1. 4--10. At Christ's second coming, will Saints ride in their Triumphal Chariots (as *more then* final Conquerors) over the Heads of their Oppressors, Devils and Men; who have had their turn, *to ride over their heads*; Ps. 66. 12. *The Lord regards every sigh and groan of his Prisoners, appointed to death, under* world-

worldly Powers; *Psal.* 12. 5. and 69. 33. and 79. 11. 146. 7. He will make his despised, oppressed ones, *a praise in the Earth*, in the sight of all that have scorn'd and trampled on them; *Psal.* 102. 13. 16. 19. 20. The true Saint pants after final deliverance from all Enemies within him (*Rom.* 7. 24.) as well as without. All will be done, at last, in Answer to their Prayer; *Psal.* 74. 10. and *ver.* 18-23. *Saints groan after deliverance from their mortal righteous earthly life of Enmity, as well as from that of the Body*; *2 Cor.* 5. 1, 2. All, in nature, within and without them, is in a universal confederacy against them. What matter? *If God be for them, who can be against them?* Or, who can hurt them? *Rom.* 8. 31. Here's enough. *The whole first-creation world, lies in wickedness*, literal and mystical, *filth of flesh or spirit* (*1 Joh.* 5. 19.) and so, in a universal daring affront, and contradiction to all words and *things of God*, in the next; *Jer.* 44. 16, 17. But, *God will hear (or deliver) Saints from the horns of the Unicorns* (*Psal.* 22. 21.) That is, from all oppressive Powers of this World, visible and invisible, without and within. So have we, in some small measure, the meaning of these words.

Verf. II. Wherefore I praised the Dead which are already Dead, more than the living which are yet alive.

The weight of these words lies not in the Litteral Sense. For, no miseries or oppressions, incident to bodily Life, in this world, are comparable to the sad condition of the wicked, after death, under final wrath. The spiritual truth, here, relates to Saints. Saints departed, are in a far better condition, than those left behind them, in the Body, that have not fully passed through the twofold, inward and outward oppression, or suffering-work, that's to be undergone by them. *Saints departed out of the Body or (while in the Body) out of the Law-life of their own spirit*, are those, *A voyce from Heaven, command's John to write*, as a most certain Truth, *blessed. Blessed are the dead, in the Lord*; *Rev.* 14. 13. All, *so dead with Christ, will live with him*, for ever, in his Immortal, Gospel-life. All others, *will perish in their own corruption* (or corruptible Law-life and state) which they have rebelliously chosen, and trusted in, for blessedness, against the Lord's known commands and warnings, to the contrary. By keeping up, what

what *Paul cast away as dung, for Christ's spiritual Life, will they perish as their own dung, for ever*; Job 20. 7. A perfect death of the natural Spirit and Principle of Life and Action, in man; an everlasting cessation *and rest from all the desire, thought, and unprofitable labour thereof*; and so, the honourable burial of it, in the mystical grave of Christ, is true conformity to his death. *Christ came not to do his own Will, nor speak his own words*, the Dictat's of his own understanding, though spotlessly perfect in our fleshly nature; but Crucified, and ceas'd from all. *We must follow his suffering steps, through the same fire of his eternal Spirit*, (Heb. 9. 14.) kindled, by him, *on us, as on himself*; Luk. 12. 49. *Spiritual Circumcision, and fire-Baptism*, put nature (corrupt or righteous) to death; *cut off, and burn up all flesh*, even Holy Flesh; Col. 2. 11, 12. Man, in the restor'd righteous Life of his own nature has nothing but a *Body of Sin and Death*, about him, *which Paul pray'd for deliverance from*; Ro. 7. 24. Phil. 3. 6-8. Since the fall, *filth of Spirit, Enmity to God*, is inseparable from the Life of nature, corrupt or righteous. Nature (in whatever condition) and *Enmity to God*, Live or Die, breath or expire, together. *Paul, when eminent in Holy Flesh, breath'd out Enmity, Threatnings and Slaughter* against God's Holy Gospel-Spirit, Saints, and Truths; *Act. 9. 1.* From the time, this Spirit of Enmity was Death-struck, by Christ, *in his way to Damascus, he lived and brought forth Fruits unto God, in a newness of Life*. In the restor'd Life of nature, the great *Sin of Enmity revives*; gather's Strength, Credit, and Authority. By the death of it, under the Cross, that, and all other Sins are *pluck'd up by the Roots*. *He that is so Slain, and dead, is freed from all Sin, for ever*; Ro. 6. 7. *When Planted together in the likeness of Christ's Death and Resurrection, the Old Man is Crucified; the Body of Sin, destroy'd*; v. 5, 6. *Man's natural Body, or whole natural Man, at best, as a Righteous Living Soul* (1 Cor. 15. 44, 45.) is, by the twofold, death and Life-work of Christ's quickning Spirit, *Transformable into the likeness of his Glorious Body, or the glorified Body, Soul, and Spirit of our nature, in his person*; Phil. 3. 21. *On such death of nature, Man ceases from sin, for ever*; 1 Pet. 4. 1. If Obedient to the Slaughter-work of Christ's Gospel-Spirit, on our Lawless, or Law-Spirit, in corrupt or righteous nature; shall we, by the second operation of it, be quick'ned up into the Life of

his Gospel-Spirit. All, *dead with Christ, shall, after their season of dwelling in Dust, arise with his dead Body, into a newness of Life, and Sing, for ever*; *Isai. 26. 19. Paul's argument in this case, looks both way's. If the Dead rise not, Christ is not Risen* (1 Cor. 15. 12-19.) *implying, if Christ be Risen, the Dead with him shall be Rais'd, into that newness of Life, our Crucified nature, in him, Lives in, for evermore*; *Rev. 1. 18. Our nature in Christ, is rais'd also into (and possess'd of) the very Divine Life. So, the fulness of the very God-head dwells in him, bodily; in personal Union with his Manhood. This is his peculiar Prerogative, transcendently above the highest Saint, for ever. But, all Saints, in new-Creature Life, are in Personal Union with that, which, in him, is in Personal Union with the Divine nature, and thereby fitted to see and Enjoy the Divine Glory, as co-heirs with him, of God*; *Ro. 8. 17. They are thus one with him, Personally, as he and the Father are one*; *Jo. 17. 21, 22. We must Obediently suffer and die with the Man Christ (as to the best and most righteous first-Covenant Law-Life, in our restor'd nature) or not live with him, for ever, in his Spiritual, Gospel-Creature-Life*; *2 Tim. 2. 11, 12. Such dead ones rest from all their sinful and unprofitable Labours, in their own Spirit of Enmity; and their righteous works or fruits, done and brought forth by them, in the Spirit of Grace, follow, stand by them, before the Judgment Seat of Christ; and justify them, as owned and approved, in their whole persons, and all such works. The changableness before the fall, and enmity also, since, found in Man's whole nature, render it, not properly, that is, unchangably good, and truly Holy, in God's sight, as under his Approbation-Seal. Yea, since the fall, is Man, at best, in his single naturals, hateful to, and a hater of God; and therefore, can't be profitable to himself, by any thing done therein, as to true hapiness. Wilful fixure in nature, at best, is unchangable Union with the Devil, in Enmity to God. So, that which he willingly mistak's for Salvation, is Everlasting Damnation, to him. In stead of the Saints Everlasting Rest, he'll find the Sinner's Everlasting Torment and Vexation of Spirit, as the Fruit of all his Vain Labours. Solomon therefore Preferr's the dead, in and with Christ (as to the Life of their own nature, corrupt or righteous, in the Profane Publican, or Righteous Pharisee) to any yet alive in their own nature.*

Verf. III. *Yea, better is he then both they, which hath not yet bin ; who hath not seen the evil work that is done under the Sun.*

Better are the compleatly dead in the Lord, then either those Saints that yet live in the Mortal Body (and have something of the remaining Uncrucified first-Covenant Life of their own Spirit, about them ; so, are yet under the Oppressive Practicings of Devils and Men, without ; and Fleshy Lusts, within them, Warring against the Spirit, Gal. 5.17.) Or, those Saints, who are yet Unborn. The departed Spiritual Saint is better then the Saint, yet in the Mortal Body, amidst a throng of Enemies, without and within, surrounded with all sorts of worldly Allurements, Disturbances, wicked Men, and Devils. Paul therefore earnestly groan'd after deliverance from his earthly Tabernacle, by the dissolution of it, that he might be at home, with the Lord, in his Heavenly House ; So only, comes Mortality to be compleatly swallow'd up of a life, that's above all death or chang ; 2 Cor. 5.1-6. And, if Saints departed, enter into a full peace, and rest (Isai. 57. 1, 2.) and so, a better condition, then that of Saints, in the Body ; more yet are they beyond such as shall be Saints, that are yet Unborn, who have all the said Miseries and Oppressions, without and within, wholly behind, to pass thorow. But, the letter of this Scripture seem's to look another way ; that the yet Unborn may seem better then the actually engag'd in this Mortal World of Miseries and Troubles ; or then the deceas'd, who has pass'd through them (and that, all sorts of deceased, good and bad Men) as not having yet seen the Oppressions and evil work, that's done under the Sun. This, as relating to the Miseries of all, in this Mortal World and Life of Vanity, only. He that's dead, is freed from all these things, be he unchangably good, or evil, for ever after. The wicked cease from troubling them, and the weary are at rest. Prisoners no more hear the voice (or feel the hand) of the Oppressour ; Job. 3.17, 18. The sense, in which the yet Unborn is better then both they that are in, or have pass'd thorow (and out of) the Miseries of this World (singly consider'd, without what follow's, to wit, the Grievances and Oppressions, incident to the natural Man of Saints or Sinners) may seem to import a never being Born, at all ; a meer

nullity. *Such a nullity, by an annihilation-death, will all that finally perish, ever desire and seek, but never find, as better than to be tormented for ever, in Hell ; or afflicted with the miseries and Oppressions of a mortal Life, on earth.* In this twofold sense, had it bin good for Judas, never to have been born, or bin, at all ; *Mat. 26. 24.* And this, *Job* seem's to mean ; *Job 3. 11, 12. 16. and 10. 18, 19.*

Verf. IV. *Again, I consider'd all travel, and every right work ; that for this a Man is envied of his Neighbour : This is also vanity, and vexation of spirit.*

Fallen Man is so brutishly wicked, as to envy and hate every right work, and worker, in the but restor'd Spirit and Life of his own nature, as condemning him, for the contrary. Some of them have affirm'd, God gave not Man Free-will, but with intent, that he may lawfully walk in the uncontrolled liberty thereof. And so, is it lawful to hate the righteous Life and Action of their own nature, in Legal Christianity, or Heathen Morality. Hence, *Speak they evil of all that run not with them into the same excess of riot ; 1 Pet. 4. 4.* While such Brutes please themselves with (and promise others) such Liberty, they are the servants of (and will utterly perish in their own) corruption ; *2 Pet. 2. 12. 19.* Thus do they render the righteous works of restor'd nature, which yet are but vanity, vexation of spirit to the workers. And hence, does Satan puff up such persecuted conscientious workers, with a confident opinion, that they are Christ's true persecuted Gospel-Saints. Thus, does he play his game, so as to be a Winner, every way, in both these bustling worldly Combatants, corrupt and righteous ; keeping them all in his differing snares, and at his beck, to let them both loose, as he sees occasion, against the spiritual Saint. One sort of them hates all that run not with them, into literal uncleannesses, with greediness ; the other, all that run not with them, into mystical uncleanness. The righteous first-covenant-professor, is the odious Butt, at which a profane party shoot their revengeful Arrows. And, they are at the same work, towards the spiritual Saint, *Because his way's are of another fashion from (and better then) theirs. For this very cause, Cain kill'd Abel ; 1 Jo. 3. 12.* Cain, mystically wicked (the fixed Enemy of God, in the establish'd righteousness of man) a first-covenant Brother, murdered his natu-
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ral Brother, as found a Second. *The right work* chiefly here meant, is, what's done in the Spirit of Grace (not of Nature) that can never deceive, be deceived, *sin*, erre, or miscarry. All, done and said in this spirit, only, is pleasing to God; hateful to righteous men, in restor'd Nature, only. All, in the right, or constant, steady spirit of everlasting Truth and Righteousness (and Works thereof) David pray'd for (Psal. 51. 10.) All, fix'd in the but starting, righteous natural spirit or principle of Life and Action, hate with a perfect hatred; as they, them; Psal. 139. 21, 22. Righteous first-covenant Brethren are the most fierce persecutors of the second; can't afford them a good word: sit and speak evil against them; Psal. 50. 20, 21. Such Crucified Christ. Profane persons hate all such right works, as are performable in re-new'd naturals. But, all of both sorts, Profane and Professors, are against all spiritual Saints, Works, Things, and Truths. Many lesser Ruffles may the fix'd first-covenant righteons have, with the Profane party: but, they mortally envy and hate the spiritual Saint, with all his right works and words, as seventy times seven fold more abominable to them, than the profane party, with all their brutish vilenesses. Away with them, 'tis not fit they should live, say they; Masqu'd Papists, worse than bare-fac'd; or Mahumetans. Spiritual Saints, with their truly right works, are a thousand-fold more envied by sowe, leavened Legalists, then common sinners of the Gentiles, and their generally discernable wrong works. This has bin found, in all times and places, towards all true prophets, Christ himself, and Saints, before, and under Law and Gospel. Christ came to his own, in the first-covenant; and they blasphemed and Crucified him, for the Gospel-doctrin of the second. Never more, will the whole World be in an uproar, against Christ and his Saints, then when he is just at the Door, ready to come forth with them, to reign over all such enemies. What a universal surprize and amazement will this be, to them all, one and 'tother, Heathen and first-covenant people? As wondering at both their madnesses against Christ, in his first and second coming, the Psalmist ask's (Psal. 2. 1.) Why do the Heathen rage, and the People imagine a vain thing? What vain thing do they imagine, and tumultuously assemble (in a Union of their otherwise differing minds) to do? to cast down Christ, God's supremely anointed one; and Saints, Christ's anointed ones; vers. 2, 3. A likely Pro-
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ject, to thrive in ! Do either or any of them, know what they do ? *The Mystical Kings*, do, in some measure ; the greater their madness : the littler, less ; the less their folly, *though they also Rage, and Tumultuously Assemble*, in this case. Both are guilty enough, to find a conclusion bad enough, to them all. *Let the two earthen Pot-Sherds*, corrupt and righteous, tugg and *fight it out with one another*. That's a lower trade of Sinning, in either. But, *if they peece up, and joyntly fight against their maker*, they are at the highest point of Folly and Madness. And then, *highest wo to both and all*. *Isai. 45. 9.* They contend against Almighty, and Irresistibly mighty, Divine and new-Creation Power. Is all this Hubbub, and Tumultuous Assembling of Mankind, with all their combined Counsels and Forces, against the infinite Divine Father, and his Divine and Creature-Son, like to Prosper ? *They'd break their Bands, and cast away their cords from them*. This is the Rebellious Design and Plot. They'l not be subject to ; limited, or bound up by their Laws, or words of command. This is their desperate case, and Resolution.

This Universal Conspiracy (to be remarkably the case, in the last, beyond all former times) is, on the very account, here declar'd, *their incorrigible envy at* (or Enmity to) God's Divine and new-creature-Spirit of Grace, with all the *right words, works or fruits thereof*, in true Saints, which offer to lay Bands on all their unruly Wills. This, they'l not endure, but labour (might and main) to shake them off, and *cast them away from them*. This is that, which corrupt and righteous humane (with Evil Angelical) nature, make head against God, Christ, and Saints, about. *The two-edged Spiritual Sword*, in all these hands, speaks death to nature, in them all. Therefore, *they all fight against it*. But this will, in Love or Wrath, *perform the whole Will and Counsel of God* (as to the death of nature) on every Angel and Man, *good and bad* ; *Isai. 1. 19, 20. and 55. 11. 2 Cor. 2. 15, 16.* Christ, in that Spirit, wherein any can (or ever could) be saved, *is the stumbling-Stone, and rock of Offence* (the only Rock of Defence to Saints) to the numerous Troops of innumerable evil Angels and Men, that Build *on the Sandy*, fallible Principles of nature, for Salvation. They utterly defy all the words of the Builders on the Rock, that speak nothing but War and Death to them, attempting to set Fire on their House. Guess, who, of the Earthy party,

party, are like to take this, most heavily, at Christ's and his Saints hands, as offering to take down a beautiful Church-building, with pretence to set up a better, unchangably glorious. That Mystical Temple of his Body, or whole natural State, that, Christ said was to be pull'd down (*So as not to have one stone of it left upon another*) and in which, he Refus'd, at the Jews desire, to be their King, saying, *he'd build it up into another, more glorious Temple-State, in which he would be a King*; this was the very ground of the Professing Jews proceeding against him, to the death. He has built up our nature, in himself, by way of Resurrection, into a new-Creation Temple of the Living God, for evermore. His Doctrin of the Cross upon them, and Practice of it upon our nature in himself, did the Professing Jews and their Teachers, Priests, Scribes, Pharises, &c. call *Blasphemy* or evil-speaking against the first-Creation Temple, and Life of the Law, as no State of true Salvation. This, they reckon'd an Evil, Hurtful, or false speaking, that is, *Blasphemy*. And in saying so, they Blasphem'd or spoke (and did) evil and hurtful things, Maliciously, of, and against him, and all his Gospel-Truths. First-Covenant Brethren hate the very Gospel-Principle, and all the Right Works and Words of Christ and Saints, therein. For which of my good works do ye stone me? Said Christ. Not for any good work, but for Blasphemy; replied the Jews. Jo. 10. 32, 33. What must Steven, or any Servant expect, if the Lord were thus handled? See (Act. 7. 51-60.) with the ground; Act. 6. 9-14. A first-Covenant People, among the Gentiles, under Gospel, do the same things (to their Spiritual Brethren, as the Jews, under the dispensation of the Law) in the self-same Law-Principle and Life, the very leaven of the Pharisees. But, these disturbers of Gods true Israel, in both, will be cut off; Gal. 5. 12. They labour to keep off all true Gospel-Doctrin from all hearing, as the most abominable Heresy; and Preachers of it, not fit to live; Act. 22. 22. and 24. 14. Law-circumcision for cutting off Filth of Flesh, they prefer to the true Spiritual Gospel-circumcision, that cuts off Holy Flesh, restor'd, righteous nature, from which, filth of Spirit, or Enmity to God's Gospel-Spirit, is inseperable. For this, Murdering-minded Cain's, Envy, Mortally Hate and kill Spiritual Abels, from first to last. This is their evil work, in Enmity to God, and the Power of God-liness, under the form thereof, and Righteousness of Man. Their en-

vy, in this case, is called Murder, though they be not furnish'd always for the ouvert act, on Saints Bodies. *They Breath out Threatnings and Slaughters, against Christ's Spiritual Disciples*; and so, *against himself, his new name and Life. Why Persecutest thou me?* said he, to Paul. Here's the Butt, *all their Revengful Arrows, even bitter Words, are Shot at.* They are fix'd, with *their Father, the Devil*, in the first-Creation; and so, in unchangable *Enmity to God*, and the second; Jo. 8.44. They Mortally hate that, which is Eternal Life. *How then should they have it, abiding in them?* 1 Jo. 3. 15. Joseph's Brethren, Paul and other unawak'ned Spiritual Saints, have, amongst others, said, *lets kill these Dreamers* (so call they, the most awak'ned true Prophets and Saints) and see, *what all their Dreams, or aery Notions, will come to*; Gen. 37. 19, 20. But, the guilt of the convinced *Husbandmen (in Christ's Vineyard, that saw him, and his Saints, the true Heirs, and said lets kill them, that the Inheritance may be ours)* is of another hiew. *All such knowing, wilful Sinners against the Holy Ghost, or Gospel-Spirit of true Saintship, are unpardonable. True Saints are a wonder, even in Israel, a first-Covenant People of God; hatred, in that House of God; Hof. 9.7,8. They are a Spectacle of Scorn and Derision, in their Marr'd naturals, to the World, all Angels and Men, in the Flourish and Glory of a fix'd worldly Spirit; 1 Cor. 4. 8. 13. Such despisers of true Saints, Wonder, and Perish. They will in no wise, believe, though a Man declare it to them; Act. 13.41. They persist in a wilful Enmity, against Spiritual Conviction-Light. These Hypocritical Sinners in Zion-light (Justling out, and killing those, they know to be the true Spiritual Heirs) when forely Oppress'd by Heathen-Rulers, beyond hope of Visible help, will pitch, for relief, on Christ's appearing for them. And, his appearing will be a thousand-fold more Amazing and Tormenting to them, then all Oppressions they groan under, from their Brutish Egyptian Task-Masters. His day will be darkness, and not light, to them; the most sad, gloomy day, that ever befel them; Amos 5.18-20. They'l be found in unchangable Enmity to the very Spirit and Light of that day.*

The true Saint, then, we see, is called to, and required, *patiently to pass thorow all sorts of Oppression*, from Devils, and from the corrupt and enlight'ned Spirit of nature, in other Men, and in himself. All desires, thoughts, and motions of his own nature, are constant

constant fighters against his Spiritual Mind; 1 Pet. 2. 11. and Ro. 7. No treating about Peace. They are always for War; Pl. 120. 7. Gal. 5. 17. As true Souldiers of Christ, therefore, are we to fight down, and Crucify our Flesh, with the Affections and Lusts, that War against our Souls. On the death of all Enemies within, will Saints be compleated in a Resurrection Life; and therein, become more then Conquerors of all Enviuers of their right works, and words. But, till this, all along their Warfare in the Mortal Body, their Envious first-Covenant Brethren and Neighbours, labour to make their Travel, under the pangs of Mystical death, to appear a sore vexation of Spirit. But the downfal, weeping, and tears of the natural or Old Man, is the ready and only Road to the everlasting Harvest-Joy of the new; Pl. 126. 5, 6. Saints, aware of this, ought with Paul, to Glory and Rejoyce in nothing, save the Cross (or Spirit) of Christ; Gal. 6. 14.

Verf. V. *The Fool foldeth his Hands together, and Eateth his own Flesh.*

The Fool here, is a Man, that, through wilfull Folly, makes no right use of his first-Creation Talent of light or life, restor'd by the Redeemer. A Character of this Fool, have we; Prov. 6. 9-11. *How long wilt thou sleep; O Sluggard? Yet a little Sleep, a little Slumber, a little folding of the hands to Sleep. So shall Poverty and want come upon thee, as an Armed Man; irresistibly.* And, Prov. 24. 30-34; *The Field of the Slothful is all grown over with Thorns and Nettles: The Stone Wall thereof, broken down; &c.* A remiss, negligent, slothful person, failing in his outward call, and civil capacity, brings these inconveniences upon himself, which render him miserable in himself, and despicable to others. The deep mystical truth of this, we find in the Parable of the Talents; to wit, Christs several distributions to Men, in restor'd first-Creation-Life. Mat. 25. 14-30. He requires a diligent improvement of all. This was answer'd, by them that receiv'd the five, and the two Talents. *They doubled them.* So, as good and faithful Servants, are bid enter into the Joy of their Lord. But, he that received the one Talent, hid it in the Earth. This is the Fool, Solomon meanes. His Talent was a Measure of restor'd first-Covenant Light and Life. This Light tells him what he should

do: And this Life furnishes him with Power, to do it. *He is not, therein, to live to himself; but, to him that died (or put that State to death, in himself, to purchase and recover that life, again) for him; 2 Cor. 5. 14, 15.* This is done, by our giving it up again, in Sacrifice to God, as he did; the only way, to come at that Life, above all death, which he raised our nature into, in himself. This way, *did the five, and two-Talented Servants, improve their Talents.* And, *be that had but one, knew he ought so to have done; by putting his Money to the Exchangers.* Christ Condemn's this wicked and slothful Servant, *out of his own Mouth; that, knowing he Reap'd where he Sow'd not; and that to receive his own again, would not serve his turn; ought, by Exchange to bring it to him, with advantage, in Usury, as the other two did.* He knew, he had receiv'd it, on the same terms, with the other two; to improve it, by a faithful and fruitful exercise of it, in its own activity and way, for a season; *living therein, to him that died to Purchase it for him; and then, to cease from that way of improving it (as call'd and warn'd, to do) in order, to receive, in way of Exchange, a Gospel-Principle of Everlasting Righteousness, and Fruitfulness to God.* This Foolish, Slothful Servant neglected both duties; the improving his restor'd Law-Principle, in its own activity and way; as also, the obedient Exchange of it, by death, for a Gospel-one: Or, if he perform'd the former; yet, neglecting the latter, he fall's under the same Condemnation, as if he had fail'd in both. If he indulg himself, and follow *his own evil Concupiscence*, into the enormous Practices of the corrupt Spirit of nature; or, in preferring the most fruitful, righteous exercise of his enlight'ned spirit, to the Gospel-spirit of Grace; he is gone, as unpardonably Criminal. By either of these Rebellious ways, he comes to the same dreadful conclusion, as justly and unanswerably charg'd with *hiding his Talent in the Earth.* Not using it at all, to Suppress and Resist the vile affections of his corrupt Spirit of nature; or, evilly using it, in Preference and Opposition to the spirit of Grace, and Everlasting Righteous Life of God, brings him to the same point. From both, or either of these Follies, comes his whole person to be a Mystical Field or Vineyard, *all over-grown with Thorns and Nettles, and to have the stone-wall (or Fence) thereof, broken down.* God puts it to such a *fleshy Israel themselves, to judge, what they can desire he should do for them,*

that

that he has not done; *Isai. 5. 1-7.* God spared not his own Son, but delivered him up to Death, for us all. That Son spared not his own natural Life, at best, but laid it down, of himself, for us. What unpardonable folly then, must it be, for any to keep up the shat-ter'd, Sinning Life of their own Spirit, in preference to the everlasting righteous Life of God's? But, so far are they, after all, done and said, from yielding to the Exchange-Traffick of old for new-Creation Principles, that they signally hate and Oppress those that do. Christ gathers out the Stones, Thorns and Weeds, found in Man's Barren, Wilderness-State of Polluted, fallen nature; cleanses him from filth of Flesh, the Pollutions of his worldly State; and then, requires and warns him, not to return to his Old Sins therein, with the Dog to the Vomit; Nor commit new and more dangerous ones, under all therighteousness thereof, in despite to his Spirit of Grace, the only infallible Principle of every truly right work, which would secure men from an unpardonable return to their old, or being guilty of the said new Sins. On returning to their old, or committing the said new Sins, the stone-Wall is broken down, and they become a ruined heap, a Barren, Desolate, Howling Wilderness, a Habitation of Dragons, Devils, and Wild Beasts, or Bestial Lusts; worse then before cleans'd and restor'd; as now, unchangably so; *2 Pet. 2. 20-22.* By observing what, other Sluggards and Apostat's have thus come to, ought they, with Solomon, to receive Instruction, and avoid the like evils of Sin and Punishment. Christ's restoring them into the righteous, cleansed nature of Man, does cleer them, for a season, and in degree, from Thorns, Nettles and Brambles: But, they are yet but Fallow Field, bring forth no Fruits to God, till the Plow of the Cross go so deep, as to fetch up that very Life and Tree of good and evil, by the Roots, to make way for quickning up in them; the incorruptible Seed of a new Life, in which only they can so do. When, by following Spiritual Conviction-Light, for a season, they ran well (*Gal. 5. 7.*) putting their hand, with God's, to the Plow of the Cross (to carry on such mortifying-work on their renewed Earth, or Earthly State) by looking back, and turning from such Husbandry on themselves, become they Apostat's, unfit for the Kingdom of God. Such looking back, is a Repentance (or chang of mind) unto death; which they can never truly Repent of, or chang back again, from. This turns them into a Mystical Sodom. As Bewitch'd with their Holy Flesh, a Glory to be

done away ; they Recant, fly back from, and quit Christ's Holy Spirit ; *Gal. 3.1-3. Such perswasion comes not of God, that call's them forward, toward Salvation ; but of Satan, that call's them back again, to Destruction ; Gal. 5.8. So, a Spirit of unchangable Enmity to God becom's the principle of all their Desire, Thought, Life, Word, and Action ; a Root of bitterness against God, Christ, all Spiritual Saints and Truths. This renders their Earth, or earthly, natural State, not only nigh unto Cursing, but for ever Accursed, without Remedy or Chang. Obedient yielding to the declar'd Methods of God's Wisdom, for Salvation, is the only way to prevent all this mischief. From a contrary demeanour, all the good, benefit, or comfort of their restor'd natural Talent, is taken from them, which the right Users and Improvers of, Receive again with Usury and great gain, in another, a new-Creation Life. In this sense, is the Talent taken from the Wicked, Slothful Servant, and given to the true Spiritual Sons of God. These go into Life Eternal ; and the other, into outer Darkness, where shall be Weeping and Gnasping of Teeth. Thus, Eternal Poverty (Wo, and Misery) comes upon such Sluggards, as an Armed Man.*

They lose all the fading good, they once had ; and are, for ever, excluded from the unchangable goodness, once offer'd them. This, come Sluggards, to. They fold their Hands together, and Eat their own Flesh. In love to their own Flesh (or fleshly, natural State, and Food or things thereof, and Hatred to God, and his Spirit) they chuse it, as turn'd into unchangable Enmity to God. So become they fit Fuel for his Unquenchable Wrath. God, in just Judgment, gives them up to Satan's strong Delusion, and their own mad and wilful choice. So, all concurr, on one account or other, to destroy them, for ever. All this, because they refus'd to submit to such a Temporary Destruction of their Flesh (or fleshly nature and life) under the kindlings of the same Mystical Fire of the eternal, Gospel-Spirit (Heb. 9.14.) Christ kindled upon it, at best, in himself (Luk. 12. 49.) as their influencing and Meritorious Pattern. They pitty, spare, and save their Fleshly Life of nature, in their own will, and way, after their own Heart, (as Satan, by Peter, would have perswaded Christ himself) and so, lose it, and Perish for ever ; Mat. 16.21-26. By refusing to have it rightly and most advantageously Destroy'd, by the fire of the Cross, in Sacrifice to God ; they do Destroy it, and so, themselves,

themselves, for ever. *They lose their own Soul, for ever, after all their conceited worldly gain, in Rebellionously keeping up their Fading life, with the Perishing Food, Moth-eaten Clothing or Filthy Raggs (their best Righteousnesses are no better, Isai. 64. 6.) and Canker'd, Rusty Riches, Mystical Gold and Silver, their Laodicean Treasures, heap'd up in the Fruitful Exercise of their restor'd nature, in a Righteous first-Covenant Life. For this most Criminal, Sacrilegious robbing God of his Mystical Tithes and Offerings (Mal. 3. 8.) by keeping up the Life and Activity of nature, as the fit Sacrificing Priest (that, God requires, by Passive Obedience, to become the Sacrifice to him) do they Provoke him to kindle a fire within (as well as upon) them. He will set up his Spiritual-Conviction-Light, in their Spirits, Hearts, and Consciences, by which they shall everlastingly be kept in the forced sight of what they had bin fairly warn'd about (Mat. 6. 19, 20. Luk. 12. 33.) in their Mortal day and State, on Earth; that all they trusted in, was liable to Moth-eating, Cankers, Rust, and Thievs; and so, in conclusion, would (as to all the Goodness and Comfort thereof) Vanish, and Perish for ever, as Dung. This very Corruption, Rust, and Canker, coming upon their Riches (all they are, or have) will be a Witness against them, for their Madnes and Folly, and Eat their Flesh as Fire; Jam. 5. 1-3. They refuse the kindly kindlings of the Fire of the Spirit, or Crofs of Christ upon them, to eat up their Flesh, as Fire eat's Wood, by Consuming it, in Sacrifice to God. He therefore kindles it in, as well as upon them, in Final Wrath, as a never dying Worm in their Conscience, a Fire that never shall be quenched; Mark 9. 44. 46. 48. Thus, shall Incorrigible Sinners, or Fools, find that, in and about them, in which they'l become Eaters of their own Flesh, or fleshly nature, without ever such a Consuming it, as Annihilation would amount unto; the only death, they'l ever seek, but never find.*

Verf. VI. *Better is a handful with quietness, than both the hands full, with travel and Vexation of spirit.*

Here's the opposite state, to the mystical Fool. In effect, of the same significancy are these words of spiritual counsel from or by Solomon, as those of Christ himself; *Mat. 5. 29, 30. 18. 8, 9. Mar. 9. 43. 47. The right Eye,*

Eye, Hand, and Foot of Man, offend themselves, oppose their own true interest, in being offended at the Cross, that comes to cut them off, and cast them away, as dung and loss, for a more excellent life and way. The best light, wisdom, or understanding, the most righteous practice, or walking, signified by the *right Eye, Hand, and Foot of Man* (in his own nature, restored, by Law-conversion, to the first-covenant or first-creation sort of righteous Life, Discerning, Action, and Walking) are to be cut off, and cast away, by the kindly death-work of the Cross; or the demolishing, crucifying, mortifying operation of Christ's heavenly, Gospel-spirit, upon Man's righteous natural spirit, in the said Law-life; as *Paul* found and yielded to; *Phil. 3. 6--11*. He counted (and parted with) all, as loss and dung, to win Christ, in his spiritual Resurrection-Life. So only, can any be truly acceptable to God; or, bring forth fruits unto him, in a newness of Life. All the former state, to be quitted, is called (in Scripture) but oldness of Letter. In the best Life thereof, *Man brings forth fruit, but to himself*, for the enriching and adorning his own deceitful nature; not unto God, in his Gospel-spirit of Grace and Truth, in which only he can be rightly worshipped, to his wel-pleasing acceptation, and man's true advantage. All others worship they know not what; *Joh. 4. 22--24*. They know not what they do, or whither they go. The divine spirit of the Father, can be rightly worshipped in the Gospel-spirit of his Son, only. All that finally refuse to part with their natural, Law-spirit, and Life (by a holy death, under the spiritual Cross) never receive, or partake of Christ's Gospel-spirit of Life, in which, only, 'tis possible to worship God, aright, or do any thing well in his sight. The natural man, by Legal conversion, made wise, strong and honourable in Christ, by his first-covenant communications of Life and Light to him, hates Christ's Gospel-spirit with all the crucifying work and Cross-doctrine of death upon nature, corrupt or righteous; as *Paul, once, did*. Man hates that, which he undispensably needs; must submit to, and pass thorough; or never be saved. His restor'd natural right Eye, Hand, Foot, must off, and be cast away. This, *Man stumbles* (and is highly offended) at. He is ready to reckon such doctrine the damnablest folly, heresy, madness, and blasphemy, that ever was broach'd or utter'd by man. The enlightned professing Jews reckon'd it so, when Christ himself preach'd it. Yea, his very Disciples stumbled sorely at it, and took

took it heavily; Mat. 16. 21, 22. Mar. 10. 23--26. John 16. 6. 20. Though he Preached his Resurrection, in the same breath with his Death (Mat. 17. 23.) still *they were exceeding sorry*. This would not do, no not so much as allay their grief. *They knew not* clearly what he said, or meant, by Death, or by Resurrection (Mar. 9. 31, 32.) and were afraid to ask him. What he Preach'd the Death and loss of, in himself and them, even of a first-covenant Life, they somewhat perceived, *to their sorrow*: But, *as to the more excellent Life and Glory*, he declar'd was to follow, to him and them (by way of Resurrection, out of the Death of their fading) this, they understood not; and so, got little or no relief, yet, by the bare tydings of it: But, enough, when they came to experience it; Act. 2. *The Cross is a stumbling block to the righteous first-covenant Law-Jew* (or Gentile, under the outward dispensation of Law and Gospel, and before either were written by the Pen-men thereof, in the Bible) *and foolishness to the wise Greek*, with all his moral Righteousness, and obedience to the common Light or *Law of rational Nature*, in Mankind; 1 Cor. 1. 23.

Both these sorts of Wise and Righteous Men (bidding at, and fondly pleasing themselves with a hope of true Salvation, in their several way's) do stand, as with Drawn Swords, *in the Armour of Man*, on Satan's side, to bid defiance to this seemingly Bug-bear Doctrin of the Cross, upon all they are Possess'd of, and trust in. They decry it, as *the highest Blasphemy and Folly*, Imaginable. They warn others, by no means to regard a word of it, in Preaching, or Books. As for the Brutified, Immoral Heathens, the far greater party of Mankind, walking (and allowing themselves) in the Abominations of Litteral Sodom, Egypt, and Babylon, *hating all Righteousness* (God's and Man's too; Man's in Moral Heathenism, or legal Christianity) they little regard the Doctrin of the Cross, on one or 'tother. The hopeful Party of Mankind, in Moral, or Legal, first-Covenant Righteousness, that have something (considerable, as they reckon) to lose, by the Cross, *these are ready to fight against it*; as Paul found and told the Philippians, even Weeping, Phil. 3. 18. But, *Jews or Gentiles, that answer Christ's Heavenly call (into the death of their fading earthly State*, however good in its kind) in Obedience to the Cross, as the only pass into the Everlasting Life of the Crucifying

high.

High-Priest of their Gospel-Profession (Heb. 3. 1.) *they find the said Cross, the Power and Wisdom of God, to, and in them; 1. Cor. 1. 24.* This they receive, in lieu of *the form of Godliness and Wisdom of Man, as made Wise, Strong, and Honourable in Christ*, by First-Covenant Attainments in him, and Union with him; 1 Cor. 4. 10. Others chuse rather to keep their first-Covenant-State, Whole, Unmaim'd, Unbroken, or Uncrucified, and so, to go with their whole Body or Man, their own two Eyes, Hands, and Feet, to Hell; then Maimed, and Crucified, in Conformity to the Lamb Slain (and his true Saints, that suffer with him) to Heaven. What if one Man had all the single, first-Creation Glories, Excellencies, Riches, Wisdom, and Power of all Men and Angels, and lose his own Soul, what's he the better? Where's his gain? Mat. 16. 26. All, Man gets, by pitying and sparing himself, in this case, is the loss of all his own fading goodness, and the positive Inflictions of final Wrath upon his whole being, for ever. Sad gains! Beware then of Satan's most destructive, self-flattering Counsel, for sparing righteous, first-Covenant-self, in Enmity to God, and his Everlasting Creature-Life and Righteousness, offered in the second. If Satan could make an Apostle his Spokes-Man, for this, to Christ himself; guess at your danger of being Beguiled by the same old subtil Serpent, that so Beguiled Eve, at first; and a World, since. Take heed of following this Enemie's pleasing Counsel and Example, and so, of Rejecting Christ's. *The highest Glories* (tallest Cedars) *in the first-Creation-State of Angel or Man, are fading flowers, perishing vanities.* Look about you, and consider what ye lay hold on, or trust in, for happiness. The same death of nature (that qualified the slain Lamb, to open the Sealed Book of the Mind and Visions of God) can qualify any followers of him, to read it, when open'd. Till they have a spiritual understanding, read while they will, the main Scope and Intent of the Author, God himself, is not seen, or taken out. The Scriptur's (that are a Transcript or Copy of that whole Mind and Counsel of God, about the Salvation of Angels and Men, that's Engraven in the Gospel-Spirit of Christ, the Original Book and Living Word of God) are a Book Sealed up from Learned; and more, from Unlearned Man; all, destitute of Spiritual Wisdom. See, else; *Isai. 29. 11, 12. 1 Cor. 2. 14.* But, after all that can be said, still, still, *the Cross is a Stumbling-block, and Foolishness,* (and

(and the truly Obedient followers of Christ, under it, are highly offensive) to Moral Heathen, or Legal Christian, in the flourish and Wisdom of their unbroken naturalls. They are what, and where they were; *say or warn the Spiritual Seer*, what or while he will, or can. The more will be their sorrow, for such destructive Self-Love and Pity. *They loath God, and he them*; Zec. 11.8. Who can help them? All, *offended at the Cross of Christ, become an offence to Christ*. Where are they then? who will be found uppermost? *Have they an arm like God? Can they thunder with a voice like him?* Job. 40. 9. If flesh, Holy Flesh, that can't Inherit the Kingdom (1 Cor. 15. 50.) be kept up; and that Holy Spirit, in which Men can, be rejected) where will they be? On supposal, a Man should violently crow'd into the Kingdom, in Holy Flesh, and sit at Christ's Wedding Supper; still, what the better? *Bind him, hand and Foot, say's Christ, and cast him into outer darkness, where shall be Weeping and Gnasping of Teeth*. Why? *Because he has not the Spiritual Wedding Garment of Everlasting Righteousness, but of the filthy ragged Righteousness of his own nature, kept up and held fast, in direct Enmity to (and Rebellion against) God*. The Man, so handled, will be Speechless; he'll see, he has nothing to say for himself; Mat. 22. 11-13. The hating the fading Life of our own nature, that's, at best, altogether Vanity, is a requisite qualification of all true Disciples; Luk. 14. 26. Jo. 12. 25. *Loving our own, loses us Christ's Eternal Life: Hating our own, is the only way to get it*. A fix'd self-Love, in corrupt or Righteous nature, is Eternal Damnation. 'Tis unchangeable Enmity to God. And what think you, then? *Better is one handfull with quietness, then both hands full, with Travel and Vexation of Spirit*. Better is it, to go to Heaven, with one Eye, Hand, or Foot; then to Hell, by keeping both, and all. Better, go Slain to Heaven, then alive to Hell. Better, die under Christ's Sacrificing hand or Cross, then be catch'd alive in Satan's Snare, a first-covenant Righteous Life; the very Snare, by and in which he takes Men, at his Will. (2 Tim. 2. 26.) and so, fixes them with himself, in Enmity to God, and the second. Better, go Poor, Halt, Maim'd, Crucified, to Heaven, with Christ; then Rich, Wise, Full, Strong, and Honourable (in the fading natural Glory of a first-Covenant Life, turn'd into unchangeable enmity to God) with the Devil, to the lake of fire and brimstone, prepared, of old, for both; even all incorrigibly wicked Angels and Men. The

Spiritual, new Eye or understanding, set up in the Crucified natural Man of the Saint, *is that single, Chast, Dove-like Eye* (Mat.6.22.) *that fills the whole Body, or Man, full of Light.* This is *the Eye*, or *discerning*, by which, *Man understands all things* (1 Cor. 2.15.) not that Eye, that turns and looks both way's, to good and Evil; and that good, it regards, but *fading*. 'Tis Man's unexcusable Folly, to chuse the *fore Travel and Labour of his own Spirit, to his Vexation and Everlasting Destruction*; rather then quit that, for God's, and unspeakable, everlasting Joy and Blessedness. But, notwithstanding all the known advantages (of quitting all evil, with the Life of his own will, for all good, in the Life of God's) Man will on, in his own self-chosen way and course, come what will. *Man's one handful (in quietness and final Peace with God, in his Gospel-Spirit of truth) is transcendently better then both his Hands full of such Riches*, in his own Law-Spirit of nature, as are *Vanity, and will prove Eternal Vexation of Spirit, to him.* Mystical as well as Litteral Riches, the *Laodicean Treasures* of nature, in but a first-Covenant Righteous Life, are *heap'd up with Disquietment*, kept with Anxiety and fear of losing, from the known, self-Evidencing Perishableness thereof; So that *Men are in continual Bondage, all the days of their Life therein, through fear of the Death and loss of all.* Pf. 39.6. Heb. 2. 15. *Out of this Life, and Spirit of Bondage, are true Saints brought into the Glorious liberty of the Sons of God*; made truly Rich, Wise, Strong and Honourable, in his new-Covenant Spirit of Everlasting Life and Righteousness. Amidst all Jollity in the first-covenant House of Feasting, *Men can't but with* (Job 3.25.) *have a Secret, bottom-fear of losing all, from the Perishing nature of all, therein.* All there, is gotten, and kept, with fore Travel, and Vexation; and then, leaves a Man (*after all his Labour, Sorrow, and Tronble, Anxiety, and disquietment*) in *Eternal Vexation of Spirit.*

Verf. VII. *Then I returned, and I saw Vanity under the Sun.*

What Vanity? This.

Verf. VIII.

Verf. VIII. *There is one alone, and there is not a second ; yea, he hath neither Child nor Brother : Tet is there no end of all his Labour, neither is his Eye satisfied with Riches ; neither saith he, For whom do I Labour and Bereave my Soul of good ? This is also Vanity ; yea, it is a sore Travel.*

Here's another Similitude or Comparifon, to manifelt the truth, already fpoken to. In Letter, Solomon Character s the Vanity and Folly of the Covetous Man, that Toil's and Labours wholly for the Litteral Wealth of this World, when *destitute of any Heir, Child, or Brother*, to Inherit the fame ; *any second*, to Succeed, and enjoy it, after him. *Tet*, grow's he *dayly*, more and more *Solicitous*, about *heaping up*, and *encreasing* this lowelt fort of worldly *Riches*, as he draw's neerer his Journey's end, Death. The lefs he needs, the more Covetous and Raking is he, to heap up fuch Treasure ; the more Tenacious and Churlifh, as to the free parting with any thing, to thofe that want. This is familiar to common Obfervation. Thus, is Vanity and Folly Written out, in all his Foolifh Labours, Solicitud's, Carking Thoughts, and Sharking Practices, to heap up Wealth in his laft day's, which render's them his worft ; his Litteral latter end, worfe then his beginning, or any other part of his Vain, Shadowy Life in this World. *All he Labours for, is but Vanity of Vanities*, Shadows of Shadows, Figures of the inward, Myftical, *Laodicean Riches*, heap'd up in the fruitful exercife of our own nature, in a firft-covenant righteous Life. All's but Shadow, and perifhing Vanity, one and t'other. All that are for either, *walk in a Spirit of Darknefs*, as to all Gospel things and truths, *in a vain fhew, difquieting themfelves in vain*, in direct contradiction to Chrift's own Counfel, and Irrefragable Arguments for it ; *Mat. 6. 25-34.*

In every Circumftance of the Litteral Rich, Covetous Man, does Solomon Represent the Myftical, in all the inward Riches, Glory, Comelinefs, and Fruitfulnefs of his reftor'd, righteous natural Spirit, which, at beft, is but *a fading flower, and he therein, altogether Vanity ; lighter, worfe then Vanity it felf ; lefs then nothing.* All the Ruffy Myftical and Litteral worldly Mammon of *Unrighteousnefs*, heap'd up in a Spirit of *Enmity to God*, will be found by the final Choo-

fers and Possessors thereof (with their *Moth-eaten Garments, or filthy, ragged first-Covenant Righteousness*) to Testify against them, for their *Folly, in trusting thereto*, for acceptance with him, at last day, against all his faithful warnings, and their own experiences, to the contrary; *Mat. 6. 19, 20. Jam. 5. 1-3.* The only profitable use of the said twofold *Unrighteous Mammon*, according to the command of the giver, is the giving all up (with themselves) to his disposal, to do with them and that, as seem's good in his sight. For, then will God and Christ bestow upon them, that durable Life and true Riches, in which they will ever be own'd by them, as Friends of both; and they, to them. *Luk. 16. 9. This making themselves Friends of the Mammon of Unrighteousness* or the Unrighteous Riches, is the only way for the gaining of the true Riches, *in which they'll find their own again with Usury, and be received into Everlasting Habitations, even Mansions of Glory, in the Fathers House.*

But, of the two, the mystical rich man is in a state of deeper vanity, and forer travel, than the Litteral. And, he is at the same loss; *has no Heir or Second, Child or Brother.* He cannot, without self-deceiving, propound any good end to himself, in his distinct higher scene of Vanities, beyond the litteral covetous rich man, as the issue and result of all *his labour and travel*, therein. For, his Riches are equally perishable as the others. And he has no Heir, to inherit them, more than the other. They are both and all under the same impossibility of ever finding any true content or satisfaction in their Riches. They Both fall under the same just Judgement of God (for doting upon, inordinately labouring for, and coveting after such fading Riches) by which, they are given up to, and caused more and more to encrease in their unsatiable desire after, and love to them. And so, are they gradually, more and more alienated from God, and his *durable Life, Riches, Food, and Clothing*, till absolutely fixed in unchangable Enmity to all. The whole design and course, then, of both these sorts of Rich Men, who Trade wholly in Vanities, is down-right madness.

Two things are, here, distinctly to be considered.

First, What's meant by the unprofitable Labourer and Labour, reproved here?

Secondly,

Secondly, What, by the said Labourer's being destitute of an heir?

To the *first*, Man's Immortal Spirit is the Labourer. *His unprofitable foolish Labour*, is the whole Desire, Thought, Word, and Action of it, in a restor'd first-creation or first-covenant-Life. All this Life, Action, Desire, Thought, and *Things thereof, the Tree with the Fruit*, is but a lump of perishing Vanities, Shadows, meer Impertinencies and Nullities, as to any thing of (or conducibleness towards) the true blessedness of man's Immortal being. For his heart, labour, tug, toil, and lay about him while he will; do what he can, he never arrives at the enjoyment and possession of any good, that exceed's the sphere of vanities. *The fleshy Tree, with the Fruit; Root with the Branch*, as to any goodness thereof, *will be burnt up, and vanish away*. And then, will all that trust therein, be left in the most destitute, helpless condition, imaginable, to eternity. No Creature can secure or deliver them from being torn in pieces, by their Creator's wrath; *Pf. 50. 22.* None of their fellow-rebels, humane or Angelical *Rocks or Mountains, Principalities or Powers of this World*, can shelter or hide them, or enable them to stand before him, when the great day of his wrath is come; *Rev. 6. 15-17.* Yea, those Supream Rocks and Mountainous first-Creation Powers of Darkeness, the evil Angels, proud Man's *proud helpers* against God, shall not themselves be able to keep upon their feet, in their unchangeable hostility to him; *but stoop*, and lie down for ever, *with all their children of pride*, from amongst men, *under the same final wrath of God*; *Job. 9. 13.* The whole mystical and litteral *Babylon*, King and Subjects, will all go to wrack, into eternal Confusion, darkness, and death, under wrath. This will be the end, *all such proud, covetous, boasting, traiterous, heady, high-minded despisers of Christ's dominion and Government*, will come to; *2 Tim. 3. 2-4.* *Those that finally resist the Government of God, delegated to the Man Christ, will receive final damnation*; *Rom. 13. 1, 2. 2 Pet. 2. 10. Jude 8.* What Man (that deserv's to be reckon'd in his wits) can think any possible Labours in his own Life of enmity to God (and that *spirit of Grace*, in which alone any can be saved) can signify any thing, towards his true Rest, or Blessedness? Can he ever be *blessed in his deeds of the Law*, that does all in a spirit of *enmity to God and his Gospel-Life*?
 And does, or teaches others, in his own wisdom, finally persisting

ing there, gives not the least aim towards the *Saints Everlasting REST*; but, tends wholly to a fixing them in an (unchangeable enmity to God, and) everlasting exclusion from it. Such Preachers do *set up the Kingdom of Heaven*, exclude and detest the *Righteousness of God*, In a perfect contrariety to their Judge's own counsel; *Mat. 6. 33*. Hence, will that most righteous Judge (who, if followed, obey'd and list'ned to, would be *their Advocate*, to plead their Cause *with the Father*; 1 Joh. 2. 1.) intercede against them, as his implacable Adversaries. *They that hear not Moses and the Prophets, will not be persuaded though one rose from the dead*; Luke 16. 31. Be willing and obedient to the spiritual Counsel of *Moses* and the Prophets; and, all's safe. The Jewish Teachers and Professors wilfully mis'd and rejected all the spiritual counsel and sense of their own Prophets, whom they highly pretended to obey and follow. When Christ, the great Master Prophet came to work with them, they were found in direct Enmity and contradiction to them, and him. He finds, and unanswerably proves them to be Infidels or Unbelievers, as to all the Spiritual Gospel-meaning of *Moses* and the Prophets. *If ye believe not Moses's Writings, say's he, How shall ye believe my words?* Joh. 5. 45-47. Both Christ and they appealed to the Law and to the Testimony. The whole Controversy lay (and still lies) in the right understanding it. So found he, and proved them flat enemies to *Moses*, and himself, the true Accomplisher of all the significant Types, Shadows, Ceremonies, Sacrifices, Commands, Ordinances, Statutes, Judgments, and Institutions, that *Moses* under his Conduct, taught and writ. Such self-confident Professors, when the Visor is taken off, are found Infidels, as to the Gospel-sense of all Scripture. *Christ ask'd the Lawyer, enquiring after Eternal Life; What's written in the Law? How readeest thou?* These are two Questions. As to the first, about the Letter of the Law, this they were presently agreed on. But, *How readeest, or understandest thou this Law?* In the first-covenant wisdom of Man, or new-covenant wisdom of God? Here arises all the Dispute and difference; about the reading. As to the first Query about the Letter, *Christ granted he answered right. Do this, and thou shalt live*, said he, that is, *have Eternal Life*; the thing queried. *Both the Lawyer* (Luke 10. 25-29.) *and the young Man*, in like case (*Mat. 19. 16-20.*) *willing and*

and ready to justify themselves, reckon'd all this, already done by them. But indeed, nothing. For, 'tis not in the first-Covenant Spirit of the Law, but new-Covenant Spirit of the Gospel, any can answer the true meaning of the Law; as *Austin* said. Both Lawyer and Young Man loved themselves in the fading Law-Life of their own nature, *not the Lord their God*, at all, in the everlasting Gospel-Life of *his spirit of Grace*. This is Charact'ed, in its own Oracles, by the word, or title, *Love* (1 Cor. 13.) as unchangably loving, and beloved of God. So, is positively asserted to be *the fulfiller of the whole Law* (Rom. 13. 9, 10.) on all accounts, to all intents and purposes, to God's well-pleasing, and Man's Salvation, in the comprehensive literal and mystical meaning, sense, and requirings thereof, towards God or Man. The terms, on which 'tis possible (according to the methods and appointments of God's Wisdom) for any to receive and be possess'd of this Gospel-spirit (or principle of Life, Desire, Thought, Word, and Action) being rejected, and the Law-spirit of Nature kept up alive, in which 'tis impossible to do any of the things required, for eternal Life; what must such self-confident, vain boasters come to? In their own Law-spirit, at best (from which enmity to God is inseparable, since the fall) in stead of *loving the Lord their God with all their heart, soul, strength, and mind, and their Neighbour as themselves*, they'l be found to hate both God and his new-creature Gospel-spirit, the supream mystical Neighbour and Friend of God and Man, in personal union with God, and offering, personal Union with its self, unto Man. And, if unchangably fix'd in their Law-spirit, they'l, with the fallen Angels, *Hate the Lord their God, and their said Neighbour, with all their heart, soul, strength, and mind*. All their good words, and fair speeches, by which they deceive themselves, and simple, undiscerning hearers (Rom. 16. 18.) all their plausible pretences of love to God, Christ, and his Gospel-Truths (by which they palliate their evil matters) will not serve their turn.

This great Mystical Neighbour, Christ's Gospel-Spirit, called LOVE, is the Fountain Creature-Vine-Tree, that brings forth right Fruit, true Wine, cheering to the Hearts of God and Man, as in *Jo-thams* Parable; *Judg. 9. 13*. Christ, in our fleshly nature and fading first-Covenant Law-Life thereof, would not leave this right
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and true, *steddy, constant* Gospel-Spirit (Pl. 51. 10.) of Everlasting Righteousness, in which alone, he is to Reign, *to go to be Promoted over the Law-Trees* (Inferiour to that pure and spotlessly perfect Law-Life, in himself) to wit, Scribes, Pharises, and Professing Jews, *the Mystical Princes of this World, that Crucified their true King*, for owning himself in his Reigning Gospel-Spirit of Life; and, because he would not be *their false King*, in his Law-Spirit and Life, *as they desired, yea, would have forc'd him to be*; Jo. 6. 15. This had spoil'd all. For had he so done, he had quitted the true reigning spirit, for a false; the Gospel, for a Law-spirit, as they did, and Devils have done; in unchangable Rebellion against the true King Jesus, and God most High. He would not thus quit the true Vine-Tree, his Gospel-Spirit, *the Wine or Fruits whereof, are cheering* (or delightful) *to God and Man* (Spiritual Men) *to be promoted over Men*, as Mystical first-Covenant Trees, in Holy Flesh, *Trees of good and evil, in Enmity and Rebellion against both God, and Cesar*, the Jew's then worldly Sovereign, at Rome. Yet, *even they, that would have made him such a King*, Crucified him because he would not be such a King, as had bin an Enemy to Cesar; and, *told Pilate himself to his Face, if he let him go, he was not Cesar's Friend*; Jo. 19. 12. They Mortally hated him *for making* (or owning) *himself a King*, in the Spirit of the World to come (*that Pilate saw and declared to their Faces, was no fault, at all, against Cesar*) and for not owning himself a King in that Law-Spirit of this World, in which he had bin an Enemy to God, and Cesar too. Yet, in a Tumultuous Vociferation, and most Brutish, Irrational Out-cry, admitting of no distinction, the general Word King, serv'd their turn to Proclaim him an Enemy to Cesar; and to get Cesar's Romane Officer, Pilate, *to Crucify him, as King of the Jews*. *Whosoever makes himself a King* (in any sense, tell not us of Niceties and Distinctions, a King is a King, and there's an end on't) *speaks against Cesar*. And, *we have no King but Cesar*, say these very Jews, that would have set up Christ, a King, against Cesar. See ye, how matters go, between Heathen Magist'rat's and first-Covenant Brethren, against Christ and the second? A plain case. What unutterable Confusion, Blindness, and Madness, on all hands? Pilat's Conscience, and his Wive's Dream, are against meddling with Christ. Yet the Jews Out-cry, *Crucify him, Crucify him,*
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carries it, *without any reason given*; and Crucified he was. And, the Spiritual Servant must not look to fare better than his Lord. *What evil hath he done?* Said Pilate. Not a word, to that question. But, they cried out the more, saying, *let him be Crucified*; Mat. 27. 22, 23. Stark Madnes! But,

To the second Query. What's meant by the said Frivolous, Vain, Carking, Sharking, Coverous, Unreasonable, Unprofitable Labourer's being destitute of an Heir? This. Man's whole Immortal being, *in a Resurrection of Damnation* (Jo. 5. 29.) will have nothing of good, to Inherit. *This second Child, that shall stand up, for ever, in his stead* (v. 15.) in an Immortality of being (which, in the true Saint, will have everlasting Life, Joy and Blessedness; even God himself, for his Inheritance) *will, for ever, be laid down in Sorrow, under the Positive Infiictions of Wrath, in unutterable Torment and Vexation of Spirit, Inheriting Everlasting Darknes and Death.* So, will this Covetous worldling, doting wholly upon Vain, False, Deceitful, Worldly Riches, Litteral or Mystical (and, as wholly Neglecting, Hating, and Rejecting the true) find *no Heir to Inherit, no Child, Brother, or Second*, that will have any of that fading good, to Relieve or Comfort him, for ever. Whoever has *no second*, no younger, Spiritual Brother, in his person, no true *Heir of Salvation* (that will help and fetch up his natural, elder, first-Covenant, Law-Brother, into his *newness of Life, Gospel-Life*) will find himself undone, to all Intents and Purposes, for ever. *The Old Man, or Elder-Brother, left alone* (by his own choice, and Gods Righteous Judgment) to shift for himself, will find himself (in a *Resurrection of Damnation*, and Immortality of his whole being, *Body, Soul, and Spirit*) an Heir only of God's final Wrath; a Dismal Inheritance! But, in the true Saint (*Holy as God is Holy, Pure as Christ is Pure* (that is, unchangably) as Partaker of Christ's, of God's *Everlasting Righteousness and true Holiness*) is found a younger, Spiritual Brother, *that will fetch up the Elder into the same Everlasting Righteous Life, with it self.* And so, will Crown all the Righteous Labours of the natural, Elder Brother (or Old Man, in his Law-Life, and nature) with a *Glory never to be done away, in an Immortal Gospel-Life, with Christ in God*; a Life, suted to his Immortal being. *He that spares and saves his Old-Law-Life of Enmity to God,*

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from the Death of the Cross, will lose it, in Eternal Death. *He that obediently delivers it up to a Temporal Death, will find it again, with Usury, in Eternal Life.* These are of the true and faithful Sayings of Christ's Spiritual Law of Liberty; Mat. 16. 25. *This is the one thing necessary, for the rendring Man truly acceptable to God, or profitable to himself (a true and right Heir of the Kingdom), even the true Second, Child, or Brother, Son and Heir. The Old Man; or Man, in his old, natural Spirit, Life, and State (in whatever Variety of Condition, found) is under an absolute impossibility of ever finding true Rest, Food, or Satisfaction, after which he has bin (all along his day in this World) Coveting and Labouring. In a wilfull blindness, Inadvertency, and Stupidity, he will not allow his own Heart or Understanding, any fair Play, by reflecting upon himself, and considering his own Folly. He does not so much as say in his Heart; for whom do I Labour, and to what end do I bereave my Soul of good? And all this, under a self-Condemning Light, which tell's me, all, I am Treasuring up and Labouring about, is but a heap of Perishing Vanities. From inordinate love to, and evil Concupiscence after this, shall I turn from, hate (and so, bereave my Soul of) that blessed new-Creation-Life, convincingly shew'd and offered me by God, that would render me everlastingly blessed? Unexpressible Madness! Shall I chuse and Steal my own Eternal Death, Torment, Vexation, Weeping and Gnawing of Teeth, by Stealing from, and Robbing God of his Mystical Tith's and Offerings; withholding my nature, from Sacrifice and Death? Shall I, with Esau, greedily chuse and dote upon my own first-Creation Morsel, and lose the new-Creation Birth-right; while the true Spiritual Jacob's get, and go away with all? It highly concerns Man, thus to commune with his own Heart, and alter his vain Course, for so great Salvation as is offer'd him.*

Verf. IX. *Two are better then one; because they have a good reward for their Labour.*

The Birth of new-Creature Life, in the true Saint, makes, with his natural Man, *the two that are better then one*; or, then the natural Man, single and alone, however Perfect, *Wise, Strong, Honourable and Glorious.* The natural Man of the Saint, is, by his Spiritual
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(under and with the Fountain-Spirit of Life in Christ) fetch'd up, by way of Death and Resurrection, into the everlasting Life of the Spiritual, in lieu of its fading natural. This, compleated, the whole person is Spiritual. *I live, yet not I; but Christ, in me; say's Paul; Gal. 2. 20.* He had *the two, better then one*; He, and the spirit of Christ. By the death of nature, as to its own Law-Life, and quickning of it up, into Christ's Gospel-Life, the Spirit of Christ lives in the whole Saint, and he in it, as his Ruler, Lord, and King. But, Man alone, in his own nature, however Wise and Righteous, will find himself, at length, not only destitute of, but in unchangeable Enmity to that spirit of Christ, in which alone any can be saved. The natural Man, in his own Uncrucified Will, and self-chosen course therein, remain's single and alone, to his final ruine. The reason, why the said *two are better then one*, is, *because they have a good Reward for their Labour.* Man, fixed in his own Life and way, and so, in Enmity to God; what reward can he expect, but final Wrath, as *he meet Recompence of his Error*? On the Obedient death of nature (in which 'tis impossible to please God, in any thing) is man rais'd into that Life of Grace, in which 'tis as impossible not to please him, in every thing. The Reward of this, will be the full enjoyment and cleer Vision of God, for ever.

Verf. X. *For if they fall, the one will lift up his Fellow; but Wo to him that is alone, when he falleth: For he hath not another to help him up.*

The Gospel-Spirit of Christ, in the Saint, takes his whole natural Man (partly Crucified, and partly not) into its care and Protection. And so, the Fountain, Gospel-Spirit, in Christ himself, takes the whole Man of the Saint into its Protection, under the covering Shadow and Cherishing Influence of its *twofold Cherubin-Wings*, as also under the joynt regard and care of his Infinite, and Almighty Divinity. The Saint is deeply concern'd, in this case, when Christ has committed to him (set up in him, and intrusted him with his unspeakable Spiritual Gift, or Life) that unchangeable good thing, to recommit that and himself back again, to Christ, for the Nourishing, Strengthening, and Encouraging it, against all

the Counterworkings of his *Rebellious*, and (in part) *un-crucified* natural Mind or Man, which will, to its last Gasps, without any Interruption, fight against God, and his Spiritual. Till all the Mystical Nerves and Bones thereof be cut asunder and broken, all the Life and Strength thereof, utterly Extinguish'd and Abolish'd, is it a perpetual Warrior against the Spirit of Christ, in himself and Saints. Paul found *this fleshy Foe of his own House, this Carnal Mind of Enmity*, about him, long after his Gospel-Conversion, and true Spiritual Saint-ship. Ro. 7. 15-23. On this, he Cries out, *O Wretched Man that I am, who shall deliver me from this body of death?* v. 24. This Enemy, within the Saint, till fully run down into Death, exposes him to frequent Slippings, and sore Miscarriages, as in *David, Solomon*, and other Saints, has bin evident. But, *that that's Born of God*, in them, and never *Sin's*, recovers their falling, Miscarrying natural Man, or Spirit (by a gradual, and at length, total death-work thereof, upon it) into Harmony with it self, Christ, and God most high, in a *newness of Life*, for evermore. *This War of Spirit against Flesh* (Gal. 5. 17.) is not finish'd, but by the total death of *the fleshy Mind*. *Flesh* will not leave fighting, till dead; and therefore, ought not Spirit (or the Spiritual Man in the Saint) leave off Fighting, while any thing of Life is left in it. The continually sinning natural Spirit, till fully Crucified, will, in the course of its own will, need *daily forgiveness*, as well as an *offending Brother*, even to *Seventy-times seven*; Mat. 18. 21, 22. Through the *Propitiatory covering-Mercy-Seat*, which, Spiritual Life brings the Saint under, God so looks on his Obedient Spiritual Man, as not to Impute to him, the daily Sins of his natural; Ro. 4. 7, 8. Thus, is the Spiritual Man, also, under Christ, as a *covering Shadow* to the natural, in the same person, and qualified to *help up*, or recover it out of all its failings, and *Back-sliding-Steps*. The Spiritual Man, under the Holy Anointing, is, to the Decay'd, *Old, Gray-headed*, Crucified natural, the *fresh Oyl*, David Pray'd for (Psal. 71. 9. 18.) that gives a new Verdure and fresh Lustre to the whole person of the Saint; a *Glory that excells, and remains*, for ever. Thus, on all accounts, to wit, the Sins of the guilty natural Spirit (or, the Mystical *Gray Hairs*, decay's, *Old Age* and Death, brought upon it (by the demolishing, Crucifying-work of Christ and the Spiritual, as its only cure)

cure) the spiritual is ready at hand *to help it up*, out of all falls, in his life-time; and out of that grave or death, that extinguishes all power of sinning, or falling, in him. Christ and the spiritual man, fetch him up, into an everlasting harmony with them, in their *newness of Life*.

T. But, wo to him that is alone, when he falleth: for, he hath not another, to help him up.

Here's the deplorable condition of all, fixed in the life of nature; and so, in unchangeable enmity to the spirit of grace, that's the only meet helper and lifter up of the natural spirit, out of all its falls. Submitting to the death of the natural Man, is the only way, by which the Saint receives that spiritual Life, that can help it at all dead lifts, out of its falls; and out of that death (that's the only Cure of all evil, in it) into its never-sinning Life. When Man chooses his fading creature-life, before God's; and God, in judgement on him, gives him his choice, or, *chuses his delusions* (Isa. 66. 4.) Who can help him up? *If God be against him, who can be for him?* Himself, he cannot help. He is gone, then, on all hands. All that finally refuse the terms of receiving the spirit of Grace, reject it. And all, that wilfully reject it, *God will reject*, with all *their false confidences in their own*. *He will swear in wrath, they shall never enter into his rest*. What then can they say, or do? or, any other, for them? who will, or can help them up, when fallen under the final wrath of God?

Verf. XI. Again, if two lie together, then they have heat: but, how can one be warm alone?

The natural man of the Saint, receives light and warmth from the spiritual, as fast as baptiz'd, transform'd, and rais'd into a marriage-union with it, in its Life, and so made an equal yoke-fellow to it, under Christ's most easy and delightful yoke, or government, over both. As fast as the natural and spiritual man of the Saint, come to a right conjugal union, as *of twain made one new man*, the whole Saint and Christ do lye in the intimate imbraces of conjugal love, with mutual delight and satisfaction in one another, for ever.

A most comfortable spiritual *marmoth*, and cherishing influence from Christ, does the Saint find in this mystical marriage-union with him, figured by the literal ; *Eph. 5. 22-32.* Christ and the Saint are *one spirit* ; as *man and wife, one flesh. 1 Cor. 6. 16, 17.* Christ is head to all saints, and every saint : They, *members of his mystical body, flesh and bones.* So, is Christ's spiritual state of life and headship, and saints relation to him therein, expressed in the very words of the figurative literal headship and relation of the man to the woman. The marriage-union of the saint with Christ, and their mutual love therein, is indissoluble and everlasting, because founded in a spirit of everlasting righteousness, and *love.* Saints are everlastingly subject, and most delightfully obedient to him : and he, most delightfully kind to them, beyond all words, for ever.

God, having, from Everlasting, set up his Creature-Son, the Spiritual or second *Adam*, Creator of the first (the natural state was first in Creatures, Angels and Men ; afterward, that which is spiritual, in the Life of the Creator) he judg'd meet he should have a Wife, as is figured in what he saw meet, for the first *Adam*, who had a literal Woman, taken, and form'd out of his own Body ; *Gen. 2. 20-24.* This Wife, taken out of Christ, *Spirit of his Spirit*, is, from the borrowed Language of the Literal, said to be *Bone of his bone, and flesh of his flesh.* The infinite divine King, that set up his Creature-Son from Everlasting, did, from the said everlasting, appoint a Marriage for him, and a Wedding-feast, to which all Men and Angels have been invited. But abundance of both, refuse to come. For, through their willful folly, are they found unchangable haters of the Bridegroom, Bride, and Feast ; all the diet, the never perishing meats, at the heavenly Table and Marriage Supper of the Lamb, in the Kingdom of his Father. All the proud, huffing, self-exalting party of Angels and Men, drive another Trade ; are at their worldly Farming, and Merchandise, labouring for, feeding on, and wholly delighting themselves in a Life, a *Belly and Meats*, desires, and desirables, *that will all perish and be destroy'd*, in God's final wrath upon such wicked wilfull abusers of all given them, in the first-creation, against God and all his things, in the second. But, all such Men and Angels, as submit to the death of the first, for the Life of God in the second, will be admitted in their true Wedding Garment (*the ever-clean*

clean Linnen, the everlasting Righteousness of true Saint-ship) is the *Marriage-Supper*; Rev. 19. 7-9.

Those Men, that gladly answer the Lord's Heavenly Call of them to the said marriage Supper (out of the Life of their own nature, the Mystical Land of their Nativity, and Fathers House, the Image of the earthy, or first *Adam*, in order to receive the impress'd Image, and Indeleble Character of the Heavenly, 1 Cor. 15. 49.) are the Mystical Poor, Maim'd, Halt, and Blind (Luk. 14. 21.) that have bin content to have the right Eye (or best understanding and light of their own nature) pluck'd out, cut off, and cast away from them; and so, their right Hand, and Foot (or best Power of working and walking, in a suitability to that Light, or dictat's and ruling Power of that understanding) cut off. Their Obediently Sacrific'd, Slain, Crucified earthly nature is rais'd into the Everlasting righteous Heavenly Life of Christ, God's and their Sacrificing High-Priest, in which they are fitted to enter into the Kingdom of God, and drink Wine with Christ, for ever, therein. All, whose Palate and Appetites are tuned, only, for *Perishing Meats* (first-Creation diet, *Satan's* and *Esmi's Morsel*) do slight the true Manna, as *Light*, contemptible Bread, Typed by the *Rebellious Israelit's* slighting and loathing the Litteral; Num. 21. 5. They are directly of *Satan's* temper and palate; *savour only the first-creation things of Man* (or Angel) not new-Creation things of Christ and God; Mat. 16. 23. Neither did the infinite Divine Father need a Creature-Son; nor that Son, a Wife, as properly any gain or advantage to either. To be sure, pure Divinity is infinitely blessed in it self, above all possibility of Addition or Diminution, by any thing that ever Angels or Men can be, do, or say, to Eternity. And, as for the advantages of the Spiritual Marriage-Union with his Creature-Son, they do all redound to his Mystical Spouses, Elect Angels and Men. For the accomplishing of God's designs of love to his Creatures, his infinite Wisdom saw it meet, his Son should have a certain number of them (though comparatively with them that Perish, in the broad way, few, yet, an Innumerable Multitude Rev. 7. 9.) as an Aggregate Body, or one Mystical Woman and Spouse, in general, who lies warm in the Bosome of the Heavenly Creature-Son: as he, in the bosome of the infinite Divine Father. But, besides this General, has Christ a Select

least number out of the Elect, which make up the peculiar *Sponse and Bride, the Lamb's Wife*; Rev. 21. 9. But, natural Man and Angel, chusing to abide single and alone, in their own nature, not only vastly distant from; but in unchangable Enmity to both Divine-Father, and Creature-Son, will find themselves in a cold, starvling condition, for ever, in Eternal Death, destitute of all comforting warmth, under the Tormenting, *Scorching heat of God's fiery Indignation upon them*, for ever. On the other hand, Saints have the heat and Comforting warmth of their Divine Lord and Creature-Husband, as Scituated under the direct, strong, and cleer Beamings forth of the Divine and new-Creature Suns of infinite, and Everlasting Righteousness, upon them, as the highest Satisfaction imaginable, to them, for evermore. By personal Union with the Creature-Son, that's in personal Union with the Divine Father, come they fully to enjoy the *unsearchable Riches* of their Husband's Glorious person, his conjunctive Divine and Creature-Glories, with everlasting safety, and Comfort, Joy unspeakable and full of Glory. Through the Transcendent cherishing influence and warmth of the Divine and everlasting Creature-Son, in Christ's person, will they bring forth the fruits of his spirit, *offer up the Spiritual* Sacrifices of Praise and Thanks-giving, acceptable to God, by Jesus Christ, for evermore. There's no durable warmth, or Comfort from Christ, to be had, in a first-Covenant Marriage-Union with him. He will die or depart from them, as to that fading warmth, as known by them, only, after the Flesh; and rendring them, for a season, beautiful and fruitful in their own nature, will, and way. So, if not Married to him, *in spirit*; or in that Spiritual Life, into which rais'd out of the death of our nature, we shall find cold comfort at last; yea, none; yea, and unutterably Tormenting heat, or flaming Vengeance upon us, for ever.

Verf. XII. *And, if one prevail against him, two shall withstand him; and a three-fold Cord is not quickly broken.*

The Saint is in personal, in Marriage-Union with Christ, in his irresistibly Mighty, Invincible Creature-spirit, that's in like Union with Infinite, Almighty Divinity. This threefold Cord who can break?

break? Who is sufficient for these things? So much as to declare the Transcendent Security and Priviledges of Saints? They are above all language; yea, wonder. If Christ, *if God be on their side, who can be against them*, and prosper? How can they be less then *more then Conquerors*? Rom. 8. 31. 37. Saints, the third and lowest Link of this Chain, or Cord, are, in effect, in the same security with the higher and highest, Christ and God. *Who shall separate them from the Love of Christ, v. 35? Or, from the Love of God, which is in Christ Jesus our Lord? 35. 39.* They are secured from all Enemies, without or within, in Christs Gospel-Spirit, *that's greater then he that's in the World*, the Devil; 1 Jo. 4. 4. *The Gates of Hell*, all the secret Counsels and Strength of Enemies; *the Powers of darkness*, with all their *Mystery of Iniquity*, *shall not prevail against them*. They can discover all their secret Counsels and Projects against God's Spiritual Israel; as *Elisha*, the King of Syria's, against Litteral. And, they can trample all their Power, under their feet, being by God, delivered up into their hands, as the *Syrian Army* into *Elisha's*, to lead them blindfold, whither he pleas'd, and to do what he list'd, with them. Mad are the evil Angelical Principalities and Powers of darkness, at those who can discover all their Devices, Wiles, Designs, and Projects, for destroying Men; as also are their Apostles and Ministers, when they find the Falsities of their whole accursed other Gospel, detected. 'Tis the self-same case with both and all of them. They are all of a knot. The small number of Christ's awak'ned Spiritual Gospellers must look to be Character'd by them all, as the most Proud, Presumptuous, Insolent, Cenforious Contradicters and Blasphemers of all good Men, all Goodness, and saving truth, in the whole World. This is Man's (Wife, enlight'ned, first-Covenant Man's) Censure, in Harmony with Satan's, concerning the truly Meek, and Humble, Poor, Needy, broken-Spirited Seed, Sheep, and Flock of Christ, contented, with *Paul*, to become *Fools, Weak and Despicable*, as to all, their Enemies put value upon. 1 Cor. 3. 18. and 4. 10. Enemies, not being able to deal with them, at Spiritual Weapons (or to Resist and bear up against the Spirit and Wisdom by which they speak) (*Act. 6. 10.*) have recourse, and betake themselves to other Weapons, Humane Laws, and outward Belluine Force, to silence, suppress, and de-

stroy them, as the Professing *Jews* serv'd *Steven* (Act. 7. 57-60.) and as the King of *Syria* would have serv'd *Elisba*, if he could. True Saints, as on the strongest and surest side (though the tide seem to run so strong against them, that there's no stemming it; all visible and invisible Powers of this World, coming with a swift and full Torrent upon them, to run them down) have this to say (by what the Spiritual Man or true Prophet and Seer in them, sees) *their Rock is not as our Rock, even our Enemies themselves being Judges*; Deut. 32. 51. Be the present awak'ned Spiritual Flock of Christ, in any Generation, never so few; yea, if there be but one single *Jeremy*, amongst the only professing people of God in the whole world, and all against him, even there, *King, Princes, Priests, and People*, he'll be too hard for them all. More and greater still are they that are with and for him, then against him. *They shall fight, but not prevail against thee, for I am with thee, saith the Lord, to deliver thee.* Sure, he, or they, that have God on their side, will have the best on't, though all the World be against them, as indeed they always are. All Inhabitants of the Earth, and Sea, fixed in their own earthly Life of nature, corrupt or righteous; Inhabitants of the Mystical foaming Sea and Land; All worldly force, by Sea and Land, is full against the Saints of the most High, dwellers in Heaven, that have *their affections* and *Hearts set on things above, their Conversation in Heaven*, while Bodies still on Earth. *The Saints Rock* is the new-Creature, Gospel-Spirit, *the new name or Life of Christ, into which they run, and are safe* from all that puffe at them, and swell in an implacable mind of enmity, against them. What Spirit then, is the Enemies Rock? The Devil's. He has made choice of (and set up for himself and followers, in) all the fading Glory, Wisdom, Strength, and excellency of the first-Creation; all the Life and Power of Humane and Angelical nature, as fix'd in unchangable Enmity, and used in a perpetual War, against God, Christ, Blessed, Angels, and Saints, so long as they can (by God's Permission, for most Wise and Holy ends, known to himself) hold it, and make a Vain Tumultuous Bussle against them. *The Saints Rock* will be found, at winding up of all, to be too hard for *all their Inhumane Enemies Rocks, viz.* all evil Angelical Principalities and Powers. Their Rock will dash all these Rocks, to pieces. *Their Mountain* or Kingdom, with Christ, will

will be establisht in the top of their Mystical Angelical Mountains, and exalted above all their Humane Hills, or visible worldly Principalities, and Powers. When wicked Men shall flee to their Angelical Confederates and Masters (*higher, Subtler, and Stronger then they*, in their first-Creation make and nature, and so, the Supream first-creation Mystical Rocks and Mountains) to shelter, hide, or Protect them, from the *Wrath of the Lamb*, the Saints Rock; all won't do. They'l not be able to bear up, stand, or keep upon their Feet, before the *Lamb*, when the great day of his great Wrath is come. Rev. 6. 15-17. All such Rocks and Mountains, with all runners to them, for safety; all will to wrack, under the irresistible Power and Wrath of the Saints Rock, upon them all, Mountains and Hills; or, Angels and Men. Then, all Proud evil Angelical helpers, with all their Proud, helped self-exalting Subjects, amongst Men, must all stoop, bow, and lie down under his and his Saints Feet, for ever. Christ will not withdraw his anger, but cause it to rest on them all, for ever, as a Fire never to be quench'd; and therefore, thus it will be with them, look as big, and be as confident as they will, now; Job. 9. 13. *Kings of the Earth*, both Humane and Angelical, in their earthly first-Creation make and life; again, humane or visible Kings of the said Earth, and that, of two sorts, in corrupt and Righteous earthly nature and life, Heathens and a professing first-Covenant People, who are all ready to lay their Heads together, and joyn Heart and Hand, against true Saints; all these Litteral and Mystical Kings can agree, and consult at one Table, how they may, both and all, rid their hands of, and weare out the Saints of the most high, by changing times and laws, perverting good, or establishing evil ones, and so, mischief, by a Law; Dan. 11. 27. and, 7. 25. These Crafty Consulters shall all be at a loss, when Christ comes to set up his and his Saints Kingdom in the World, or upon the earth. His and his Saints Mountain or Kingdom, set up, on the top, or over the heads of all their Mountainous, worldly Rocks and Powers, will crush them all to pieces, yea, grind them to Powder. When he takes to himself his great Power; and Reign's, will this most certainly be. And, then will he have the Universal Praises, *Hosannah's, Hallelujah's*, and most joyful Acclamations of all that dwell in Heaven, all his Saints, whom he'l bring (and cause to Reign) with him (Jude 14.) as we find;

find ; Rev. 11. 17. But, even now, during Christ's and his Saints suffering season, under Man's and Satan's domineering Reign, he suffer's neither of these visible or invisible Powers, without, to do any thing to his Saints, but what's exactly conducive to their true good, the destruction of their Flesh, or slaying all Enemies within them, *the Foes of their own House*, the desires, thoughts, *affections and lusts* of their natural Man (Life and all, at best) *which Fight and War against God and the true interest of their own Souls*. These combin'd Enemies, Devils and Men, are *the wicked*, *Christ uses, as his Hand and Sword* (Psal. 17. 13, 14.) against the natural Man of his Saints, in a pure serviceableness to their everlasting advantage, in all their most malicious designings and practicings against them, with intent to destroy them, for ever. *The Prince of this World*, strik's at Gospel-Life and Spirit, in Saints, nor he nor his Instruments can ever hit or touch. They hit only their own party in them, flesh and Blood (or their natural Man, in the full comprehensiveness thereof, corrupt or righteous) on the perfect destruction whereof (under the Cross, by their own obedient consent and submitting thereto) are they filled with his Spirit and Life, in the irresistible Power whereof, they will break all their Heads, and trample them under their Feet. This is the pass, they bring their matters to, in all *their despite to Saints*, and *the Spirit of Grace*, they are of. A most comfortable consideration, in all their Sufferings ! This is abundantly evident, in *Job's* case. *All he had*, in the righteous Life and Wisdom of his own nature, *was, by the Lord, put into Satan's Hand, or Power*; Job. 1. 12. And, to't he goes, bestirring himself, with all his Malice and Power, to destroy him. What was the Result ? *Job's* Arriving, by way of Death and Resurrection to his spirit, at that all-powerful spiritual Life, in which, *to break the Serpent's Head*; the latter end better then his beginning. *Flesh* (or the natural Man, at best) till Crucified and subdued, Hurries even true Saints, with an Impetuous, Violent Torrent of Desire or Lust, after *Satan's* Perishing Meats ; and so, into many Rebellious Practices against God, Christ, and their own spiritual Mind ; Ro. 7. 15-23. *Solomon* had a larger sad experience of this, then *Paul*. But, though this one. (even the natural Spirit of the Saint, in its own Life, lust, will, and way) *oft prevail against him*, even against his spiritual

spiritual mind, or man, *two shall withstand him* ; even this rebellious flesh, or natural man. What two? Who are these? The Fountain Spirit of Christ, in himself, and the quick'ned up Seed thereof (or Spiritual Man) in the Saint. The Rebellious natural Spirit, *Satan's* Party in the Saint, and he at the back of it (to encourage and strengthen it, with all variety of Arguments, Motives, Reasons, and Uses, against its own Saviour and Salvation) shall both fall down together, under the prevailing Power of the Spiritual Man, Christ's Party in the Saint, and he at the back of it, making up *the blessed two*, here. These will weaken *Satan's* Party in the Saint, and, at length, quite extinguish all the Life, and abolish all the Power thereof; laying it in the Dust. Then, the whole Man shall be fill'd with (and actuated by) his Spirit of Life, there's no dealing or meddling, for *Satan*, with. Perfect Conformity to Christ's Death and Resurrection, is all; compleat's the Saints work, and deliverance from all Enemies, without and within. *He that's thus dead, is freed from Sin*; Ro.6.7. Sin, or the guilty Sinner, the natural Spirit, is dead and gone, as to its own sinning life of enmity. So comes a *ceasing from Sin*, for ever; 1 Pet.4.1. The same mind in the Saint with Christ, for a compleat, full suffering in the flesh, extinguishes all Sinning, self-destroying Power, for ever, in him. And this bring's the Saint's matters to the self-same passe with Christ's, when he said; *Now come's the Prince of this World, and hath nothing in me*. Jo.14.30. *Satan* would have perswaded Christ himself, and that, by an Apostle, to pity and spare his first-Covenant Law-Life, or righteous natural self: But he utterly rejected these flattering *Judas-Kisses*, and *Smoothwords* of the Enemy, *which are drawn Swords*, to Wound and Kill Men, eternally. He took not the Enemy's Counsel; but, clean contrary, brought his own Spiritual Sword and Fire upon it; Crucified, offered it up, by a Holy Obedient death, in Sacrifice to his Fathers Will. Saints must do likewise. They must hate that Life in themselves, he Crucified in himself, or cannot be his Disciples. But, under all plausible appearances of kindness (for Self-Preservation, and Salvation) does *Satan* animate his Party in Man, *the Disputer of this World*, to Dispute and Contend for his own everlasting Destruction, against all Christ's Gospel-things and truths. By Man himself, does he carry on his work, smoothly and fair, for the

the destroying him, for ever. Men are, generally, in their fallen State of nature, *Children of Wrath, dead in Trespasses and Sins, hatefull to, and hating God, and one another.* So, are they half Devils, ready (as 'twere) made to *Satan's* hand, by his own hand, or first blow upon humane nature, in our first Parents. They are Enemies of God; Lovers and Friends of World and Devil, in corrupt, or, in part, righteous nature. They are Litteral or Mystical *Adulterers and Adulteresses*; Jam. 4. 4. Thus we see, Men want no more of being compleat Devils, as Christ asserted *Judas* to be (*Jo. 6. 70.*) then of being fixed and rendred unchangable in Enmity. They are born and live, as thus forward, in the ready Rode and *broad way, towards* their everlasting *Destruction.* And, to forward and encourage the restor'd righteous Party, in this way, there want not for a World of *false Christ's, and false Apostles,* in the Counterfeit guise, apparel, and dress of the true, fitted to deceive, if possible, the very Elect. *These* evil Angelical *Roaring Lions,* in Christ's Clothing; and *Men-Wolvs* in the Clothing and appearance of Christ's true Apostles and *Sheep,* will, in their Lying Spirit of *Divination and false Prophecy,* warrant this, their very way to Salvation; *Ezek. 13. 6.* Here's Man's dangerous condition, on all hands, as to his grand concern. In this deplorable State (these, almost, desperate Circumstances) all Men are in, does Christ, the true *WISDOM* of God, publicly warn and cry out, aloud, to them all, to take heed of being taken with this deceitful Doctrin of Men and Devils; their false, accursed, *other Gospel*; and, that they listen to his contrary Counsel and Instructions of Life, submit to his Reproofs of Death, on that Spirit of nature that's deceiveable; and so, receive, his Spirit of Grace, that can never *sin, or be* deceived, err, or miscarry; but, certainly discern and own all his words of truth; *Prov. 1. 20-23.* See then and consider, O ye Sons of Men, the different posture ye are in, towards your Blessed Saviour, and *the Abaddon, Apollyon, Red Dragon, and Destroyer.* Christ comes to Cross and run down fallen nature, as to the corrupt Lusts, and vile affections of Litteral *Sodom.* This done, and nature recovered, and set afresh, upon its feet, in a rectified first-Creation orderly state or mystical house; he comes again with Fire and Sword upon this, to pull it down and destroy it, in order to the new spiritual Building and Life of the

the Rock. Here's all this unpleasing Cross-work, to nature, corrupt or righteous, which must be submitted to, and obediently complied with, or no Salvation. On the other hand, *Satan* that comes to destroy Men, finds them in a ready posture, gladly to receive and entertain him and all his words, *his* flattering Kisses and smooth Sayings in his accursed other Gospel; all, after their own Hearts desire, and Palate. And, if he can but fix them in Enmity, they are his own, for ever; direct Devils. Now, whom think you, like to be most welcome to Man, the destroying Saviour, or the saving destroyer? Christ, or the Devil; *the Angel* or Messenger of Gods everlasting Covenant, or *the Angel of the Bottomless Pit*? The whole World (or, earthly party of mankind, corrupt or righteous) *lieth in Wickedness* (1 Jo. 5. 19.) or, in the wicked one, the Devil; liable to be used by him, against God, Christ, all awak'ned Spiritual Saints, and Gospel-Truths, as *Paul*, when eminent in the Law-Righteousness of Man, was. Ready are all, save actually awak'n'd Spiritual Saints, to embrace his smooth words of Counsell (which are drawn Swords, to kill them, saw they all) and to be at his service, greedily receiving, teaching, and Hearing, *the* very doctrin of Devils, without the least scruple, for Salvation. *All the World wonder and run after the Beast*; Rev. 13. 3. His Ministers and Apostles are of the World (or, worldly, earthy nature and Life, in the Image of the earthy, the Wisdom and Righteousness of Man) so, teach only such worldly things, for Salvation; *speake of the World; and the World* (all of the like earthy-temper and Spirit) *hear, follow, and Embrace their Doctrin*. Down it goes, without any chewing, pause, doubt, or suspicion. If this Doctrin wear thred-bare; and lose its colour, he will clothe it with the appearance of Christ's Spiritual, true Gospel-Doctrin. In this dress, he, with his Angels and Apostles, come, as *Spiritual Wickednesses, in Heavenly places* or likenesses, *to deceive, if possible, the very Elect*. But, all won't do. The said two, in and with the Saint, can pluck off all their Vizor's, detect the Mummery of *these Wolves in Sheeps-clothing*; and, *wherein they deal proudly and subtilly, will be above them*, every way, at every turn. The new-Creature-Spirit of Christ, in himself and Saints, is abundantly too Wise and hard for them all. And then, the infinite Divine Spirit (the supream-strength of all, the Fountain-Con-

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triver and former of the other) makes up the Triple-League, or Threefold-Cord, which secures the Saint, above all words or wonder. What think you now, of the Saint's Furniture, *To fight the Battels of the Lord against the mighty*, evil angelical, or humane Principalities and Powers of this World? May they not safely say, as *Elisba* to his Servant, when besieg'd by the Syrian Army, in *Dothan*, *They that be with us, are more than they that be with them?* 2 King. 6. 16. Our Rock, our Army, our Arms, are not as theirs, fleshly, weak, feeble, and nothing worth, but *Spiritual and mighty*, in and through God, invincibly strong and powerful, to beat, profligate, and cast them all down, with all their vain imaginary strong holds, high Places, and self-exalting confidences therein; 2 Cor. 10. 4, 5.

The threefold Cord, here, not quickly, or easily (yea, utterly impossible, ever to be) broken, may seem to import, first, the most high Union of divine Father and Son, the divine Essence and Form of God. In this Union, the Three that are (impersonally as 'twere) One, in the divine Essence, are distinctly and personally three and One, in the infinite and purely divine Form. And so are they, from Eternity to Eternity, ineffably, the peculiar Object of their own infinite understanding, in a transcendent sublimity, above all Creation; or Creatures, when made. The divine form, or Son of God, is the Three that are One, in a personal visibility or discernableness, properly calculated and suited, only, to him, *whose understanding is infinite*, Pl. 147. 5.

The second link in this threefold Chain or Cord, imported here, may be the Union of divine and creature-nature, in Christ's person; the divine and supream creature-Form, or Image of God most high, the Infinite divine Father or Essence.

The third and lowest of the three Cords or Links in this golden Chain, is found in the unchangeable Union of Christ and Saints, in his new-creature-spirit. They are personally united with him, as he with the Father; *are one with him, as he and the divine Father are one*; Joh. 17. 21--23. Thus come *all things to be the Saint's, as he is Christ's, and Christ God's*; 1 Cor. 3. 22, 23. This, have Saints, in their lowest of these three unions. By the Second, *all the fullness of the Godhead dwell's bodily, in the Man, Christ*; Col. 2. 9. He is Possess'd of all divine and creature-fullness, in absolute perfection. These two-
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fold fullnesses make up that *unsearchable* divine and creature-*riches of his person*, *Paul preached*; Ephes. 3. 8. All creature-nature in Christ (all, below his infinite divinity) is call'd Man. Man is a warranted Scripture-Title for all, below pure divinity, in Christ, and in all Angels and Men, good and bad. Christ, thus, is the Man or Angel *Gabriel*, that appeared to *Daniel* and *Mary*; Dan. 9. 21. *Luk. 1. 19. 26.* Evil Angels are Men of sin, with their Father, the Devil. So are all men, that are, by them, fix'd in enmity, with them. And Christ, with two of his holy Angels, were the three Men that did eat of *Abram's* Calf, with butter and milk, under a Tree; and warn'd him of the near approaching *destruction* of Sodom; *Gen. 18.* All rational, intellectual creature-nature (natural or spiritual, in Creator or Creatures) is comprehended in the Word *MAN*. Saints then (by their personal union with the Man Christ, as Mystical members of that one Body he is Head to) are entitled to all the divine and creature-*riches of his most glorious and wonderful person*. Such riches therefore, do all true Gospel-Ministers preach, declare, and offer, under Christ, unto Men (*Ephes. 3. 8.*) to all Men, *Jews*, or *Gentiles*; Heathens, or a first-covenant People of God.

Verf. XIII. *Better is a poor and a wise Child, than an Old and foolish King, who will no more be admonished* (*Heb. knoweth not to be admonished.*)

This poor wise Child, is the true Saint, as run down under the Cross, from a rich, prosperous, fruitful state of his natural spirit, into poverty and barrenness; from the fading beauty, visage, and glory thereof, in the restor'd Life and Image of the Earthy, into a weak, despicable, and (in the sight and judgment of the self-confident, flourishing first-covenant Saint, in holy flesh) shameful condition; yea, in the marr'd visage, glory, life, and wisdom of Man (all the other looks upon, or trusts in, for salvation) *the very filth of the World, and scourging of all things.* All this, *Paul*, when a Gospel-Saint, rich, wise, strong, and honourable in the Lord (even in that spiritual Life, which yet lies *hid with Christ in God*) seem'd to the Law-Saint. A, who but he, a non-such was he, when an eminent *Law-Saint*, in his own holy flesh, or restor'd nature. But, when a true, Gospel-Saint,

Saint, in Christ's Holy Spirit, a meer no body, or worse, with them that still are where and what he was ; his righteous Brother Pharisees, and other Professours. Once, beyond them all, at Holiness : now, *the filth of the World, the off-scouring of all things* ; 1 Cor. 4. 13. See you what the Judgment of Man's Wisdom, at best, is, about persons or things, that belong to God ? Or, will ye never see ? Take heed of that. *If any had whereof to Glory* (and rest on, for Salvation) *in Holy Flesh* ; Paul, *more*, when but there ; *Phil. 3.4.* Just *Job's* case, in the eye of his three Friends, far Inferiour to what he had been, in the Light, Wisdom, and Righteousness of that Holy flesh-state of restored naturals. And thus is it, universally, with all true Saints, when passing under the Cross, out of the Holy-flesh Church or House on the Sand, into God's Holy-spirited Church upon the Rock ; from a Law, to a Gospel-Principle and State of Life. David's *familiar Friends and Companions* in a first-Covenant House, People, or Church of God (Intoxicated and Drunk with *Satan's* Charms, and Wine, there, in the first-Covenant, so as to despise *Christ's* Kingdom-Wine in the *second*) on his withdrawing and removal under the Cross (upon all that Life, Principle, Doctrin, State, and things of Man) for Salvation, in, the second, they became his forest Enemies. *They lifted up the Heel* (*Heb.* magnified themselves, above and) *against him* ; *Plal. 41.9.* *Am I become your Enemy, say's* Paul, on this very single account, *because I tell you the truth* ? Preach a Gospel State, to you ? *Gal. 4.16.* David, though a King, *became a Song of those Mystical Drunkards* (*Pl. 69.12.*) Drunk with *Satan's* first-Creation-Wine, that gratified their natural Palate, Belly, or Appetite ; the Belly, that's but for such Meats, as will perish with it ; *1 Cor. 6.13.* *They that sate in the Gate, spoke against him.* Was not the great Lord and Master, Christ himself, thus handled ? *Despised and Rejected of Men*, even his own People in the first-Covenant, for Witnessing and Practicing the Doctrin of the second ? *Isai. 52. 14.* and *53.2,3.* *Jo. 1.11.* Was not *Job* (the next signal instance, for suffering, to his Lord) thus handled, on the self-same account, by his first-Covenant Friends, when brought under the sharp Disciplin of the Cross, in order to the second ? They vex'd ; they broke him in pieces, with reiterated, frequent, and continued Reproaching Words. *They made themselves strange to him. They Magnified them-*
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selvs against him, in pleading his Reproach, when God was Stripping him (by his Cross-work, on that State) of the fading Glory of that State, *and taking that Crown from his Head* (Job. 19. 2-19.) which he had long worn and enjoy'd, *as a first-Covenant Prince or King in the Army* (Job 29. 25.) of that sort of Pseudo-Fift-Monarchist's. Thus was Poor *Job* destroy'd, and gone, on every side; forsaken and abandon'd, on all hands, by God and Men, as to any more or farther Comfort in that state he had king'd it, in, over his fellow-Mortals. *His very inward, Bosome-Friends abhorr'd him.* And, was not *Paul* so handled by his Friends, presently after his quitting their Law-Principle and House on the Sand, for Christ's Gospel-Principle and House on the Rock? The next news we hear of him, is he, signally, beyond other Gospel-Saints and Apostles, Persecuted by Law-spirited *Jews, at Damascus*; Act. 9. 19-25. 2 Cor. 11. 32, 33. What cleer, plain, undeniable instances are here? Who would think, any sober Man (whose obstinate will does not bribe off, Pervert, Obstruct, and deafen his understanding) could withstand such undeniable demonstration, in this case? I would. For, who believ's the report? Who takes any spiritual, Gospel-Testimony, with whatever undeniable Demonstration, attended and Ratified? *No Man*, in the single Wisdom of humane nature, at best, when made Wife, Strong, and Honourable in Christ, but there; *Jo. 3. 32. 1 Cor. 4. 10.* The natural Man, even in awak'ned Spiritual Saints, is ready and apt to wonder at this. But, retreating to the Sanctuary-Light of their Spiritual Man, they see how matters go, and the wonderment ceases. *The Spiritual Man, the true Watchman, Prophet, and Seer of God, is a Fool, Mad, a Snare, Hatred it self; Where? With whom? With a first-Covenant People, and House of his God; Hos. 9. 7, 8.* Was this alway's so? Is it so, even now? (*Gal. 4. 29.*) will it be so, to the end of this World and *Satan's* Reign? E'ne cease wondring then, at it, O Saints of the most High. What? Wonder at what has bin the constant course and Practice of Humane nature, in all mankind, corrupt or righteous, Popish or Reform'd, true Saints themselves not excepted, till unwoman'd by the Cross, as to their mutable, fickle, Womanish Spirit of nature, and made actual Partakers of Christ's manly Life, in his Gospel-Spirit of Grace, springing up from the quick'ned Incorruptible Seed thereof? *1 Pet.*

Be not dismay'd, to see the Law-Church of God, your Brethren in the first-covenant, Children, Spouses of Christ as a fleshly Bridegroom, in their Holy Flesh, turning themselves into a *Synagogue of Satan*, and serving his designs, in persecuting Christ's Gospel-Church, in his Holy Spirit; sitting and speaking Blasphemies, against them; *Psal.* 50. 20, 21. *Paul*, when a new-Covenant, Gospel-Saint, was a Fool, weak, and despicable to Law-Saints, in the renew'd old, or first. These were still Wise, Strong, and Honourable in Christ, after the flesh, as to both Inherent and Imputed Righteousness, from him, Sanctifying and justifying them, according to the Tenour of that changable first-Covenant Life and State. True Saints, *when*, with *Paul*, *Job*, and others, they find all that, to be but a fading flower, *altogether Vanity*, or a vanishing Shadow (however good in its kind, and *beautiful* in its day and season) a *Glory to be done away*; away they fling it, as Dung, *for Christ* in his Spiritual, Resurrection-Life, and Gospel-State. *Paul* also advises others to become Fools, with him, as to the Law-Wisdom of Man, in the first-Covenant, for the Gospel-Wisdom of God, in the second; *1 Cor.* 3. 18. In short, *Paul was a Poor Wise Child*, in Christ's newness of Life, or second Covenant, that had (with the doting, first-Covenant, Law-spirited *Corinthians*) bin, for a season, an *old Foolish King*, in the *oldness of letter*, his restor'd old first-Creation spirit of nature: But, with this difference; not a fix'd, knowing, wilful one, *that would no more be admonish'd*. For, as discover'd therein, what he amounted to, and convincingly shew'd and offer'd a more excellent life and way; *immediatly, he conferr'd not with Flesh and Blood* (consulted not with, or listned to the reasonings of the first-Covenant Wisdom of Man, in himself or others) *but, was Obedient to the Heavenly Vision*. Trembling, and astonish'd, he said, Lord, *what wilt thou have me to do?* *Act.* 9. 6. Had he (after such convincing discovery of his folly and Madness, in Persecuting the Gospel-Spirit and Truths of Christ, in his Saints) obstinately persisted therein, he had bin absolutely unpardonable. But, *he did it ignorantly*, *1 Tim.* 1. 13. For, as soon as he knew a better, a Gospel-Life, and more excellent way of obeying and Worshipping God, he instantly yielded to God's terms, the death of his Law-principled, Persecuting nature, *as Dung, for Christ's Gospel-Life*. He found the *Corinthians*, after all this, confident in that State,

State, he was in, when a Persecutor ; *Full, Rich, and Reigning as Kings ; Wise, Strong and Honourable, in first-Covenant Attainments, from Christ himself, after the flesh.* They were brought out of the corrupt, into the righteous Life of their nature; and so, into some good degree of Conformity to the Life of Christ, that first Covenant Life of the *Law, under which he was Born of a Woman*: But, were, in no degree of Conformity to Christ, in the obedient death of that state, in Sacrifice to God. So, if they finally refused *Paul's* Counsel, Example, and Admonitions, for becoming Fools, Weak, Poor, and Despicable there (as he had done, in following Christ's own example and Counsel) they proved themselves (with thousands of others) in all Ages and Generations, the very Old, Foolish, doting Kings, here meant; and *Paul*, with his true Gospel-Disciples and Followers, proved themselves the Poor Wise Children of God, in a newness of Life; a Wisdom, a *Glory, never to be done away.* He was content, with Christ, to have his *Visage Marr'd*, his fading Law-Life and Glory, in the restor'd Image of the earthy, or first *Adam*, done away, as the undispensible means, of receiving the Life and *Image of the Heavenly*, or second *Adam*; 1 Cor. 15. 49. *Job* (with other first-Covenant Saints or Holy Men, in their own restor'd nature) while in the dark, and (in great measure, if not altogether) ignorant, for a season, as to the spiritual Life and *Glory that was to follow* (and fall to his lot) was sorely afraid, all along, in the flourish and fruitfulness of his own nature in first-Covenant attainments) of losing all, again; *Job*. 3. 25. That sort of Life, carries, in its very fading nature, something of a convincing, self-evidencing Demonstration, to the richest Possessor thereof, that it may be all lost again, come to nothing; and so, stand him in no stead, as to Salvation, or any safety, in a day of greatest necessity. *The thing I greatly fear'd, is come upon me.* What thing? Mystical Wrinkles and Leannes brought upon his smooth, fat, flourishing, rich and full natural spirit, or Man. And, these did bear Witness to his Face, against him; *Job* 16. 8. For What? For his Foolish, self-flattering thought, that the wisdom and glory of his own restor'd nature, amounted to any thing of true happiness. By the Blasts of God's Temporary Wrath (or dispensation of the Cross, upon it, and him therein) he found all, withering and dying away. All that, in
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all that have it, is subject to Mystical *Rust*, Moth-eating, corrupting, and becomming a Prey to Thieves; as Christ himself warns, with advice to all, *to look after that Heavenly Treasure*, and Life, that's liable to none of these things, *Mat. 6. 19, 20.* Such first-Covenant, *Laodicean Riches*, wisdom and glory (in the Possession and Enjoyment whereof, Men are apt to think they need nothing, as to true blessedness) is but a state, in which *they are Wretched, Miserable, Poor, Blind, and Naked*; wanting every thing that's durably, everlastingly, and unchangably good; *Rev. 3. 17.* The Mystical *Riches and Garments, Gold and Silver* of Laodicean, first-Covenant Saints, finally trusted in, will, by the Corrupted, Moth-eaten, Cankered, Rusty state thereof, be found at last day, witnessing against them, in them, to their faces, as Fools and Madmen, for having wilfully trusted therein, against Gods plentiful warning them, the experience of all Mankind, and their certain knowledg, *that they trusted in a lie*, a meer Vanity, for Salvation. God, by his Prophet, calls all the righteousnesses of Man, in a first-Covenant Life of Enmity to him, and the second, a fading Leaf, an unclean Thing, a menstruous Cloth, or *filthy Raggs*; *Isai. 64. 6.* Enmity to God, that's filth of spirit, is found in them, and all their righteous works. Trusting in this fading flower, their own enlightned and enliven'd nature, with all possible Ornaments and Embellishments thereof (that God, by Christ, and all his Holy Prophets and Apostles, since the World began, has warn'd them of the insignificancy of, for true hapiness) will render all, that finally so do, undeniably guilty of inexcusable folly. True Saints rejoyce, and Glory with *Paul*, under the death-work of the Cross, upon all that, which such wilful Mistakers, trust in, for Salvation; *Gal. 6. 14.* That which Crucifies the World to Man, and him to the World, all worldly Life or desire in Man, to all or any worldly desirables (and those to him) is far from giving any true ground to the natural Man of the Saint, to complain of, or murmur with *Zipporah*, in letter, against *Moses*) at Christ, as a hard Master; a *Bloody Husband* unto them, by reason of the spiritual *Circumcision*. For, this cuts off Holy Flesh (kills and offer's up righteous nature, in *Sacrifice to God*) as *that, which cannot enter* (*1 Cor. 15. 50.*) but lets and hinders Man's entrance into the Kingdom of God, or God's Kingdom's entring into him, by his receiving Christs Kingdom-spirit

rit into him, so as to have *the Kingdom of Heaven within him*; *Eternal Life, abiding in him*. Christ tells us, therefore, *his Yoke is easy*; and *Burden, light*. His Cross, or death-work on nature, corrupt or righteous, in Publican or Pharisee, is so far, if rightly consider'd and understood, from being a frightful and unsupportably Burdensome and Embondaging a thing, that it is the only undispenfable means and way of taking away from Man, the unsupportable Burden of Sin and Punishment, which otherwise, nature at best, will bring upon its own head, in a state of everlasting Bondage and Death. 'Tis the only Curer of all Diseases in, the remover of all Evils of Sin and Punishment, from Man, by the death of the continually guilty Sinner, the natural Man or Spirit, corrupt or righteous; and so, the bringer of the whole person of the Saint, into a Life and State of Everlasting Rest and true Blessedness. All this, have we, from Christ's own Mouth; *Mat. 11. 28-30*. Christ himself Marr'd the form of Godliness, the Image of the earthy, his first-Covenant Law-Life, his fading Glory, Beauty and Visage, when he had taken it, in our nature, even spotles Holy flesh. He had more of it to Marre, and so, was it more Marr'd *in him*, then it can be Marr'd *in* any other Man. And he Marr'd it, to some other ends and purposes, then it is Marr'd in his Saints and followers. He answer'd for the Sins of Mankind, aton'd or appeas'd the Wrath of God, thereby, &c. None of these things are done, by any obedient followers of his suffering-Steps. But, 'tis their duty, to submit to the renting of the Vail of their (but in part) Holy flesh, as he did, of his perfect Holy flesh, as the undispenfable way of entring within the Vail, into the true *Holy of Holies*, and so, of ever comming where he now is. Will such death and loss, expose to Contradiction, Shame, and Contempt from Men; from Wise, Holy, first-Covenant Saints? Such despised and rejected, contradicted, and Blasphem'd all Christ's Gospel, new-Covenant Doctrin, and Crucified his Person; *Isai. 52. 14. 53. 3. Heb. 12. 2, 3*. *The new and living way* (yea, and *the old and only way*) by which, any ever could enter within the Vail, into the true *Holy of Holies*, is that, which Christ Consecrated for us, by rending his fleshly Vail, or Holy flesh, his righteous natural state, that was a Vail, a *Wall of Partition*, between even our fleshly nature, in his own person, and *the Holy of Holies*. He therefore, did

did not the Will, spoke not the Words of that understanding, in our fleshly nature, though pure, spotless, and perfect, in its kind; but suffer'd (yea, in and by his Holy Spirit, put it to) death. The changably righteous Law-spirit, in Christ himself, was not the infallible Gospel-Preacher: but, his everlasting righteous Gospel-spirit, that Preach'd death to the natural, Law-spirit, in himself & all others. He, herein, spoke the words, did the works (*Joh. 14. 10.*) and will of the Father that sent him (*Joh. 4. 34.*) even in preaching death to, and kindling the mystical fire of his heavenly spirit upon his own earthly, and crucifying his own natural, fleshly understanding and will, though perfect in its kind. This is *the work, his Father sent him to do, which when finished, he pray'd for his return*, out of the death of our crucified nature, into the Life and Glory of his Father; *Joh. 17. 4, 5.* The words of Christ's Gospel-spirit, are *Spirit and Life* (*Joh. 6. 63.*) they all recommend unto Men, and tend to the persuading and counselling them, to submit to the terms of having his everlasting righteous spiritual Life, set up in them; to wit, the death of their natural state. *Christ could do nothing of himself* (or in his fleshly Law-life and state) *Joh. 5. 30.* nothing, that his Father sent him about. His errand and business was, to put it to death. Passive obedience to his own Gospel-cross, Spiritual-sword, or Circumcision-knife, was the high duty of his natural spirit and whole Man. There's no other way of coming to do all things well, in God's sight (which can only be in his Gospel-spirit or principle of everlasting righteousness, and active obedience) but, by the passive obedience and death of our Law-spirit, or natural state, in which we can do nothing well, before God, nor ever enter into his Kingdom. Christ, in his Gospel-spirit (the true principle of active obedience to God, for ever) did and said, alwayes, what was well-pleasing to to his *Father* (*Joh. 8. 29.*) as found in exact harmony with the very mind and will of his infinite divine spirit. *He despised the shame and contempt of those that despised his Crucified natural man; Heb. 12. 2.* And those that do not so, he will despise, disown, reject, and be ashamed of, *when he comes in the Glory of his Father, with the holy Angels; Mark 8. 38.* Christ's Doctrine was not his own, but his that sent him. Whoever does receive, or despise and reject the words of his Gospel-spirit, in himself or saints, *receives or despises the Father*
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that sent him; and him, that lends them. The four Gospels abound with words to this purpose; especially, *John's*.

First and second Covenant-Saints; *poor wise children*, in the second; and *Old*, doting, *foolish Kings*, in the first, are in a perfectly cross constitution and thought, about salvation; absolute fools to one another. The Cross on Man's wisdom, is reckon'd the starkest, arrantest folly and madness, imaginable, by natural Man and Angel. But, one broken, contrite-spirited, crucified Saint, is of more esteem with God, than millions of unbroken, uncrucified Men and Angels, in all the excellencies, glories, wisdom, and righteousness of their first-creation humane and angelical natures; *Isai. 66. 1, 2. Man's day*, or light and Judgment, in first-covenant wisdom; and God's day of Judgment, in the second, will be found in flat contradiction to each other, in this grand concern of men, about Salvation. Whose Judgment, whose word will stand? His or theirs? Think well on't, before too late. There's no speaking, at present, to the old self-deafned, doting, foolish King, by the poor wise Child. He scorns and rejects (with a wry mouth, Rhetorical mockings, in utmost contempt) all his words and warnings. His whole Gospel-doctrine of the cross, on all, the foolish King rest's in, for Salvation, is rejected, as absolute foolishness, and madness. *1 Cor. 1. 18--23. and 4. 8. 10. Hos. 9. 7, 8.*

These foolish, self-confident, first-covenant fifth-monarchists (that tugged it out sometimes, with worldly *Casars*, for the civil sword; as that, by which, to manage the reign of Christ, in this world) are but at the same work, the Jews desired to have Christ have been at, by owning himself a King in his first-covenant law-life, and righteousness of man, which he refused them in; *Jo. 6. 15*. Refusing to be a King, in the fading Law-principle of first-covenant life and operation; and asserting his kingdom in the Gospel-spirit of the second, they crucified their king; *Joh. 19. 15*. They, that would have set up Christ for their King, in this world, against *Cesar*, say (to rid their hands of him) *we have no King but Cesar*, in answer to *Pilar's* question. This is the confusion and falsehood, found in man's shuffling wisdom, on all accounts, at every turn, about and against his own Salvation. When God, not only by words, but deeds, in his blasting dispensations, witnesses his displeasure against them, and all their false confidences, not suffering them to prosper in them

(*Jer. 2. 37.*) still they are at the same point. When they find mystical gray hairs, decays, and old age, convincing Harbingers and Messengers of the approaching Death upon them (as to all that fading Life and Riches, they have trusted in) still, there they'll hold, and hope for safety. When God comes upon them, in his beginning Judgments on that State they trust in, so as undeniably to evidence to them, that as fix'd in, 'tis but the Mystical Land of their Nativity, and *Border of Wickedness*; and they (therein) *the People, against which and whom, he hath Indignation for ever* (*Mal. 1. 4.*) still, they obstinately rest, and trust for safety, therein. Here's the case of these old foolish Kings, that will not be brought to any happy, obedient chang of mind, by any thing the Lord either say's or does to them. They obstinately persist in bringing forth Wild Grapes, Gall and Worm-wood, from a bitter Root of Enmity in them, against God. And, they will, still, needs pass for his only Gospel-People and Saints, when a downright Synagogue of Satan, fix'd in unchangable Enmity and Rebellion, against him. This do they, to their litteral Graves. And, to carry on the like destructive work on others, that they leave behind them, as their Counsel-Legacy to them, in their dying words, they'll charg their hearers, the pretended Gospel-Churches of Christ, that they look not after, regard, or receive any other Gospel, then (that accursed false one) they have Preach'd to them; even the same, the Old Serpent Preach'd to *Eve*, that Eternal Life is to be found in the Old or first-Creation State of nature, and that they shall not die at all; and so, that all Preaching the Cross and Death upon it, is a Blasphemous fiction, against the Law, and that Holy place or State of Man. Thus the *Jews* accused *Stephen*; *Act. 6. 13.* The whole Gospel is reckon'd by them, Blasphemy against the Law. The whole current of Scripture (in the Gospel-sense of all, run's for *the Poor Wise Child*: But, the whole current of their false, other, Law-Gospel, and short sighted Interpretation of all Scripture, run's cleerly, for *the old Foolish King*, in exact Harmony with the Old Serpent, that Bewitches Teachers and Hearers, through self-love to the fading Life and Glory of their own nature, into a state of unchangable Enmity to God, and Death to themselves, with him.

Oh, but say they, that which you call *Satan's*, and our accursed
other

other Gospel, is the very same, you call Christ's. You only come forth in an affected singularity of words, but say all the same things, we do. We Preach and own the Cross of Christ. Upon what? The corrupt Spirit of fallen nature, with the vile affections and lusts thereof. But, what say you to the Cross on your enlight'ned, restor'd, righteous nature, made *Wise, Strong, and Honourable*, in Conformity to that Life of the Law, or Holy Flesh, Christ took, as Born of a Virgin? Is this the Subject of the Cross of Christ? Are ye willing to part with all this, in case ye had it to part with? *To despise your own* righteous Law-Life, or Living Soul, for Christ's Gospel-Spirit? *Job. 9. 21.* What else, did Christ Crucify in himself, but this *Living Soul*? He had nothing of the vile affection of corrupt nature, about him. And, as for the Cross, so they are for (and they Preach) Regeneration, new Birth, new Creature, Grace, &c. Who but they? But, what call they so? Reform'd, enliven'd, righteous nature. Thus, while we all talk of, and apply Christ's Gospel-Words, to our several Saintships (natural and spiritual, in first and second Covenant, our Holy Flesh and God's Holy Spirit) all seem's in a Confused Buzz and Jumble of words, to *simple*, undiscerning People (*Ro. 16. 18.*) yea, to Man's Wisdom, at best, to be one and the same thing; Christ's and Satan's Gospel, all one. All manner of *good Words, fair Speeches*, Scripture-Language, in one as well as other. While this, in a manner, universally carries it, with Professors, all's their own. Their teachers find little need of any troubling themselves, to defend *Satan's* and their Mercenary, False, other Gospel, against Christ's true. But, if the point and edge of Christ's Spiritual Gospel-Sword, the Living WORD of God, come forth in such a sharp, distinguishing sound and way, that this first shuffle won't serve their turn; then go *Satan's* Apostles and their followers, another way to work. Blasphemers, Mad-Men; *the Prophet's a Fool, the Spiritual Man is Mad*; This is their Language. So said the Holy Professing *Jews*, of Christ himself (*Jo. 10. 20.*) for his new-Covenant, Gospel-Doctrin. I, but yet, while few hear or regard Christ's Gospel, and, almost all the few, that do hear the outward sound of its words, take nothing right (though they conceit they do, and so *Halt between God and Baal*, Christ's true Gospel, and Satan's lie) all's well. No need, think they

they, of any bussle against this new light. While things go at this rate, that *the God of this World*, the Devil, *can* cast his Mist before Professours eyes, or *blind their minds*, by a sound or noise of all the words of Christ's Gospel, from the letter of Scripture, to carry off his contrary Gospel (as all in all, that's nothing at all) what need his Ministers trouble themselves, to encounter Christ's? While Christ's has next to no hearers, and yet fewer understanders, e'ne let it alone, say's Satan, say his Apostles. No need of taking notice of it, or fouling our fingers about it, in wilful Contradicting and Blapheming it. Thus is it, yet. But, if an awak'ned Multitude, under the latter Rain of the Spirit (as under the former, in Primitive Gospel-times) should listen to and look after *the very Christ*, the very Gospel, with a seeing eye, a right hearing and distinguishing ear, so as to know, clearly, the voice of the true Shepherd in himself and Saints (in its distinction from, and direct Opposition to *the Voice or Doctrin of Strangers*, Satan and his Apostles, or Gospel-Ministers) this (when it happen's) will cause some Tumultuous, out-ragious doings, you'll find. Some valuable number of Followers and Receivers of Christ's Blessed Gospel, will give such disturbance to their cursed one, as will nettle the Teachers and Hearers thereof, and put them into the temper, *Paul* once was of, so as to be continually *Breathing out Threatnings and Slaughters against the Disciples of the Lord* (Act. 9. 1) the Asserters and Followers of his Gospel. Will ye hear a comfortable word, yet? While any do this, as ignorantly and innocently as *Paul* did (in Zeal for his Law-Life, or first-Covenant principle of action) why may we not hope, that they, as *Paul*, may (through greater Mercy, then they are yet aware of) be turn'd by Christ, into signal Preachers and owners of Christ's Gospel? But then, with *Paul*, they must look presently for Persecution, even from those they were joynt-Persecuters, with. Sure, this is an encouragement, worth noting, and may serve to wipe off the Injurious Imputations of Censoriousness, Satan's self-confident Gospellers do so brand Christ's, with. Multitudes of Professors, enamour'd wholly with Satan's, will most carefully take heed of coming neer the sound of one word of Christ's Gospel, lest they should be Perverted, to their own Salvation, and *delivered from the Wrath to come*. But, there are a second sort (a far smaller number,

number, yet) of Christ-haters, that can afford, sometimes, to hear the sound of true Gospel-words, but take no heed how they hear them. So, do they, little or nothing, perceive, or regard any distinction between the Voice of the true Shepherd, and that of Strangers; Christ's and Satan's Gospel. May we not reckon these shuffling *Halters between God and Baal*, in a more dangerous condition, then the former? They'll boast of their Wisdom, and Charitable Opinion they have of (almost) every body, any teachers, that take and own the letter of Christ's Gospel, and talk against Profanes, or the like. These glory in their shame. Oh, thank God, say they, we have a liberty to hear any body. What's all this? A Liberty to be Mad, and Rebell against God, that has convincingly evidenc'd to them the true Shepherd's Voice, Words, or Doctrin (in and from himself and Saints) from all variety of Strangers Voices, or Doctrin. They'll please themselves to talk much of bottom; that they hope, at bottom, and as to the main, all may be well, though at top, ouvert Action, Practice, Choice, and their whole course, be of a dangerous Complexion, and that, against acknowledged Conviction of Christ's Gospel-truths, & a kind of general owning, and worded-kindness for them, and the Assertors thereof, in a Corner. But they follow after, and sit under such Teachers and Doctrin's, as are, in all extreimity, contrary thereunto, as Hell to Heaven (sure, Doctrins of Devils are so, to Christ's) and this, when the Doctrin of Christ's Gospel, lies before them, and is fairly offered to them, in *the Words of God's Wisdom, which the Holy Ghost teaches*. A most dangerous boasted Libertinism! God defend me from such embondaging, destructive Liberty. For, 'tis sorely doubtfull, whoever *halt* thus *between God and Baal* (as to own God's Words with their Mouth only, *and* Baal's in their Heart) that, at bottom, they down right hate God's, and love *Baal's* Gospel; like that, not only, best; but, only. What less can be feared, when their halting, brings them, at length, wholly to avoid God's offered Gospel, and positively own (so far as wholly chusing to sit under Satan's, is an owning) a directly contrary Gospel? Yea, contrary, in all extreimity; that Devils themselves shall be saved, at long-run. Might this generally take place, all other *Doctrin's of Devils* might be spared. If they can get Men to swallow down this, what need

need any other, or any care, or troubling our selves about Religion, or Salvation, at all? We shall all be saved, say Devils, and you shall all be saved. Wee'll warrant you, ye shall fare as well as we do. I believe that. This Perswasion is the largest inlet to Rantism, that ever was devised, be Practice what it will, from a little present self-interest. How powerful and prevalent is self-destroying self-love? The general and uniform Doctrin of Devils, is, what the old Serpent Preach'd to *Eve*, that Eternal Life is to be found in the first-Creation State of Man and Angel; so, no need of a second, or second Covenant Principle of Life, in flat contradiction to *Heb.* 8. 7. Men, in all variety of Church-form or way, all sorts of Pretensions towards God, Christ, Gospel, and Salvation, within the compass of first-Covenant Principles, are all of a Batch, all as one Man, against the true, new-Covenant Gospel of Christ, to a tittle. All spiritual Light, for discerning of Christ's from *Baal's* Gospel, does but highly aggravate their Sin, in rejecting Christ's for *Baal's*. The Devil and his Angels had fuller Light, clearer discerning of Christ's Gospel-Life, at first, then even *Adam* in his Innocency, and of the necessity of parting with their first-Covenant Law-Life, for it, as their unspeakable advantage, for the gaining Eternal Life, and escaping Eternal death; yet chose, as we find, their own eternal Ruine. All Men, that hate Christ's Gospel-Life, fixedly, unchangably, do the same thing; make the same evil choice, and will come to the same end; *Pro.* 8. 36. All Men, since the fall, are (in light) below *Adam* before the fall, that was below Angels before their fall, who yet made such choice as prov'd their irrecoverable Destruction. Consider this, well. And then, since the fall, is there positive Enmity in Man's whole nature, and so in all Mankind, to the Gospel-Life of Christ, and all right words thereof; which was neither in Angel or Man, before their fall. Bare Light or knowledg then, by the best meer Enlightning Spiritual Gifts, is so far from doing our work for Salvation, that through Obstinate, Wilful, Knowing Rebellion against it, does it lay Men under far deeper and forer Condemnation, then if they had never had such Light, or heard of Christ's Gospel, at all; *Heb.* 10. 26-29. *2 Pet.* 2. 21. 'Tis, indeed, the direct, full, unpardonable Sin against the Holy Ghost, if finally persisted in. Nature, in it self, corrupt or righteous, is as a ne-
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ther Millstone, to Christ's Gospel; an Infidel, as to all the Doctrin thereof. What? *Wise, Strong, and Honourable in Christ*, Infidels, Unbelievers, as to Christ's Gospel? They, or *Paul*, chuse you whether; 1 Cor. 4. 10. But, let such take their course; *the poor wise Children* fees, where both he and they are. He know's that Christ the Righteous Judge of all, ha's pronounced and declared, already, beforehand, *the poor wise Children*, blessed, to their unspeakable Joy; whom, *they* labour, *by their Lies*, to make *sad*, as reckoning and calling them Blasphemers and Mad People.

And, as for the wicked rich ones, *the Old foolish Kings*, in a state Christ pronounces wot to, *they strengthen their hands*, and confidences (against all the warnings, counsels and power of God himself) *promising*, assuring, and warranting *them* eternal Life; Ezek. 13. 6. 22. See Christ's contrary Judgment, on both sides; *Mat. 5. 3-12. Luke 6. 20-26.* Men's presumptuous, self-confident Kinging it, in their own renew'd law-nature, in a wilful despite to God's Gospel-spirit of Grace, renders them a spiritual *Sodom*, and Synagogue of Satan. Though they impudently say, they are *Jews*, or the very Gospel-Church and Spouse of Christ (*Rev. 3. 9.*) They lie; or, at least, deceive themselves with most false imaginations, and delusive dreams. They need every thing, conducive to true blessedness. The highest and utmost folly of these Old, doting Kings, is, they'l not hear of their madness; not be told on't. They'l no more be admonish'd. They deafen their Ear, and willfully turn away their understandings from any such true openings of Scripture, as open that Kingdom of Heaven, they set themselves to shut up against themselves and others. Yea, if any word, of a seeming tendency towards the Kingdom, or spiritual, Gospel-sense of any Scripture, drop from themselves, unawares, in their ministry, or sick-bed, they'l carefully call it back, or limit it into a compliance or harmony with all their other false words. They'l, by no means, leave any jealousies behind them, in their hearers, as to the truth of their reputed Gospel-ministry and doctrin. Thus go matters, all a long their lives, and at their deaths. So, their hearers applaud their doctrin, *praise their sayings*, and follow them to those chambers of darkness and death, where none of them ever see light. This get's man in honour (or in the fading Glory of his own restored nature, *form of Godliness, Image of the earthy,*

earthly, not dul considering, or willing to understand, how little it amounts unto) by fixing there, in unchangable enmity to God, and the power of Godlines, in the Image of the heavenly. See, for all this; *Psal.* 49. 12-20. *The old foolish King*, in all Generations, is at this desperate work; reckon's and call's Christ and his poor wife children, mad; and say's, they have a Devil; *Jo.* 10. 20. *Hof.* 9. 7, 8. But, such Kings are the fools and mad-men, beyond words, in refusing all spiritual admonition and counsel, as to the unspeakable gain of parting with that fading law-life (they trust in) for Christ's everlasting Gospel-life and riches. These foolish Kings are in a Toil. The more they struggle, bestirr themselves, and lay about them, to heap up their deceitful riches, and strengthen their false confidences therein, the more are they ensnar'd in the works of their own hands; more and more entangled, catch'd, and held fast by Satan, in that fading life, he know's will prove eternal death to them, with himself. They strive for Salvation, in direct enmity to God, and that spirit of grace, in which it ever can be found. This is the sad condition (these, the deplorable circumstances) of these old foolish Kings. And all this, under the undeniable experience of the withering and decay's of all, rested in, by them, for Salvation. Here's the case of Teachers and Hearers, at this day, under the blastings of God's displeasure upon them all; and upon all, they trust in. Such a course, finally persisted in, will render them despicable Creatures, to God, Christ, Spiritual Saints, and Angels, for evermore. But, room still is left for a hopefulness of seven thousand, yea, seventy times seven thousand Spiritual Saints, yet invol'd in the Universal Heresy of the fleshly Professour or Carnal-Gospeller, amongst us. Nothing will do't, with others; neither Words nor Blows. Such a fix'd fleshly Israel, Kinging it in the flourish of their own restored nature, are charactred by Edom; *Mal.* 1. 4. Though they know and say, *we are impoverish'd* (under the blasts of Gods displeasure, a cleer case) *but, we will return and build the desolate places*; we will yet build (upon our sandy foundation) and rest confident still, in our desolate, impoverish'd, blasted life of nature. Build, if ye will, while ye will, says God; He throw down all, again, as fast as ye build; as a Land, a border, or state of unchangable wickedness, that I have indignation, for ever, against. *Obadiah* gives us a full and larg account of this mysti.

mystical Edom-spirit in an earthly-minded generation of Angels and Men, represented by literal Esau, or Edom. God sends his ambassadour, Obadiah, to declare their offence, and proclaim war against them, for it; v. 1-3. *They say in their hearts, who shall bring me down to the ground?* This, they Presumptuously say, in the very day of God's Controversy with them, and Judgments upon them; even when they feel that Power of his, they know there's no bearing up against, or standing before. Yet, *they say, who shall bring us down from those Clefts of the Rock, those Mystical high and strong places, we have made (and got for our) Habitation?* This high, Rocky Habitation does import *that* high and Heavenly place or appearance of Christ's truly Rocky new-Creation Life and Glory, they (most wickedly) transform themselves into the likeness and resemblance of, to fight against, even against the true *Rock* of safety and everlasting Salvation, which the poor wise children trust in, *run into, and are safe*, for evermore. The old foolish Kings, get into these counterfeit Heavenly places or Gospel-appearances, *Satan's* prepared strongest holds for them; and there (as fondly imagining themselves out of the reach of Gods Wrath or Power) do they boldly bid defiance to him and his Spirit of Grace; as if they should say, let God do his worst. We fear him not. For, Who can bring us down, from our high and strong place? *They have made their Eagles-Nest so high, that they reckon themselves secure from the Power of evil*; any Punishment from God. *Habac. 2. 9.* Thus accounted and fortified for self-defence, do they most proudly, daringly, and Presumptuously send their challenge, against the Almighty Divine and irresistibly mighty new-Creation Power of Christ and God, as if higher and stronger than both; and so, in no danger of being brought down, by either. *Who shall bring us down?* Here's their confidence in their Mystical first-Creation Rocks and Mountains, evil Angels, their proud helpers, who must all *stoop under Christ's* all-powerful Revenging hand (helpers and helped) which when actually upon them, they'll still persist obstinately in their Presumption, saying of themselves, *I am God, before him that slay's them*; but say's God, *thou shalt be seen and found to be but a Man, and no God, in, or under the hand of him that slayeth thee*; Ezek. 28. 9. *They say, Who shall bring me down?* I will, says God; Obad. 4. *Though thou exalt thy self, as the Eagle-ey'd Spiritual Saint, as if Wi-*

fer then Daniel (Ezek. 28. 3.) *and though thou set thy Nest among the Stars* (as if equal to my Holy Angels) *thence will I bring thee down, saith the Lord.* Thus will they, by ouvert Acts, give the utmost evidence of their most desperately wicked Hearts; by which, fully to ripen themselves for the final Triumphs of Gods Justice, upon them all. Though hand joyn in hand, Men with Angels, in this desperate Confederacy and Combination, against God most high, for the practice of the utmost Spiritual wickedness against him, *they shall not scape unpunish'd.* He is infinitely above them, in all their proud dealings against him; and, will do, as he sees meet, to them all. They pretend to all the safety, Strength, and Wisdom of Spiritual Saints, and Angels. All this will not do their work; but, ripen them for God's strang and wonderful work, in Judgment, upon them all. The things of this *Esau*-party of Angels and Men, *shall be search'd out, and their hidden things sought up* (v. 6.) their hidden Works of darkness, not only hidden under the form of Godliness and Righteousness of natural Man or Angel, but under the disguise, and counterfeit resemblance of the very Power of Godliness and Righteousness of God. All won't secure their Mystery of Iniquity from God's infinite divine, and all-searching, all-discovering, infallible new-Creature understanding. All their first-Creation Vanities and Deceits, under whatever Artificial Gildings and Glittering appearances, *will be discovered, blasted, and destroy'd*, by him they have to do with. *'Tis a fearful thing to fall into the hands of the Living God.* They'l, too late, find it so. All the disguise and deceit, used by them, has bin, to manage their design, for offering *Violence to their Brother Jacob*, God's poor wife children, true Spiritual Saints. For this, *Shame shall cover them, and they shall be cut off, for ever*; v. 10. Cruelty, and Persecuting Enmity to them, Christ takes as done to himself. Why Persecutest thou me? *Act. 9. 4, 5. Mat. 25. 45.* No kindness, from the old foolish *Kings*, is to be expected by *Christ's little ones, his poor wife children.* The season, for *Jacob's* absolute deliverance, will be the season of *Esau's* absolute destruction; Obad. 21. *When the Kingdom shall be the Lord's, Saviours* (even Christ, with his Angels and Saints) *shall come upon Mount Sion, to judg the Mount of Esau.* Then shall it appear, whose *Rock or Mountain* is strongest, or greatest. Their Rock will dash all Enemies
Rocks

Rocks, in pieces ; their Mountain or Kingdom, crush and sink all the Enemies *Mountains* or Kingdoms, under-Foot ; and be set on the top of them, over all. Spiritual Saints, out of all Nations, *shall flow unto it* (Isai. 2. 2.) as their invincible strength and safety, against (above, and from) all the Powers of darkness, and Gates of Hell, itself. For, *on this Mount Zion shall be deliverance, and the House of Jacob and Joseph shall be a fire, and a flame ; and, the House of Esau for Stubble, to be devour'd by them.* Will any doubt or question this ? The Mouth of the Lord (the Mouth or new-Creature Wisdom, the Living Word or Supream Prophet of God, Christ himself) hath spoken it ; *Obad. 17, 18.* The fire and flame of *Jacob and Joseph*, signify the irresistibly *burning and* bright-shining Light of Christ's new-Creation, Gospel-Life and Spirit, in true Saints, at that day of Judgment, that shall undeniably evidence the unpardonable wickedness of their implacable Enemies, and irresistibly burn and consume all their Glory and Power, for ever. So shall the whole Babylonish party of incorrigibly wicked Angels and Men (as fitted fuel for the said Mystical fire and flame) sink, and never rise more ; as is figur'd in God's denounced Judgment, *on Litteral Babylon ; Jer. 51. 64.* *They shall be punish'd from the presence of the Lord, and Glory of his new-Creation-Power,* in himself, in his Saints, and in his Mighty Angels ; *2 Thes. 1. 7-9.* This get the old foolish Kings, by their obstinate return to build up the desolate places, or that State and Life, in themselves and others, God is blasting and pulling down in them all, by his righteous Judgments upon them. This work, and design of theirs, is the highest aggravation of their wickedness, under a self-condemning Light within them, and the certain effects of God's evident displeasure, upon them. God will render their final destruction, and the cause of it, so manifest to themselves and all others, that they shall be seen by all, to be justly called, *the People, against whom he hath Indignation, for ever.*

And thus have we some account of *the poor wife Child, and old foolish King*, here ; and, what conclusion they will both come to, in Eternal Life or Death.

Verf. XIV. *For, out of Prison he cometh to Reign* (*Heb. Out of the Houfe of Bond-Men, or Bondage, he goes forth to Reign*) *Whereas alfo, he that is Born in his Kingdom, becometh Poor.*

The true Saint (finding the Land of his Nativity, a narrow, ftrait'ned place; the Life of his own nature, in the Image of the earthy, at beft, to be but a State of Enmity, Bondage, and death) come's out of this his own Myftical Countrey, and Father *Adam's* Houfe, or natural State, by a Holy death, to reign, in another, Spiritual, more excellent Life. He find's his own Spirit of nature, in whatever variety of condition, a State of Bondage, or Houfe of *Bond-Men*; a Prison, a deep, dark Dungeon, a miery Pit of filth and corruption (filth of flefh or fpirit, littéral or Myftical Sodomy, or both) out of which, by the death thereof, he find's it his unſpeakable advantage, to *Ascend, come*, or be brought forth, into a larg place, in a Life, above all death, to Reign; whereas the old fooliſh King, who will no more be admoniſh'd (hear of the Croſs, or death-Doctrin of Chriſt's Gofpel-Spirit, on the reſtor'd Law-Life of his own, wherein he ſets up his Kingdom) becometh Poor. He is, even now, in this World, by Chriſt, and awak'ned Saints, ſeen to be Miſerable, Poor, Blind, and Naked, as Happy, Rich, Cleer-fighted, and Well-cloathed, as he think's himſelf. He will find this too true, at laſt, in eternal Poverty, Darkneſs, Nakedneſs, and Death. Here are the exceeding different Concluſions, they come to; even *the old fooliſh King* (in the birth of a firſt-Covenant Life, fixing himſelf there, in unchangable Enmity to God and the ſecond, the incorrigible firſt-Creation ſinner) and *the poor wiſe Child*, broken and undone, as to all the fading Life, Riches, Wiſdom, and Glory of his own nature, and ſo becoming a truly reigning new-Creation Saint, in the ſpirit of Grace, the reigning, Gofpel-Principle. That reſtor'd natural State, which *the old fooliſh King* ſets up in, as his Palace, the Houſe of his Kingdom, to reign in; *the poor wiſe child*, find's to be a Prison, and haſten's out of it, as a Spirit of Bondage and Enmity, into the true Palace-Light and Glorious Liberty of the Sons of God, whom the Son mak's free indeed.

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Where the Spirit of the Lord becom's the principle of Life and action, *there is* true liberty. Man's freedom or freewill, at best, is but a Liberty in Word, Figure, Letter, Shadow ; not in deed, and in truth. No true freedom, sure, in a Spirit of Bondage, and Enmity to God ; a Spirit, that's in Union with World and Devil, as the spirit of nature is, in all mankind, corrupt or righteous : Yea, so far as uncrucifi'd, even in the awak'ned Spiritual Saint, himself ; *Ro. 7. and Gal. 5. 17.* That renew'd natural State, *the old foolish King* make's his Palace, will prove his everlasting prison and dungeon of darkness and death, in which he will be shut up for ever, as the evil Angels in their narrow Angelical nature. All of them shall be dealt with, as unchangeable Enemies of God (and that Heavenly Sanctuary-Spirit, that's his true resting place, and the everlasting habitation of blessed Angels and Saints) in Chains of everlasting darkness, in which, *reserv'd to the Judgment of the great day.* The unpardonable sin of Men and Angels, is the self-same ; even a fix'd Enmity against the Holy Ghost, God's Gospel-spirit, or Heavenly Sanctuary, convincingly shewed and offered to them all. They were all Created perfect in their own natures, Humane and Angelical (*Ezek. 28. 15.*) and in Obedient Subjection to the Gospel-Spirit, in the Light of it. But, they soon hated that Life, turned from the Light that shew'd it them ; and this was their Apostasy. All this, from an evil self-love to the fading Life, Wisdom, and Glory of their own nature, which they chose to set up in, in a known-contrariety to the reveal'd mind of God, and unchangeable Enmity to his Spirit of Grace, the very Gospel-*High-Priest of God*, the true *Melchisedec*, by whose hand, they ought all to have given up that selfish life, in Sacrifice to God. So, become they all, *Myistical Sodomites* ; guilty of all the highest and most Criminal, Myistical, Spiritual Wickednesses, Uncleanesses, and abominable Idolatries. God, in Faithfulness, Favour, and Love to his Saints, Plagu's and Chasten's this Rebellious Spirit of nature, this Carnal mind of Enmity, in them ; while he gives more then Heart can wish, to it, in Enemies, to their final ruin ; *Heb. 12. 5-8. Psal. 73. 7. 14.* God's giving the old doting Kings, their Hearts desire, and more, is a sore and heavy Judgment on them, though they take it for a great favour, and Token of his Love to them. Desolation, and an utter consuming of them with Terrors, the true Saint certainly

certainly foresees, to be the eternal issue of all their Temporal flourish and Prosperity ; v.18,19. All, the old foolish King dotes on, the poor wise Child cast's away as Dung. So foolish are the old Mystical Kings, and also litteral Heathen Kings of this World, as to *bandy together* against the Lord and his anointed ; as if hopeful to prevail against the infinite Divine Lord, and his Anointed King Jesus, with his Saints and Followers. Their design is, to break their Bands asunder, *and cast away from them all their Cords* of restraint upon them. *He that sits in Heaven, laugh's at all these foolish Kings. He will speak to them, in his Wrath, and vex them in his sore displeasure.* Ps.2.1-5. *Have they an arm, like God? Can they thunder with a Voice, like him?* What madness, to think of prevailing in this Rebellious Insurrection and Contest against the Almighty Divine, and Irresistibly Mighty New-Creation Power of Christ? These old foolish Humane Kings, will all fare as their evil Angelical King, the King of all such Kings, or Rebellious Children of Pride ; Job 41.34. They'll all fall into the same Condemnation with him, will all have their Portion in the same Lake of Fire and Brimstone, *the Tophet, prepar'd of old*, for them all. They'll be all finally stripp'd of all Power of resisting the Will of God, and forc'd to suffer the same to be done upon them, in final Wrath. Then, with their everlasting Poverty, will they have unutterable Shame and Confusion of Face. All, they refus'd obediently to part with, will be forcibly torn from them, in final Wrath. All their fading goodness or *beauty*, *(shall Consume in their eternal Grave, from their dwelling*, their whole Mystical Houses, earthly Habitations, or persons ; all the goodness of that natural State, they chose for their dwelling ; Ps.49.14. There's no middle State, for ever, between *the poor wise Child* that will be eternally rich, in Heaven ; and, the old rich foolish King, that *will be eternally poor*, in Hell. *The poor wise Child believ's*, and follow's the Faithful Sayings of *Christ's* Spiritual Law, or Gospel-spirit, the Law of the Spirit of Life in Christ Jesus. He is content, willing ; yea, glad *to suffer and die with Christ*, as to his short Law-liv'd nature, *that he may Reign with him*, in his long-liv'd Spirit of Grace ; 2 Tim. 2.11, 12. *If we be dead, and suffer with Christ, we shall live and reign with him* : There's for the poor wise Child. *If we deny him, he will also deny us* : There's for the old foolish King. The former, by death, com's out

out of his Prison-State, or natural Spirit of Bondage, to Reign : The latter, King's it, like an old doting Fool, in his Prison-Spirit of Bondage and Death. These old foolish Kings, the Mystical Princes of this World, under the Devil, by God's Permission, have bin the self-confident *Persecutors* and Murderers of Christ and his Spiritual Saints, in all Ages. *Cain*, a first-Covenant Worshipper of God, *began this work*, on *Abel*, a *second*. At winding up of all, true *Abel-Saints* will be the *Fowls of Heaven*, that are to feed upon (or delight themselves (in a Union of Mind with God) in the final Slaughter of) all such Mystical and Litteral Kings and People of the Earth, as are found in unchangeable Enmity to God and them. *Rev.* 19. 17-21.

Verf. XV. I considered all the living which walk under the Sun, with the second Child that shall stand up in his stead.

Here's *Solomon's* confirmation of what has bin said ; his judgment upon the whole matter, *in sanctuary-light*. In this, he considered all the living, under the mystical first-creation-Sun, walking under the Conduct (or in the Light) of the first-covenant spirit, as therein made alive again, in some degree, by the Redeemer. By the unlawful use of this restor'd Life or Light of the Law, in enmity to God and his Gospel-spirit of Grace, do they bring themselves into everlasting poverty and nakedness. Their immortal spirit (as thus pleasing themselves, by taking up their rest for salvation, in the restor'd natural righteous Life thereof) he considers, with their whole man, in that state they shall be caused to *stand up in*, for ever, *in the stead* of what they were, in this mortal World and Body.

This *second Child*, or state of Man in the Resurrection, will, to the *Old foolish King*, be found a state of everlasting darkness and death, in a *Resurrection of damnation*, under final and unquenchable wrath. The full infliction of wrath is reserved for this *second Child*, in the said Resurrection-state of the whole Man. This second Child, or state of Man, is that, in which he must answer, by way of suffering, for all the evil done by him, in his natural body or state, on earth, through a willful abuse of the first-covenant Life of the Law, in unchangeable enmity to God and the Gospel. This comes the said old foolish King, to.

Verf.

Verf. XVI. *There is no end of all the People, even of all that have been before them: they also that come after, shall not rejoyce in him: surely this also is vanity, and vexation of Spirit.*

Solomon (having consider'd the present generation of old foolish kings, in his own day, upon earth) tells us, the case was alway's the same, in former, and will so be, in all after-times of this world. So, these two last Verses of this Chapter, are a farther enlargment, as to the Character, and future condition of the Old foolish King, to Eternity. As to the *poor wise Child*, he asserted him, in general, to be *better than the Old foolish King*; verf. 13. Then, *vers. 14.* gives his reason for it; because *he comes out of his Prison to reign*, with Christ, in a state of eternal Life, absolute freedom, and true blessedness. There's enough for him; all that need be said of him. But the *Old foolish King* (verf. 13.) declar'd in general (verf. 14.) amidst all his conceited riches, to be poor; he farther signifies (verf. 15.) that he will so be found, to all eternity. And then (verf. 16.) that this is the Case of all the like old foolish Kings, in former generations, from the beginning of the World, and will be found the Case of all of the like spirit, in after-Generations, to the World's end.

To the first of these, he speaks in the former part of this Verse; *There is no end of all the People, even of all that have been before them.* There's no end of their immortal beings, and exquisite sensibleness of their whole Persons, Body, Soul, and Spirit, in a Resurrection-State of Damnation. Annihilation-death they'l ever desire, but never find. Such death will ever flee from them. And Eternal Life they can never have. For, though in a general, confused, random-guess at happiness, every one would be happy; that Life, in which true happiness ever can be found, are, and wil they be found in a Spirit of unchangeable enmity to. Such life, then, can they never have; nor, such death, as annihilation of their beings, or insensibleness in their beings, amounts unto, however hotly pursued, desired, or sought by them. There's no end of their being, nor yet of their most exquisite sensibleness therein, under the tormenting wrath and fiery indignation of God, for ever. The immortality of their whole being, in a resurrection of damnation, will hold them close to't, under

under punishment, for ever, in hell, for the ill Use they made of their immortal Spirits, and mortal first-covenant righteous life thereof, while in their mortal Body's, upon earth. The second Child or whole man, body, Soul, and Spirit (put together again in a resurrection-state of immortality, as to being) is to answer for all, done in the mortal body, or natural state and life of all; 2 Cor. 5. 10. and Ec. 12. 14. Thus will it be with the Old foolish King, for ever, as to being. But, as to that Mortal, changable first-Covenant righteous Life (which he pleased and flatt'ed himself with, as an endless Life of true blessedness) that will come to an end. He will find himself rid of all the fading good, and comfort of that, which he would fain keep; and will be kept up, for ever, in a most desolate wretched State of being, under wrath, which he would fain be rid of. So, is he gone, every way. All he would not have, he must have, and that, for ever: and all he would have, he will for ever be deprived of, without the least relief (when Tormented in the flames of God's Wrath) so much as by a drop of Water to cool his Tongue; Luk. 16. 24.

The mortal first-Covenant Life of his immortal Spirit, Expires and Vanishes; dies away, and ceases, with the mortal Life of his Body. So, such wise, old foolish Kings (*wise in Christ* (1 Cor. 4. 10.) as to first-Covenant attainments, and fixing there, in Enmity to the second) will die, and perish for ever, as the Fool, or Brutish Sinner of the Gentils. Yea, worse will be his final Doom, of the two. The righteous Mystical Sodomite (in the form of Godliness, righteousness of Man, in his own restor'd nature, but Enmity to the Power of it and righteousness of God, in his Gospel Life and Spirit of Grace, which is filth of Spirit) will have worse on't, then the Litteral Sodomite, in *filth of flesh*. His greater advance, and fairer advantages toward Salvation, neglected, and abused, do highly aggravate his evil of Sin, and accordingly will be his evil of punishment, for ever. After all Exaltation, with *Capernaum*, in first-Covenant-Life, and second Covenant or Gospel-Light, even up to Heaven (so as clearly to see, and then obstinately refuse God's only appointed way of entrance; the death of their earthly spirit of nature, for the life of his Heavenly Spirit of Grace) will all such Mystical Sodomites, be tumbled or thrust down to Hell, where it shall be

more tolerable for Litteral Sodom, then for them; *Mat. 11. 20-24. Luk. 10. 12-15.* Christ himself gives the reasons for this difference in Punishment; *v. 21. 23. and Luk. 12. 47, 48. He that (clearly) know's his Master's will, and does it not, shall be beaten with many Stripes:* He that does not (so clearly) know it, shall be beaten with fewer. For, *to whom much is given, of him shall be much requir'd*; as the case is with Men; *to whom they have committed much, of him they will ask (or expect) the more.* Man, in the dark State of his corrupted nature, know's not his Master's will, at that rate, as the old foolish King (in the restor'd Life of the first, and light of the second Covenant) *does.* By abusing the Life of the first, in Rebelliously keeping it up (and himself therein) against the second (when discover'd by its own light, to him, to be that which cannot be receiv'd by him, but on his obedient surrender of the Life of the first) does he *deserve a sorer Punishment* then the common Sinner against the Law; *Heb. 10. 28, 29.* For, he Sinn's, more immediately and knowingly, against the Holy Ghost, or Gospel Life of the Son of God in Heaven, even the Man Christ as risen from the dead, into that Life, wherein he lives for evermore: The other, against *the Son of Man* on Earth, or that Law-Life of nature (the highest Edition of the Law) which Christ took, and was found in, as made Flesh; and, which he Crucified and abolish'd out of our nature, in his own person, in order to bring it forth again, in the new, Gospel-Edition of it, by a new-Creation, in unchangable Harmony with his Originally everlasting righteous, spiritual, new-Creation, Gospel-Life. So only, can (or ever could) first-Covenant Law-Life, come, in him, or in us, to dwell, for ever, with new-Covenant Gospel-Life, as Brethren in Unity. This unchangable *Union* of the natural and spiritual Man, in Christ and true Zion-Saints, is pleasant in God's sight, and of everlasting advantage to Man; *Psal. 133. 1.* For so, and so only (by the death of the natural, and Resurrection of it, into the Life of the Spiritual Man in the Saint, and the Spiritual Man in Christ's person) come the poor (but truly wise) Crucified, dead Children, to live for ever, in unchangable Union and Harmony of Mind, with the infinite Divine Spirit of God most high.

Christ enlighten's every Man that cometh into the World; *Jo. 1. 9.* None then, are absolutely in the dark; stark blind, wholly ignorant

rant of his will. Even the Gentil's, all Heathens, have the light or *Law of nature* within them, accusing or excusing their thoughts, Words, and Actions, *as found compliant with, or contrary thereunto*; Ro. 2. 15. God's rule, given in the Scriptur's of truth, in reference to all Men, is this. If any be unfaithful, in, and to their little, Dimme, rational Candle-Light, in some degree, set up a fresh, by the Redeemer, in all men: If they do allow themselves in a constant course of Rebelling against the same, without any remorse or change of mind; they'd not be true to higher natural Light, in the actual Priviledges of a first-Covenant Life; and less yet, to the higher, Spiritual, new-Covenant, Gospel-Light, if not only offer'd but actually receiv'd by them; Luk. 16. 10, 11. *He that's unjust in the least, is (or will be) unjust also, in much. Those that are not faithful in the unrighteous Mammon, the fading Light, or also Life, and inward Riches of their own restor'd Nature* (which yet is but a Spirit or State of Bondage to them, and Enmity to God, at best; as in Paul, before Gospel-Conversion) *who will commit to their Trust, the true Riches?* Those that do not rightly use any fading Light, Wisdom, Life, Riches, in their own Spirit of Nature, by such active Obedience as is performable therein and with, while that is God's Dispensation to them; and then, by such passive Obedience, in despising, surrendring, and giving all up, as Dung, *with Paul*, when God requires it, in order to receive his more excellent, spiritual, heavenly Gospel-Life, in a Resurrection-state (Phil. 3. 6-10.) how should they ever come at, or be possessed of the true durable Riches, and everlasting Life? The only possible, undispenfable way and means for this, in the declar'd Methods of God's Wisdom, is the obediently, surrend'rd natural State, as to all the fading Life, Glory, Wisdom, Righteousness, and Riches thereof; even the Death and Loss of all, in Sacrifice to God, as Christ himself did, when he had taken our fleshly nature, in the full Glory and unspotted Purity thereof. Eternal, Gospel-Life, is, by the Wisdom of God, or Gospel-Spirit of Christ, freely proclaim'd and offer'd to all men, Prov. 1. 20-23. and 8. 1-9.

The old foolish Kings, the highest and most criminal provoking Sinners, that receive and abuse the Life of the first, and Light of

the second Covenant, will fare worst under final Wrath. All others ; fix'd common Sinners of the Gentil's, litteral *Sodom*, will have bad enough on't, under their fewer wrathful Stripes, or lesser Torments, in Eternal Death. But, the hottest fiery Indignation, and Mystical Flames of Wrath, in the lowest Hell, will be, for ever, upon the old foolish Kings. Sore, amazing Tydings for such self-confident, presumptuous Sinners, as reckon their Plea good, for entrance into the Kingdom of God. Yet thus it will be. For the mouth of the Lord himself hath spoken it. *Mat. 7. 21-23.* and *11. 23, 24.* *Mar. 6. 11.* *Luk. 10. 12.* All first-Covenant Saints, in Holy Flesh, that finally refuse the whole new-Covenant Gospel-Testimony, the Words of God's Holy Spirit, and Life thereof ; this will most certainly be their case. Easier will it be for Litteral *Sodomit's* (Profane, Brutified Sinners, in the corrupt Spirit of nature) then for them. *It had bin better for them, never to have known the way of everlasting truth and righteousness, then after they have known the truth (or Gospel-Life of Christ, in its own Light and Beamings forth upon them) to turn from the Holy Commandment of God,* therein, and wilfully Rebel against it ; *2 Pet. 2. 21.* *Heb. 10. 26, 27.* *Isai. 1. 20.* Much forer Punishment belongs to fix'd Sinners against the Holy Ghost, than fix'd sinners against the Son of Man, for ever ; *v. 29.* Such recompence of both their errors as is meet, will they all receive, both Litteral and Mystical *Sodom*, even the Vengeance of Eternal Fire ; *Ro. 1. 27.* *Jude 7.* None, fix'd in Enmity to God, can reasonably expect less then the unchangable Wrath of God, upon them. *There remain's to them all, one and t'other, nothing but a certain fearful looking for of Judgment and Fiery Indignation, to devour them.* All foolish Kings, that chuse to live and walk contrary to God, in a known Spirit of Enmity, and, at an all-adventures with him (*Levit. 26. 21-23*) in their starting (*Pf. 78. 57*) unsteady Spirit of nature (when offer'd his constant, right, steddly Gospel-Spirit of Grace, that *David* Pray'd for, *Pf. 51. 10.*) he will walk contrary to them (*Levit. 26. 24.*) in an unchangable dispensation of Wrath ; and, but at an all-adventures with them, while that first-Covenant Principle, is his dispensation to them, and their active obedience requir'd therein. When they break with him, he will break with them. They shall know his Breach of Promise, therein. They break the first-Covenant, by refusing Christ in the second,

cond ; *Jer.* 31. 32. They break it, by keeping up that Life he crucified ; and warn's them to depart out of, as not their rest, but sore destruction ; *Mic.* 2. 10. 'Tis polluted with filth of spirit, though, in part, cleansed from filth of flesh.

The evils, done by man, in his first state, and mortal body, upon earth, must be answer'd for, by the whole man, as the second child that shall stand up for ever, in his stead, in a resurrection of damnation. No old foolish King, or other fixed sinner, at present, upon earth, before, or after, from the beginning to the end of this World, shall ever find cause to rejoyce in him, that is, in this second Child, that shall stand up in every one of them, for ever, in stead of the mortall life and state of their whole man, in this world. They shall all, and every one of them, find all the essentials of their personal constitution, Body, Soul, and Spirit, put together again in a resurrection of damnation (and a most exquisite everlasting sensibleness of all) to pay off the reckoning in the world to come, for all done in this mortal world, and life of all, under final wrath, as vessels of dishonour and everlasting contempt. Christ has besought them by his ambassadours of grace (while it was called to day, with them, in this world) to listen to his voice, submit to his terms (that himself obediently submitted to, in our nature) his declared method and way of saving them : but they would not. O *Jerusalem, Jerusalem*, sayes he (meaning the mystical earthly-*Jerusalem* party of men, under law or gospel, Jews or Christian Gentiles, the old foolish kings, reigning in a first covenant righteous life, or image of the earthy, before absolutely fixed there, against the second, and image of the heavenly) *How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, and ye would not ? Behold, therefore, your House is left unto you, desolate ; Mat.* 23. 37, 38. *Luk.* 13. 34, 35. How oft would I have gathered thee, under the protecting shadow and cherishing influence of my divine and creature-wings, my almighty divine, and irresistibly mighty new-creation Power, for your security and everlasting blessedness ; and ye would not ? Therefore is your house, or immortal being (that ye have consulted shame to, by your evil coveting, chusing, and delighting in the fading perishing riches and glory thereof, in preference to my durable and everlasting, when offered you ; *Hab.* 2. 9) *is left unto you desolate, in everlasting contempt ; destitute of all good, and in utmost misery under*
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the positive inflictions of the wrath of God, for evermore. But, Christ does not rise up, and shut the door of the kingdom upon any men (*Luke 13. 25*) nor swear in his wrath, they shall never enter into his rest, till he hath waited to be gracious, and tryed all wayes and means for their good, they can wish or desire ; *Isai. 5. 4.*

There's no end of all the people, no not of incorrigibly wicked Angels and Men (fix'd in their first-Creation Spirit of nature, against God and his new-Creature Spirit of Grace) either as to their beings, numbers, or Sufferings. If Christ's little Flock, from amongst Men, the few that are saved, be a numberless Multitude (*Rev. 7. 9.*) what must the many that Perish, be ? *Mat. 7. 13, 14.* Endless Sufferings, will the old foolish Kings (after their self-confident race in Holy Flesh, form of godliness, all along this World, against the Power of it) find, the due recompence of their error ; the just *fruit* of their own doings ; the most sad and dismal end, issue, and result of all their fore labour and travel in their own nature, under the mystical first-creation Sun-light, or first-covenant Spirit, fix'd, by them, in enmity to God and the second ; *Prov. 1. 31. Isa. 3. 11.* This will be found the Case of this serpentine seed of first-covenant Professors, fix'd in enmity to the second, in all former generations, in the present, and in the succeeding generations, that come after this, to the very end of this world, under Satan's reign. They have been, are, and will be found in a universal contradiction to the Gospel-Truths, and Mysteries of Christ's Kingdom. They greedily suck and drink in the old serpent's poisonous *doctrin's of devils*, and confidently teach the same, in a known unchangable enmity to God. And, this renders them, serpents, devils, *a generation of vipers, that cannot escape the damnation of hel*, the wrath to come ; *Mat. 23. 33.* These old foolish Kings are the beloved darlings of the old serpent, the king of all such kings, and self-exalting children of pride (*Job. 41. 34.*) who therefore fall into the same condemnation with him, the same Tophet or place of torment ; the same lake of mysticall fire and brimstone, for ever ; *Rev. 19. 20. Mat. 25. 41.*

These old Kings, in the old or first-Creation State, are the choicest Subjects and most creditable Instruments, to carry on the old Serpent's mischievous designs and intendments, against all the Gospel-Doctrin of the Kingdom of Christ, and all Gospel-Saints, from

Abel

Abel, downwards; from the beginning to the end of this World. They directly and knowingly chuse rather to be *Born of the Devil's* Spirit of unchangable Enmity to God, then of Christ's Gospel-Spirit (that's in unchangable Union with him) as the principle of their whole Life, Desire, Thought, Word, and Action; of all their Preaching and Praying, shall I say? Why not? Can they speak truly good things, out of the abundance of their Heart, that's in Union with Satan, *Establis'd with his* Perishing Meats (as carried about, with his divers and strang Doctrin's) *not with God's Grace*; contrary to what's advis'd and requir'd; *Heb. 13.9.* Can such Mystical evil Trees bring forth any good Fruit, to God? Will not all, they speak and do, be continually evil? And, must they not suffer for all? Lie down in sorrow, under Wrath, for ever? All they have rested on, and trusted in, for happiness, proves (as they have been sufficiently warn'd) Vanity; and so, must needs leave them, in eternal Vexation of Spirit.

CHAP. V. Verſ. I.

Keep thy Foot, when thou goest to the House of God; and be more ready to hear, then to give the Sacrifice of Fools: For, they consider not, that they do evil.

Here's the Result and Use of all, declar'd in the fore-going Chapters, as to the Vanity and vain Labour of Man, under the Light of the Mystical first-Creation *Sun*, or Spirit of the Law, in and under which, Man and Angel were, at first, Created; and Christ, Born; *Gal. 4. 4.* *Paul* draw's the same useful Instruction, from the doctrin of the 11 former Chapters, to the *Roman's* (*Chap. 12. 1.*) for quitting, or giving up the same earthly natural State (the same thing with *the Foot*, here) when restor'd (or made, again, Holy Flesh, the righteous natural Body) in Sacrifice to God, as our *reasonable Service*, and true *free-will Offring*, even the Offring up of our free-will to good and evil, that we may receive his free-will to Good only, the Glorious Liberty of the Sons of God, with which the Son makes free indeed, all that are Born of his Gospel-

Gospel-Spirit of everlasting righteousness and truth. First, then, consider what this *Foot* is, or signifies ; and secondly, what's the House of God, it's to be kept out of, as not fit to enter.

1. *This Foot* signifies the whole Man, in a first-Covenant Life. The *Heel*, Satan is permitted to bruise (*Gen. 3.15.*) is of the same extent, and comprehensive significancy. And, so were the Shoes, *Moses* was Commanded to put from off his Feet, where the ground was Holy ; *Exod. 3.5.* *This Foot*, or natural Spirit of Man (corrupt or righteous, being found in Enmity to God, at best, as in *Paul*, before his Gospel-Conversion) can bear no part in the right Worshiping of God, which is wholly to be perform'd in *Spirit and Truth*, Christ's new-Creature Gospel-spirit of everlasting righteousness and truth. The infinite Divine Spirit and Father, requires *all* Men and Angels to Worship him in the Son's Gospel-Creature-Spirit of truth. How can Man please him, in duties of Worship, or any other Performances towards him or Man, in his own Spirit of Enmity ? Such Enmity, as is no otherwise extinguishable, but by the death of nature, being absolutely inseperable from the Life of it, at best. *Christ's* Gospel-Spirit of Love, in unchangable Union of Mind, and Will, Desire, and Thought, with God (when it becom's the sole Principle of Life, Desire, Thought, and Action, in Man) *will* perfectly and compleatly fulfil all Law, perform all duty to God and Man, to God's well-pleasing, and the Performer's certain and everlasting Salvation. Man is not to come, in his own Spirit of nature (however Wise, Strong, Rich, and Honourable in Christ, by his first-Covenant-Communications to him, as a fleshly Bride-groom, and feeding at his earthly Table) into the new-Creation Sanctuary of God, the everlasting Righteous Fountain Gospel-Spirit of Christ. The Courts of this Sanctuary, are too Holy Ground, for any thing that's but changably good (as Man and Angels, before the fall) or also, positively evil (as nature corrupt or righteous, in all Men, since the fall) to tread on. For a Man, in a Spirit, that's a *Root of Bitterness*, bearing *Gall and Wormwood*, Briars and Thorns, in a continued Enmity to God (every Imagination, Purpose, Desire, and Thought thereof, being only evil, continually ; the old World's case, before the Flood, *Gen. 6. 5.*) to appear in the unchangably righteous new-Creation Sanctuary of God, what a strang, incongruous thing and sight

fight would it be? If any, fill'd and Clothed (by Satan's Artifices, and their own consent or choice) with a Spirit of unchangable Enmity to God, do (as 'twere) crowd in, and appear at the Marriage Supper of the Lamb and his Bride, in the Kingdom of his Father, see what's like to become of him (*Mat. 22. 11, 12.*) *Friend, will the King Jesus say, how cam'st thou in hither, not having a Wedding Garment? And, he was Speech-less; had nothing to say. Then, say's the King to his Servants* (the Holy Angels of his Power, that excel, in strength, all fixed first-Creation Enemies of God and the second) *bind him Hand and Foot, and cast him into outer Darknes, where shall be Weeping and Gnashing of Teeth, to all Eternity.* Let the fixed first-Creation Sinner and Enemy of God, in his form of Godliness, Righteousness of Man, do what he can, get where he will, he is gone for ever. No Stranger was to come into the Litteral Sanctuary, under the Law, the Type of this Spiritual, Gospel-Sanctuary-Spirit of God, in Christ's Person, and in his Saints, the lively stones of the House, upon the Rock, that Christ is the living head-corner Stone, and Foundation of. His Spirit's, influences and enliven's all the rest; hold's them fitly compacted together, and firmly cimented, in his one Gospel-spirit of new-Creature-Life, that's a Universal Bond of Love and Peace, to and with God, Christ, and one other, for evermore. The Foot, Heel, or Shoe, that's to be kept back, laid aside, or put off (that we may be *shod with the preparation of the Gospel of Peace*, and so, walk orderly, with a right Foot, according to the Gospel of the Grace of God; or, on a new foot of account, in the single-ey'd discerning, strength, and Power of Christ's Gospel-spirit) is that Flesh and Blood, which cannot enter into and inherit the Kingdom of God (*1 Cor. 15. 50.*) or tread the Courts of his Heavenly Sanctuary. Angels, in the purity of their first-Creation-make and changable Life, were to cover their Faces, as not fit to appear before God, to behold (or be beheld by) him, therein. And, say's God to the Jews, *when ye come to appear before me, who hath requir'd this at your hands, to tread my Courts? Isai. 1. 12.* No right, acceptable Worshipping God, or doing any thing else, but in the Gospel-spirit of Truth, that spirit of Love, *that's the compleat fulfiller of the whole Law; even of all that God requires of us.* Sure, the natural spirit, at best, that's a spirit of Enmity to

God, and a bloody-minded Spirit against his true Saints, can do no such thing. It's hands are full of blood. It breath'd out Threatnings and Slaughters against the Disciples of the Lord, even in *Paul*, who had therein, lived, according to his light, in all good conscience; (*Act. 23. 1.* exerciseable in the activity and restor'd Life thereof) as a strict, circumspect Opposer, and Suppressor of the vile Affections and Lusts of his corrupt nature. This Foot, then, is to be cut off, cast away, laid aside, by us, as not fit to perform any part in the true Worshipping of God. Man is not to come alive into the House of God, but be brought into it, by the High Priest, Christ himself, dead (as to his own Law-Life and principle of active obedience) and quick'ned up into his Gospel-Life and Principle of active obedience, wherein alone 'tis possible to please God, or be saved. Passive obedience is the highest service, performable in (or with) Angel's or Man's natural, first-Creation Life or Make. For, by this, the guilty Sinner, the *Belial*-Party, the Enemy of God, is slain; and all Power of Sinning, abolish'd, for ever; *Ro. 6. 7. 1 Pet. 4. 1.* The obedient death of the guilty and continually sinning, natural Spirit, is more pleasing to God, and profitable to Man, than any Obedience or Duty, performable (in its kind) in the Life and Activity thereof. The House of Mourning or Death, as to the first-Covenant Principle of Life, is better than the House of Feasting, in the utmost Flourish, Prosperity, Wisdom, Glory, and Fruitfulness thereof, or Joy therein. The death of the natural State, at best (from which, since the fall, Enmity to God is inseparable) obediently yielded to, must needs be more acceptable to God, than the Life thereof, or any thing performable therein. From Love to God's Mercy (or the unspeakable gift of new-Creation Life) to submit to, yea, and joyn with God, in doing justly (or Executing his righteous Judgment and Sentence of Death, on our fleshly, natural, law-state) in the awak'ned Life and Power of his Gospel-Spirit, in us; this is the Sum of all, God requir's of us, as the terms and condition of our full entering into (and striking) the new and everlasting Covenant with him, Establish'd in all things, and sure. This doing justly, in humbling our guilty natural Man or Spirit, the Enemy of God, even to the death thereof; and, living wholly to him, in our never-sinning Spiritual Man, or his never-sinning Spirit (*1 Jo. 3. 9.*) is all, he requir's

quir's of us ; *Mic.6.8.* Man must quit his own (*cieled*, *Hag.1.4.*) a-
dorn'd *House*, or natural State, to enter into God's Spiritual *House*,
or new-Creation Sanctuary. His own *House*, or nature, is not
(ought not to be reckon'd) his dwelling place, or state of true rest,
for him. Men will find all their Labour to keep up that building,
with the fading glory and riches thereof, but a wearying themselvs
for very Vanity (*Hab.2.13*) a *disquieting themselvs in Vain*, by
heaping up Treasur's (*Pf.39.6.*) for their own destruction, in the
day of wrath. This, will Man get, by *coveting an evil covetousness*
to his own House, or natural State, *and setting his Nest on high*, as
vainly puffed up in his self-confident fleshly mind, and thinking to
secure himself from the Power of *evil*, the Wrath of God ; *Hab. 2.*
9. He say's in his Heart, Who shall bring me down to the Ground? *Obad.*
3. I will saith the Lord ; v. 4. We must depart out of our own
Countrey and Fathers *House* (the Life and State of our own nature,
at best, in but the restor'd Image of the earthy, or first *Adam* ; form
of godliness, righteousness of Man, a glory, a wisdom, to be Cru-
cified, Defac'd, Obliterated, and done away ; a Visage, a Beauty,
to be Mar'd and Spoild) in order to enter into God's own Coun-
trety (*the far Countrey*, the Man Christ is gone into, before us, to
prepare Places or Mansions of Glory, for us ; *Luk.19.12. Jo. 14.2,3.*
We must depart from (or out of) our own *House* (or nature,
however *Ciel'd*, Adorn'd, Swept, Cleansed from the filth of flesh,
and Garnished with Spiritual Light, or best enlightning Gifts, short
of the more excellent Spiritual Life and way ; *1 Cor. 12. 31.* call'd
Love ; *1 Cor. 13.*) in order to our right and worthy entring or going
into God's Spiritual Sanctuary, or *House*, to Worship. Our own
Countrey, Father's *House*, Image of the earthy, first-Covenant
Life of our nature, righteousness of Man, Spiritual Conviction-
Light, &c. All these make up but the Foot (the whole Life and State
of nature, at best) that's to be cut off, and cast away, as loss and
dung, to enter in a Resurrection-Life, with the Man Christ, into
his Father's *House*, where are many Mansions. And so, come we
to the second thing, here ; the *House*, Man is to keep his Foot from,
or out of, when he goes into it.

2. This *House* is the Supream, original new-creature Spirit of Christ,
the Living Creature-Book, Word, or Wisdom of God, in which

is Engraven and Written out the whole Counsel of his Divine Mind. And, the Man Christ is the Supream Prophet, Mouth, and Infalible Declarer thereof, to Angels and Men. Christ's whole Creature-nature is the immediate Temple and Sanctuary of his own Divinity, set up by his Divine Hand or Workmanship, from everlasting, in Personal Union with the Divinity; *Prov. 8. 22, 23.* This was Typed out, by the Litteral Sanctuary, under the Law. No Strangers, no, nor *Israelit's*, while unclean, might Approach, or enter into it. The polluted Heathen-Stranger, and the unclean *Israelite*, in Mystery and Truth, signify the natural Man, corrupt or righteous. This is the stranger and Fool, here meant, that (being altogether ignorant of this new-creation Sanctuary, of God's own pitching, not Man's; *Heb. 8. 2.*) is ready, with *Paul*, to think he does *God service*, in denying and opposing this his own house, and himself, the Divine Inhabitant thereof, in personal Union with it; as also, in Persecuting to the death, true Saints, that own and assert such a House, as Partakers of, living, walking, and speaking in the spirit of it. The new-Creation Sanctuary-Spirit, the Creature-word, Wisdom, or Hand of God, set up from everlasting by God's own very Divine hand, was the immediate hand by which the whole old or first-Creation World was made (*Isai. 66. 1, 2.*) Men, Angels, &c. which, therefore, are all to be roll'd up and laid aside, by God, as an old Garment (*Heb. 1. 10-12.*) and in Harmony of Mind with him, and obedience to him, are the life and all the best and most glittering things thereof, to be laid aside, and parted with, by Angel and Man, to partake of his Heavenly Sanctuary-Spirit, and Live with him in that place of his and their true rest, for evermore. All the Heavenly, Eternal things of his Sanctuary, seem Foolish, Idle Dreams, (which Men conspire to kill them, for, *Gen. 37. 19, 20.*) and all right Words concerning them, Vain or Lying Words (as *Pharaoh* call'd *Moses* his Messages from God) to the most enlight'ned natural Man, who is wholly ignorant and in the dark, as to all Divine and Spiritual Creature-things of Christ and God; *1 Cor. 2. 14.* 'Tis a vain imagination, when Man thinks to Prie into, and View the most Holy things of God's Spiritual Sanctuary, in the highest Wisdom and best Light of his but restor'd natural state. If he finally persist in such a Presumptuous mistake, he will meet with a final Blasting up-
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on him, to Eternal Death, figured by the fifty Thousand Presumptuous Peepers into the Ark of the Lord, who were smitten by him, to a Temporal death of their bodies; 2 *Sam.* 6. 19.) All the best things in the first-Creation-make and life of Angel and Man, are of no neerer kin to God's new-Creation Sanctuary and Holy things thereof, then as figures and shadows of them. The rational powers and things of man, are not more hid from the brute beast; then the Spiritual things of God, from the wisest and most rational man; 1 *Cor.* 2. 10, 11. 14. 'Tis too painful, yea, 'tis impossible for man (Save in sanctuary-life and light, *Pf.* 73. 16, 17) to discern the spiritual, new-Creation things of God's House; and, less yet, the deep things of his very infinite Divinity. The truly Spiritual Man, Judges (or discern's and sees) all things (1 *Cor.* 2. 15.) Divine, Spiritual, and natural. The highest first-Covenant-Saint, in Holy Flesh, Righteousness of Man, is a Fool, a Stranger, *an unreasonable Man*, a Profane Infidel, as to all Gospel-Things and Truths. Such troublesome self-confidants, *Paul* desir'd to be delivered from (2 *The.* 3. 2. and 2 *Tim.* 4. 14, 15.) as most impertinent, irreconcilable Babblers and Disputers against all those Gospel-Truths, or Sanctuary-things, they bid at, and pretend to the knowledg of. That contradicting Wisdom and very Understanding, they use in the dispute, is to be abolish'd by the Cross, as the Blasphemous Enemy of God, and all his Gospel-Truths. Thus *Paul* found it in himself, till Christ knock'd down that earthly Wisdom, and caused him to turn from that fleshly Mind, Understanding, or Principle of reasoning, in obedience to his heavenly; *Act.* 9. 3-6. *Gal.* 1. 16. *Christ himself*, in the flesh, turn'd away his foot or feet, his own fleshly or natural understanding and will, the two Feet of the Living Soul (on which it walks abroad, to View, Desire and feed upon worldly Vanities, Perishing Meats) refusing to think the thoughts, do the will, or speak the words thereof, but the will and words of him that sent him, by Crucifying that Will and Understanding, utterly Abolishing all the Life, Desire, Thought, and Motion thereof. And, such death is the only *Consecrated Living way*, into the new-Creation Sanctuary-Life; *Heb.* 9. 12. and, 10. 19, 20.

The natural man, even in Christ's person, however perfect, was a prohibited Stranger, amongst the rest, that might not enter into his

his own new-creation Sanctuary, House, or Temple, in the single, changable, first-covenant law-life, in and under which, made. 'Twas impossible, even for him, as so, to enter. By Death, he ascended into it, and set it open, to his followers in the like Death of nature. Such obedient Death is the only way to eternal life. Never was there any other way to it, for any Angel or Man. That law-life, that was but a changable shadow, in him and in us, must pass (by the death of nature in both and all) under the cross-work of the Gospel-spirit, that the life which is true in him, may be true in us, also; 1 *Joh.* 2. 8. and 5. 20. In Scripture sense, all's true, in the new-creation; all, shadow, in the old. True Life, Light, Wisdom, Righteousness, is found in the new, only. All things eternal, things of God, are there. All the Wisdom, Life, Light, Righteousness, Glory, things of Man or Angel, in the old, are but shadows of the substantial things of God, in the new. The changable, earthy Image of God, and righteous first-covenant Life of the Law (Man was at first created and set up in) is but shadow of the new-creature life and Image of the heavenly, or second *Adam*. All, in the former, are things of man, Life, Wisdom, Righteousness, of Man: all in the latter, things of God, Life, Wisdom, Righteousness of God. A zeal for God's heavenly, Spiritual things, must eat up our earthly, or natural. The fire of his heavenly Sanctuary-Spirit, must consume our Earthly Life and state, eat up all mortal desire and thought, root and all. By such destruction of our flesh, or natural state, can we come to be Saved in that Spirit. *We must put off the old Man*, the Image of the earthy, or can never put on the new, and Image of the heavenly. The Earthly House and Life of this present tabernacle must be dissolved, that we may have that Building of God, not made with hands, eternal in the heavens; 2 *Cor.* 5. 1. Think any to enter into that House, any otherwise, then Christ himself could? to go whole and unmaimed into it, in that Life or natural state, he crucified? *Gal.* 3. 1. Nature, in all men, is an enemy to God, and his Sanctuary-Spirit. *Paul*, in righteous nature, was (in union of mind with the Devil) an enemy to the Spirit of Grace, to God, Christ, all Gospel-Saints and truths; a stranger to all things divine and Spiritual.

God the Mediator, in his changable Angelical nature, from the beginning; and humane, toward the latter end of this world, did cease,

cease, by a Holy death, from all the works of both, in the activity of the changable principle of first-covenant Life. Angels and Men must do (and suffer) likewise, or never enter into his rest; *Heb. 4. 4. 10.* The mystical Sabbath-Law of the Cross, upon the works and working Spirit of nature, is expressed by turning away our foot from the Lord's Sabbath, *from delighting in our own will and way, finding our own Pleasure, and speaking our own Words*; *Isai. 58. 13, 14.* This is the very same Death-doctrine, and work of the Cross on the whole natural Spirit, at best. The Obedient submitting thereto, is the keeping our foot from the Lord's house, and turning it away from his Sabbath. Those that honour God herein, he will put everlasting honour upon, lifting them up over the heads of all earthly powers, humane or angelical, called the high places of the earth.

He will cause them to ride upon these high places, that have had their turns to ride over their heads; *Psal. 66. 12.* But those, that from a fond love to their own vain life, despise the Lord's sanctuary life, shall be lightly esteemed (*1 Sam. 2. 30*) yea, made vessels of dishonour, and everlasting contempt. The Spiritual, Heavenly Original Gospel-Light of Christ's Sabbath or Sanctuary-Spirit, is the day the Lord hath made, *in which Saints will rejoyce and be glad*, for evermore; *Psa. 118. 24.* This heavenly Sanctuary and Sabbath, *that's the Lords doing* (his own immediate divine Workmanship, from everlasting; *Prov. 8. 22, 23.*) *is marvellous in our eyes.* The earthly Wisdom of man, at best, despises and wonders at this heavenly creature-wisdom of God. The Orthodox humane builders of a first-covenant Church (which their Wisdom Judges, asserts and warns, firm and safe, for Salvation) reject and refuse the corner-stone of the second; and so, the whole new-creation building on the rock, the true church or house of God. Man's wisdom won't believe or receive the words of God's, though plainly declared to it; *Act. 13. 41.* Abundance of professing, wise, first-covenant Saints believe not any such thing as that creature-Wisdom of God, in the Mediator, from everlasting, by which the Worlds were made.

How can ye believe (says Christ to the professing Jews) *who receive honour one of another, and seek not the honour that cometh from God; only?* *Joh. 5. 44.* A mercenary, self-seeking trade in the first-covenant, exceedingly indisposes, and hinders any listning to one right word of the second. None so highly Prejudic'd and offended at the

the least Word of Christ's Gospel, in the second, as the engaged ministers of Satan's, in the first. Such Gospel-Teachers are themselves Infidels or Unbelievers, as to every tittle of Christ's Gospel. No first-covenant Saints ought to trust in themselves, that selfish, fleshly life or natural state, however righteous ; *but, in God, that raises men from the Dead*, or out of the obedient Death of that, into his life and righteousness, in the second; 2 Cor. 1. 9. They ought, with *Paul*, gladly to receive God's Sentence of Death in themselves, or, on their Spirit, in the first, that they may be raised into his life, in the second. And as none are to trust in themselves in the first, so are no men there, fit to be trusted by Christ or Spiritual Saints, being yet but in an unsteady, starting Principle; *Joh. 2. 23-25*. For, they know, in the allsearching Spiritual light of God, what is in man, all men, in their highest restored Life, Light, Wisdom, and Righteousness. The best of them is as a brier ; the most upright, Sharper than a thorn hedge ; (*Mic. 7.4.*) As found in enmity to God and all his Saints and Truths. *Paul* himself, while but there, though eminent, breathed out slaughter against the disciples of the Lord. What such temporary first-covenant believers came to, under Christ's own personal ministry, when he came close upon them, with the cross doctrine of the second, upon all that ; we find, *Joh. 6. 66*. A way they go : walk no more with him : regard not him, or his doctrine. Let not the true followers of the *Lamb, whithersoever he goes* (not onely into the Law-life of the first-covenant, but, through the death of that, into the Gospel-life of the second, in which *he lives for evermore* (*Rev. 1. 18.*) expect other doings, from such false, hollow-hearted, apostatizing professors, who are presently upon the turning point, to Satan, and drawing back to Perdition, when closely plied and follow'd with the true, full doctrine of the Gospel-Cross, on the Law-Life of nature, at best, which they are willingly and therefore easily persuaded by the words of Man's Wisdom, is a true Gospel-state of Salvation and Eternal Life. Such drawers back, and those that go on to the saving of the Soul, grow daily farther and farther asunder, more and more strange and contrary to each other, in Thoughts, Words and Deeds. One is Marching on, with a swift Foot, towards the Chambers of Eternal Death : The other, hastning towards the Kingdom of God. Their Bodies meet, and touch

touch Elbows, still, in these dayly encreasing Distances and Elongations of their minds, hearts, or spirits; till they find one another, at Length, in fixed, irreconcilable distances and contrarieties of Mind, Will, whole course, and way towards eternal life, or death. Apostat's from Gospel Light, turn from the hot, fiery Doctrin of the Cross (when they find it touch nature, at best, to the quick; at the very root; bringing a flaming sword upon the very principle) into the cool shade of a worldly Church-doctrin, where Satan's pleasing-Gospel is preach'd, nature (specially righteous, restor'd nature) tickled and gratified with words, after its own heart. 'Tis the language or thought and Desire of all natural Hearts, *Prophecy to us smooth things, Prophecy Deceits*; *Isai. 30. 10.* We have heard enough, and too much, of *the right things of God's Seers and true Prophets.* Their Doctrin is too hot for us. We like it not. Let them that bring such strang and sad Tydings to our Ears, sit and speak to themselves, or stools, if they will; which, indeed, may be to neer as much purpose, as to any good, such regardless hearers of Gospel-words, have gotten. 'Tis a dreadful Season, in which 'tis rare to find any that are in earnest about Salvation, or, at all, inquisitive after it. Who, with the noble *Bereans*, search the Scriptures, about their eternal concerns? Who regard, any more then *Pagans*, that Command of Christ, for seeking first or chiefly the Kingdom and Righteousness of God (*Mat. 6. 33.*) or, to lay up Treasure for themselves, in Heaven? *v. 20.* Even the but Shadowy, Mystical *Laodicean* Treasures, heap'd up in an earthly first-Covenant Life, are now, as 'twere, under God's Blasting and Professors negligence therein, almost in the Dust, as Conclamated, Wither'd, Unregarded things. Profanes, and a regard of (and inquisitiveness after) meer bodily concerns and Ornaments, steal away the Heart; and, in a manner, all the time of Professors. How, too generally, are they laying about them, wholly, to fetch in Provisions for the lowest and basest fleshly Life and Lusts, of confounded, fallen nature, common with Brute Beasts? But, if any, yet, are conscientious Walkers in first-Covenant Principles, and reckon they have whereof to trust in the flesh, Holy flesh, restor'd, righteous, cleansed nature; *Paul*, more (*Phil. 3. 4.*) Christ, most. But, Christ Crucified it in himself, and *Paul* rejoyc'd, or gloried to find him Crucifying it in him, also (*Gal.*

6.14.) as the only way of delivering him from that Body of Sin and Death, he before took to be a state of Eternal Life; *Rom. 7.24.8.2.* The kindly death of nature, under the Cross, brought upon it, in love from God (and submitted to, by Man, in Obedience to God) is the only means and way of his deliverance from all evil, by the death of the guilty Sinner; and of being furnish'd with and Possessed of all good, in God's Gospel-spirit of everlasting righteousness, that never sin's; *1 Jo. 3.9.* All Sabbath-keeping, and other Litteral Performances (in Man's Spirit of Enmity to God, and his true Sabbath-Spirit, Sanctuary, and place of his rest, that he delights in, when known, so to be) are, with their Persons, an Abomination to God; and so, *their Solemn Meeting* on his Sabbath, that was his own Appointment (what's ours?) *Isai. 1.13,14.* All their Incense, and Sacrifices (all our Praying, Preaching, &c.) in a known Spirit of Enmity to God, are Mystical Murder, Idolatry, Sacriledg, the highest and most criminal wickednesses, in God's sight. Why? *Hands full of Blood*, a bloody mind of Persecuting Enmity, against his Gospel Saints and Truth's, spoil's all. *Ple therefore hide mine Eyes from you, and not hear your Prayers. Ye are a Mystical, most Criminal Sodom and Gomorrha*, to me. *v. 10-15.* and *Isai. 66.3.* Ye do all in your own self-chosen way, after your own Heart, in your own spirit; not mine, but in perfect contrariety thereunto. None of you hear's and answer's my Heavenly Call, in true Wisdom's Words, or Preachings. Ple, therefore, not hear or answer your Prayers and pretended Callings upon me; *v.4. If you'l not hear my cry to you; I'll not hear your's, to me; saith the Lord of Hosts; Zec. 7.13.* Is man, in Enmity to the whole Mind, Counsel, true Sabbath, and Sanctuary of God, like to be a faithful and able Minister of his Gospel-Truths? Yet, who else is heard, or regarded? Who, but the Woman, or private, natural spirit, that's Enmity to God, and all his right Words of Counsel and Instruction for Eternal Life?

Be more ready to hear, then to give the sacrifice of fools. Man, in the best wisdom, the most righteous life and activity of his own Spirit, offer's but the sacrifice of fools, in God's judgment, however highly he esteem the sacrifice, or himself, for it. He does not rightly know what he does, what he is, whither he goes, whom he worship's. All Gospel things and truths, the whole Counsel of God, the whole
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and only way of salvation, the methods of God's wisdom, in order thereunto; all the law's, ordinances, statut's and judgments of his new creation-sanctuary, describ'd in the nine last chapters of Ezekiel; all these things lie quite out of his sight. How can Man (in his own best Wisdom, that's foolishness to God's; in his own Spirit, that, at best, is enmity to God's) perform, do any thing, or offer up any sacrifice, acceptable to God; any, but the sacrifice of fools? These fools consider not (will not consider) that they do evil. Stiff-necked are they, in their own self-confident understandings, which are not only blear-ey'd, and dimm-sighted, but stark blind and wholly ignorant of all Gospel-things and truths; yet, on they will, turning their deaf ear to (or, *setting their mouth against the heavens*; Pl. 73. 9.) all heavenly, Gospel-doctrin and instruction. They'l listen to nothing that may induce them to consider the great mischief they are doing to themselves and others, by preaching, promising, and warranting peace with God, in a spirit of direct enmity to him (*Ezek. 13. 6. 10.*) and decrying, might and main, that which is the only way of salvation (and the only spirit, in which any can be saved) with all the words thereof. This desperate work are these blind leaders, with their self-confident followers, at; all, reck'ning they are doing very pleasing and acceptable service to God; *Act. 26. 9.* Having nothing of Christ's very Gospel-Spirit, or doctrin, in their Church, do they, with great indignation and scorn cast all that are wholly for the very Christ, and his very Gospel, out of their church (*Isai. 66. 5. Ps. 50. 20*) yes, and out of the world too, when they can, as not fit to live any longer, in it; *Act. 22. 22.* All this, do these Gospel-Wolvs in Sheep's Clothing, reckon, to be a doing God service (*Jo. 16. 2.*) in a (blind) zeal for him, and his law, against every word of his Gospel (*Rom. 10. 2, 3*) for the first-covenant life of the law, in their own restor'd spirit of nature, against the second-covenant life of the Gospel, in his own spirit of grace. So, think they do God service, when they joyn with the Devil, to do despite to the spirit, of grace (*Heb. 10. 29*) casting all the words thereof, behind their backs, and all contempt they can, on all such words, and all the speakers and right hearers of them, as the worst of blasphemies, and blasphemers. What was *Saul's* Sin in letter and mystery too, is their's in mystery. They must be brought to acknow-

ledg, with *Saul*, that what the wisdom of God (and the words or commands thereof) require to be destroy'd ; their foolish wisdom, in the words thereof, preaches, keeps up, and warrants currant, for salvation. The Spirit of nature in Man (recovered and restored, by Christ, out of the fall, into the life, wisdom, and ruling power thereof, over all inferiour, sensual, brutish power of life and operation, in him) amounts to no more, in mystery and truth, then the *Amalekite* King, *Agag*, and best of the cattel. The refuse of the cattel, the vile affections, the disorderly & unruly lusts of the corrupt state of nature, they have subdued (yet not fully) but, the King, and best of the Cattel (the rational and sensual powers, reduced, to good order, in the ruling authority of the former, and due subjection of the latter) these, they judg fit to be spared. And what are these, both king and subjects ? All, but still the *Amalekite* spirit of nature ; and Man, therein, the direct enemy of God, and all his Gospel-Saints and truths. Was not *Paul*, in and with all these, fighting against God, when he thought his had bin fighting for him ? With *Saul*, will all such self-confident justifiers of themselves, be condemn'd out of their own mouth ; even amid't their self-justifying plea, against the Lord's and his true spiritual Prophet's charge, drawn up against them ; as *Samuel's*, against *Saul*. They'l be found partial in God's Law. The refuse things, the vile affections of their polluted nature, they are content, should be subdued, in obedience to it. But, the choicer things thereof, nature at best, in the Glory, Wisdom and righteousness thereof ; that all this must go up, in sacrifice, by a just and holy death to God (being an unholy life, or state of enmity to God, however, in a sense, holy, as cleansed from filth of flesh) though convinc'd, God's Wisdom requir's this, also, do they, with *Saul*, under a self-condemning light, refuse to obey, &c. and yet stoutly assert, with him, that they have obeyed the voice of the Lord. All this, find we, 1 *Sam.* 15. 18-23. This get men by setting up their own Wisdom and Spirit, as judg or interpreter of the Oracles, dictat's, or words of God's, in a known contrariety to the spiritual meaning and intendment of all. In their restor'd, righteous, inlight'ned nature, that's God's required Gospel-sacrifice (figured out by all clean law-sacrifices in the old Testament) do they, presumptuously, with *Saul* and King *Azziah*, intrude or thrust themselves into the priests office, 1 *Sam.* 13. 8-14. 2 *Chron.* 26. 16-21. In their

their own Foolish Wisdom, and Spirit of Enmity to God and all the Words of his Wisdom, do they pretend to the Office of Christ's Priestly Gospel-Spirit of Infallible Truth and Everlasting Righteousness, as the only true declarers of the Will and Words of God, that rightly take not his meaning in any of his Words, nor ever can understand them.

This Presumptuous course, persisted and fix'd in, will render the contagious over-spreading Leprosy, the Sin of Enmity to God, filth of Spirit (that's no otherwise curable, then by the compleat and full death of nature) absolutely incurable, and mortal; as the case was with the Litteral Leprosy on *Uzzia's* Body, to his dying day; though said, for a season, to have done that which was right in the sight of *the Lord*, in his long Reign of two and fifty Yeers; *2 King. 15.2,3.* The true Priestly Gospel-Spirit of Christ, offer'd up our nature in himself, at best, in Sacrifice to God. When *Samuel* Reprov'd *Saul*, for Sacrificing; his answer was; *The Philistins were ready to come upon me, to Gilgal, and I had not made Supplication to the Lord; so, I forc'd my self, and Offer'd a Burnt-Offring.* These shuffling Pleas and Apologies of nature, go for nothing, when thorowly search'd by the Spirit of Christ, in his seers. *Thou hast done foolishly*, say's *Samuel*, and shalt lose thy Kingdom, Life and all, for't, by those *Philistin's*, through the fear of whom, thou did'st Offer this Sacrifice of Fools. And, what besel *Adam* and all his Posterity, with King *Uzziah*, for Presumptuously setting or keeping up his Law-State (or changable first-Covenant righteous Life of his own nature, as therein the fit Priest, to perform all well-pleasing active obedience to God) in Preference and Opposition to the Gospel-Spirit, presented and offer'd to him, in the Tree of Life, wherein alone 'tis possible to please God, and do all things well, without any possibility of failer or Miscarriage? What came of this willful mistake and Heresy of *Adam*? A Universal Leprosy, and contagious Disease (of Sin and Enmity to God, and *death in such Sin*) upon all mankind; *Rom. 5. 18. 1 Cor. 15.22.* The very sin, by which *Adam* brought this fore-Mystical Leprosy, upon the spirit of humane nature, in all mankind, in the beginning of this World, do many Professors in the ending of it, reckon, had bin his duty; even, to keep up the righteous life he was created in, from death and loss. This is directly contrary

trary to God's Command to first and second *Adam*, which the first Rebell'd against, and second obey'd; *Jo. 10. 18*. What was offer'd *Adam*, in the Tree of Life? Nothing? All things; the one thing necessary, comprehending all things conducive to mans true blessedness. Nor Man nor Angel had this Life, in their first-Creation-make and State. What they (both and all) had, was not Eternal Life; but a Mortal, Perishing Vanity; a fading Flower. 'Tis Eternal Life, say's *Satan*, *ye shall not die at all*. Hold fast your own.

He had Rebelliously so done, in his Angelical nature, which turn'd that which was but changably good, into unchangable evil; a mutably good Angel, the work of God's hand, into an incorrigibly wicked Devil, the work of *Satan's* own hand, which he would also bring all Men and Angels to, if possible, in a fixed, unchangable Enmity to their Maker. The setting up ourselves in a righteous first-Covenant Life, against God and the Spirit of the second, is the highest sort of Rebellion, *as the Sin of Witch-craft; such Stubbornes as is*, indeed, the highest and most criminal *Idolatry*; *1 Sam. 15. 23*. *Paul* found the *Corinthian* and *Galatian* Professors of the Gospel, in danger of this most criminal *Witch-craft*, to wit, *of being beguiled by the Old Serpent, as Eve was* (*2 Cor. 11. 2, 3.*) and fetch'd back again, from Christ's unchangably Holy Gospel-Spirit of Life (exhibited to, convincingly shew'd and offered them, in his Ministry) to a confident taking up in their own changably Holy Flesh, or natural Law-Spirit of Enmity and death, for Salvation. This, after they *had begun in the Spirit*, running well, for a season, in obedience to Gospel-Light; *Gal. 3. 1-3.* and *5. 7, 8*. *Who hinder'd you*, or, did drive you back, *that ye should not obey Christ's Gospel-Spirit of Truth?* Who, but the Devil? We find in both Old and New-Testament-*Saul*, that the confident resting in a first-Covenant-Life, for Salvation, renders Men mortal haters of all the right words of the second, and fierce Persecuters of all that bring such unwelcome Tydings to their Ears, as the Doctrine of the Cross seem's to the Wisdom of righteous Man, though indeed the only Words or Doctrine, whereby any can be saved; the Power of God, unto Salvation; *1 Cor. 1. 18*. *Saul*, in the Old Testament or First-Covenant Spirit, Persecuted *David*, singly and meekly, as found in the new Name and Spirit of the second, in which, he saw the Lord to be with him; *1 Sam. 18. 12*. For this very thing, was
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he afraid of him, and resolv'd to kill him, though his Son in Law.

So, old Testament legal-spirited *Saul*, in the New Testament, till he became a Gospel-spirited *Paul*, and preacher of the Gospel, was the fiercest opposer of it, *breathing out threatings and slaughter against the Disciples of the Lord*, for it; *Act. 9. 1.* Old Testament *Saul's* unpardonable, presumptuous sin against the Holy Ghost; his unchangeable murdering mind of enmity against *David*, for its sake, was the great transgression, *David* earnestly prayed to be delivered from, in his own person; *Psal. 19. 13.* God sets up, first, that that's natural; and afterward, that that's spiritual, in the Saint. All that stick fast in the natural state and life of man, are against the spiritual state and life of God. Those are figured by the Elder; these, by the younger brother; in *Cain* and *Abel*, *Ishmael* and *Isaac*, *Jacob* and *Esau*. He that's born after the flesh (by the knowledg of Christ, after the flesh, as a mystical parent and bridegroom to him, in a restor'd, fruitful, first-covenant righteous life) *persecut's him that's born of the same Christ, after the spirit*, in the second; and so, brought forth in (or raised up into) that life, into which Christ himself is risen from the dead; *Rom. 7. 1-4.* Thus, was it alway's. And, so is it, now; *Gal. 4. 29.* These two births in Christ; the former, making men wise, strong, and honorable in the first covenant; the latter, wise, strong, and honorable in the second, we find; *Jo. 3. 6. 1 Cor. 48. 10.* The rich, full, first-covenant Corinthians, reigning as Kings, there, were the former; to whom, *Paul*, in the latter, seem'd a fool, weak, and despicable. But *Paul*, in the latter, knew them to be fools, weak, and despicable, in all the Wisdom, strength, and fading Glory of the former. *Paul* himself had experienc'd both, in an eminency; had been eminent, in holy flesh, and, therein, *the eminent'st Ring-leading Persecuter* of them that were born of Christ's Holy Gospel-spirit. And, when Eminent in Christ's Gospel-spirit, was he persecuted by those that were fix'd, or unfix'd (as himself, before Gospel-conversion, *Act. 9. 1.*) In Holy flesh, enemies of the Gospel, and Cross of Christ. Even those that will prove true Saints, while but in the first-covenant, persecute the second, *and consider not*, or think they do evil; but indeed, good and acceptable Service to God; *Joh. 16. 2. Act. 26. 9.* *Solomon's* advice to them, here, is, *that they be more ready to hear the voice of the Spirit of Christ, in himself and Saints, then*

to speak in their own ; to hear the words of the true publick new-creation manly Spirit of Grace, in the second *Adam* and his Spiritual descendants or posterity, then to speak in their own private, changeable, womanish Spirit of nature, or the first *Adam*.

We should be swift to hear the true spiritual shepherd's voice, rather than forward (or, at all) to *speak* in the highest Wisdom of our own Spirit, that's the stranger, and indeed, the very woman, Christ prohibits any speaking at all, in his true Gospel-Church. *Paul*, on Christ's manly, astonishing voice from heaven to him, turn'd from his own womanish understanding, conferr'd not with flesh and blood ; nature, at best, in himself or others ; *Gal. 1. 16*. None more prejudic'd against, or more unfit to hear Christ's Gospel-Doctrine, in the Church on the Rock, then the self-confident Speakers and Preachers of Satan's, in the House upon the Sand. Satan's *false Prophets* and Ministers, *that see Vanity, and divine Lies*, are most unfit of all Men, to be so much as Members in the Gospel-Church of Christ, *the Assembly of his People* ; *Ezek. 13. 9*.

V. II. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God : for, God is in heaven ; and thou, upon earth : therefore, let thy words be few.*

In this farther advice, *Solomon* confirm's (and open's his meaning, in) the former. The mouth, we are not to be rash with (nor suffer our heart to utter any thing before God, by) is the mystical mouth, or tongue of the natural Spirit, Comprehensively signifying all its variety of expressing it self, in outward action and a sound of words, as also the inward agitation of mind, in thought and desire. The latter is call'd by Philosophers, *λογος ἐμψυχος*, the thought or inward word of the mind or spirit of Man, within himself ; the other, *προφορικὸς*, the outward expression of it, to other Men. The Mystical Tongue of the natural spirit (in this comprehensive sense of the Word, Mouth, or Tongue, we are not to be rash with, nor hasty to utter any thing (or word) before God, by) is abundantly more untamable, and unreclaimable, in its exorbitances, then the figurative, Litteral Tongue. And, of this mystical extent and significance, abovesaid, is Tongue to be understood, *Jam. 3. 8*. *The Tongue*

Tongue can no Man tame, it is an unruly evil, full of deadly Poison. Every kind of Beasts, Birds, Fishes, and Serpents or Creeping things, in Air, Earth, and Water, have bin tamed by Man. But, the Tongue (his own Spirit, in the unruly Life, Motion, and Various Expression of it) can no Man tame. This is beyond Man's Power or Skill. And, more so, when beside all the Evil and Enmity to God, found in its fallen earthly state of nature (and fiery Zeal (of love to, and) for the defence of its own Life, Will, and Way; Specially, when restor'd, and cleansed from filth of flesh) 'tis also, set on fire of Hell. This may seem to import its being brought, by Satan's farther workmanship, into a fix'd state of Flaming Zeal and Love, for, and to itself, with him, in unchangable Enmity to God and his Spirit of Grace. This full account of the Tongue (the same with the Mouth, here) have we, with the Litteral Figure, that little Member that boasts great things; and, with its little fire, or heat, in the beginning of a contention, kindles a great matter, encreases into a huge flame, and tumult, so as frequently to bring two persons or more (before, in Union) into a final seperation, and an irreconcilable parting-blow, to their dying Hours. Thus is the Tongue (in Letter and Mystery, put together) a fire, a World of Iniquity, defiling the whole Body, or Man, and setting on fire the course of nature; and all this, beyond Retrieve or Remedy, when it is once set on fire of Hell. Any Man then, that's reduced by the Cross of Christ, the only effectual and powerful Bit, Bridle, and Helm, for ruling or bringing about his natural spirit (more untamable, and unreducible to order, then any wild Horse, Mule (Psal. 32.9.) or other Beast; more ungovernable then a Ship, in a Storm, or other dangers) into due order, peace, quietness, and right demeanour towards God and Man; any, or every such Man is a perfect Man, not offending in Word, but able (on all accounts) to bridle and order his whole Body, or Man. All this, have we; Jam. 3.2-8. In many things, we offend all, say's that Apostle; that is, the natural Spirit, in its own will, course, and way (at best, worst, or any intermediate condition) is a continual Offender, without any intermission, in principle and all manner of operation or motion, desire, thought, word, or action. The very Spirit it self is a Root of Bitterness, bearing Gall, Wormwood, Briars and Thorns, in Enmity and Rebellion against God. Yea, in the very awak'ned Spiritual Saint

(till perfectly Crucified and Slain, Dead and Buried in the mystical Grave of Christ) 'tis a continual contrary-minded Warriour and Fighter against God, and the Saint's own spiritual mind ; *Gal. 5. 17. Rom. 7. 22, 23.* Thus have we, by *Solomon, Paul, and James*, a sad, strange, but true description or Character of the temper and condition of the Spirit of Man, within the compass of nature, or in the Sphere of its own activity, corrupt or righteous. *It lies in wickedness*, or in the wicked one; *1 Jo. 5. 19.* Satan has a twofold party, in mankind, the corrupt, Profane Heathen ; and a mistaking righteous, Professing first-Covenant People. Both are against Christ's little Flock, Spiritual Saints, a third party in this World, *dwellers in Heaven*. We find the mention of all three ; *Psal. 2.* and *Rev. 12. 12. Inhabitants of Earth and Sea*, a mystical earthly *Jerusalem* party of Professors, in all Ages ; and a profane party (foaming out their own shame, casting up Mire and Dirt, as a mystical Raging Sea) these are, all of them, against the dwellers in Heaven, that have their Conversation in Heaven, affections fix'd on things above. Another wonder. Of Satan's two parties in the World, Professors, in first-covenant Holiness, as gained by him, and made his Synagogue, in a fix'd Enmity to the Gospel, prove, all along, his most serviceable Instruments (as the righteous Scribes and Pharisees, against Christ, and his whole Gospel-ministry) his choicest Subjects ; the strongest, frontier Garisons in his whole worldly Dominion, or Universal Monarchy ; before, and all along the four Universal Humane Monarchies, with the *Romane* or last whereof, his also is to be Perioded. They are the signal with-standers of Gospel-Light, and of all Christ's true Gospel-Witnesses, in all times, whose Testimony is Tormenting to all that dwell upon the Earth, or take up, with confidence, in but earthly, restor'd natural Principles, for Salvation. These false Apostles, Messengers, or Emissaries of Satan, that so generally amuse Men with his accursed other Gospel, for Christ's true and blessed one, are his most useful Engineers, to keep off the true Gospel and Preachers thereof, in the whole World. Why ? What if Christ's Messengers or Ambassadors should have a hearing ? Why, they are the only dangerous Invaders of Satan's Universal worldly Monarchy ; discoverers of all the intricacies, wiles, and most subtle devices, by which he carries on his whole Mystery of Iniquity, manages all his affairs, for
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the maintaining his ground, against any Encroachments, or Dawnings of the Kingdom or Spirit of Christ. So long as he can keep out Christ's Gospel (as the most formidable Blasphemy and Heresy, in the World) and make his Law-Gospel pass currant with the generality of Professors, he reckon's himself well; and his matters, at a very good pass. And, if he have thus prevail'd wonderfully, all along this World, even in the very day of Christ's and his Apostles Ministry, what's to be expected in this latter day, the worst of times? He has alway's, in a manner, engaged magistratical Humane Powers (as under his influence and steerage) on his Gospel's-side, to assist against Christ's; help first-Covenant Brethren, against the second; a worldly Church against a heavenly; Hypocritical Sinners in Zion, against true Spiritual Zion-Saints, in their Controversies with them; the Orthodox Doctrin of Man's Wisdom, on natur's behalf, against the Cross, and Gospel of Christ, as the common enemy of nature, in them all. Though these two earthen Pot-sheerds, a corrupt and righteous party, do sometimes dash one another in pieces, they still find it their joynt interest, to piece up again, and lay their heads together, to consult at one Table, against the true Saints of the most high. Righteous Law-Saul, that fiercely fought Satan's Battel, against the Lord and his Saints; when everlastingly righteous Gospel-Paul, he became the most dangerous enemy to, and disturber of the peace of his worldly Territories, or Universal Province, in the whole World. For, then he could discover all his wiles, and Cabinet-Counsels; as *Elisba*, the King of *Syria's*. And yet, the natural spirit, with its Mouth, Tongue, and whole expression, inward or outward (in thought, desire, word, and deed, as to its own remainder of Life, in its own activity, will, and way) was still on Satan's side; the *Belial*-party, even in *Paul*; the Unbeliever, as to Gospel; the continually guilty Sinner, the Fighter against God and his own true interest; *Ro. 7. Gal. 5. 17. 1 Pet. 2. 11.* But, it was weaken'd and batter'd by the Cross, he having gladly receiv'd the sentence of death, upon it, within him; and rejoicing to find death-work going on, a-main, upon it; yea, joyning with Christ, in his spiritual mind, to Crucify his fleshly, with the affections and lusts thereof; *Gal. 5. 24.* This *Belial*-party, in the very Saint (*2 Cor. 6. 15.*) his natural Spirit, or fleshly mind, not fully Crucified, is that Tongue, that's li-

able to be set on fire, by the influence of the Devil, and to be kindled or awaken'd up, into strong, hot, fleshly desires and lusts, after his perishing Meats, or worldly desireables. Whence else, could *Solomon* himself, after God's answer to his pleasing request for true Wisdom (Spiritual and Heavenly) have bin fetch'd back, and hurried, many Years after, into such a World of gross Uncleanesses and Idolatries? The natural spirit, in its own unsubdued motions and way's, defiles even Saints themselves; and this is figured by the Tongue, a little Member of the Body, but an unruly one, as used by the unruly Spirit and will of Man. 'Tis a raging and enraged Expresser and Provoker of unruly Passions in our selves and others. Whatever may be done with the Litteral, the Mystical Tongue of Man's Spirit, can no Man tame, by any Curbing-Bit or Bridle, any device, or means, to be found in the first-Creation World, or, nature. Yea, this Tongue waxes more unruly, raging mad and blasphemous (of all things, against all saving Gospel-Truths) even in the flourish of Legal-Christianity, form of Godliness, righteousness of Man, or Holy Flesh; *Act. 26. 11*. If no Man, nothing, in first-Creation nature, *can* curb and tame this Mystical-unruly Tongue, 'tis implied, this can be effectually done, only by God himself, or his appointed all-searching, all-powerful Spirit, Cross, or Spiritual Gospel-Sword and Fire, Slaying and Offering up the Life of nature that's Enmity to God, in Sacrifice, by Death, unto God. The obedient death of a Spirit, a Life, a State of Enmity to God, is acceptable to God, by Jesus Christ, the High-Priest, Slayer, Offerer up, and Presenter thereof, unto God most high. The Cross of Christ, is the Yoke, the Bit, the Bridle, put upon it, for like reason, as Yokes and Bridles, on unruly Beasts, to make them obey their Masters and Riders. The natural Spirit in the Saint, though cleansed and righteous, is, since the fall, found in Enmity to God, and Union with World and Devil. So *Paul* found it; *Ro. 7*. Nature (corrupt or righteous) World, and Devil; or, the World, the Flesh, and the Devil are all of a Knot, in a united interest against God, Christ, all Gospel-Saints and Truths.

This unruly beast, in the Saint, greatly need's a taming-bit and bridle, to fetch it about, and teach it obedience to Christ, its divine and Spiritual Lord and Master. The demolishing; death-work of the

the cross, upon it, can only do this. Satan was riding this mystical beast, the natural or legal Spirit in *Paul*, towards *Damascus*, against the Gospel. Christ meets him, throw's off that rider (for ever, and not only for a season, as from *Balaam*) strikes down the beast, flat to the earth ; the earthly, natural Spirit, as well as litteral body of *Paul*. The latter was a figure of the former. Christ turn'd about his understanding and heart, or will, into a full career of opposition to the Devil's design and Kingdom. So he presently preach'd the Gospel, at *Damascus*, whither he was comming, with full purpose and resolution, to persecute it. Then, forthwith, the Devil and professing *Jews*, hunted and forc'd him out of the City. But, let Satan Strike while he will, at *Paul*, and do his worst, in rage, against him (whom, before he used as a serviceable instrument) when Christ is the rider. The more deadly wounds he or his instruments do give any thing in *Paul*, that can be wounded and slain, the more tame and obedient does it grow, to his new rider and true master. Christ will render the most malicious practices of all enemies against *Paul* (or any, in like case) conducive to the bringing him to his own hand, which is the Saint's true good, and great gain. *The Wicked* (Angels or men) *that are his Sword*, are used by Christ as whipp's and scourges, to tame the unruly tongue, natural Spirit, or rebellious fleshly mind in the Saint, that warr's against his Spirit, in himself and Saints. The said wicked are (as 'twere) ridden also, or overruled by Christ, the Saint's new rider (*Psal.* 17. 13, 14) used, as his Sword and hand, to carry on his cross-work on what's to die in the Saint, the said unruly tongue. The whole knot of evil angels and men, can do nothing to, or against his Saints, but what's exactly conducive to their good, at every turn, in every point. All's on the right wheel, still, come what will or can, under Christ's conduct, for the Saint's advantage. The due consideration of this, will cause Saints to rejoyce, with *Paul*, in the greatest tribulations (and triumph over all enemies, amidst the thickest troop's of them, round about them) having a fixed eye upon *the glory that follows, which excell's and remain's*, for ever. In stead of sinking, and growing weary under *contradictions* and persecutions, he said, *God forbid I should glory or rejoyce in any thing, save what's doing to me, by the Cross of our Lord Jesus Christ*; let who will be the instruments, for carrying

ing on its demolishing, taming work, on my unruly fleshly mind, and *body of death*. The full taming it, is the compleat death of it. The more thick, speedy and powerfull death-blow's are given to it, the better ; the sooner will the happy work be done, and the Saint deliver'd from his Spirit of bondage, the perpetually guilty Sinner ; and so, from all evil of sin or punishment. The natural Spirit, corrupt or righteous, is in a union of mind, with the Devil, till this death-work of the crosse upon it, be finish'd. *Be not, therefore, rash with thy mouth, tongue, language, or expression of thy natural Spirit ; nor let thy carnal mind or fleshly heart, that's in union with the Devil, be hasty, forward, and confident, to utter any thing before God.* Let not that be the Speaker to Men, in Preaching ; or to God, in Prayer, publick or private. It will do Satan's drudgery, carry on his designs, where or when-ever it is the speaker or actour. It will do all, in enmity to God, to his Spirit of truth, and Saint's. *Let not thine heart be hasty to utter any thing (or word) before God.* This shew's, *Solomon* mean's by mouth, in the first clause, the expressing and doing of the will and mind of the natural heart or Spirit, that's in enmity to God. The Saint ought to have a jealous eye over it, and keep a continual watch against it ; so as never to do the will, or fulfil the lusts thereof ; but oppose, fight against, and *crucifie them*. *If we live and walk in Christ's Steddy Spirit* of everlasting righteousness, thus we shall do ; *Gal. 5. 16. and, 24, 25.* All yielding Obedience to, or doing the will and lust of the flesh, or carnal mind of enmity to God, is compliance with the Devil, against the Gospel-will of Christ (in himself and us) and divine will of God. The natural Spirit is the home-bred traitour, wrap'd up in a confederacy with the Devil, in enmity to God ; *the Foe of our own House*, or in our own persons, by which, Satan seek's to mischief and destroy us. 'Tis our great concern, to watch against this foe, and keep it out of action, till perfectly abolish'd, and cut off ; and then, shall we never be troubled with it, more. The restor'd Spirit of man, that has bin as a bosome-friend and guide, in the first-covenant house of God (leading us out of the corrupt State of our nature, and opposing the vile affections and lusts thereof, filth of flesh) turn's flat against the new guide and leader, the Spirit of Christ, in himself and us, under the conduct whereof, only, tis possible for us, to enter into God's rest. This familiar friend and wife, that lies in our bosome,

bosome, *lifts up the heel*, and turn's flat against the new governour (the Spiritual and sure guide to true blessedness) as well as former familiar friends without doors, that remain wholly in the first-covenant house, establish'd by Satan in the righteousness of man, and so, in unchangable enmity to God; *Psal. 41.9. Trust not thy bosome-friend*, when indeed, turn'd into a bosom-enemy, the Foe, the worldly disputant, the carnal-minded reasoner against, and opposer of Christ's Gospel-Spirit in us, our new guide. *Confer not with her (Gal. 1.16)*. Suffer her not to Speak, or, open her mouth. And, *keep the door of thy mouth, from her*. Let not the thoughts, words, prayers of thy Spiritual mind or man (that's to seek, study, and joyn with Christ, to put her to death) be offer'd to her, in way of conference, or treaty. For, She will be against all, to be sure. *Ther's no treating with her, for peace*, whose enmity to God is curable only by her Death. *She is for war*, as long as one drop of mystical blood, or life is left in her. *She will fight against Spirit*, to the last gasp. Trust her not, then; *Mica. 7. 5.* I am for peace, say's *David's* Spiritual Man, but if I open my mouth to speak of peace, to my natural; that (with all the affections and lusts thereof, that fight and war against my own soul, *1 Per. 2. 11.*) is alway's for war; *Psal. 120. 7.* The carnal mind; or natural Spirit, is the he, that *hates peace*; that peace with God, which is no otherwise attainable, but by its Death; *The soul of the Spiritual Saint sojourn's in Mesech, dwells in the tents of Kedar, with him that hates peace*, the Foe of its own house, till utterly abolish'd, dead and gone. v. 5, 6. If we follow our former old guide, in us, against the lusts of our corrupted nature (when thus turn'd against the new and sure Spiritual guide in us) we are so far forth, servants of sin and Satan, *Rom. 6. 16.* These two Spirits, natural and Spiritual, Man's and God's, first and second-covenant principles of life, desire, thought, word, and action, in Man (clearly stated and laid before him, in their vast differences, and irreconcilable contrarieties (with the advantages and disadvantages of chusing this or that, for the principle of our life and action; eternal life or death) does not a wrong and most foolish choice, render a man undeniably and unexcusably guilty of his own eternal ruine? *Be not, then, rash with this mouth* of thy Spirit of enmity to God, *nor hasty in that heart, to utter any thing before God*. For how is it possible to speak right words or things to God, or men,

in a Spirit of enmity to God, whose mouth speaks all its words, in union with the Devil? All, that after Spiritual Light and strong conviction (as to all these things) afforded them, do still persist in speaking the words of their hasty, forward Spirit of enmity to God (in preaching to men, or pretended prayer to God) are abominable to God, in all. For, as their most aggravated wickedness, madness and folly, do they deliver themselves up to the Devil, as his sworn, bored Slaves and vassals, for ever. When, by way of death and resurrection, Man's natural Spirit is transform'd and baptiz'd into a union with his Spiritual mind or man (the Spirit of God in him) then, as a *Seer of God*, and right obedient Servant to the true Prophet or Spiritual man, in him, 'tis a meek, rightly tuned spirit, fitted to be a *mouth, or door of utterance*, for the things of God, to his Spiritual man.

For God is in Heaven, and thou upon Earth: therefore let thy words be few. God resides or dwells in the all-searching Light of his new-creation Sanctuary-Spirit, that can discover the bottom intent of all hearts (*Heb. 4. 12, 13*) that take up with Satan in his first-creation house or state, in unchangable enmity to him and the second; his heavenly house or Spirit. *When thou prayest, then, enter into thy Closet, and shut thy Door* (Mat. 6. 6.) exclude thy own Earthly understanding, Mind, or Will, let them have nothing to do, in, or with thee, in thy Prayers; keep secret from them, what thou pray'st, and treatest about, with God, for thy Salvation. For, the Life of that, is to be *the Sacrifice, by which, to enter into the new and everlasting covenant with God*; Psal. 50. 5. Keep the Door of thy mouth from this false bosome-Friend, and guide. She will never consent to her own Death. And, in all true Saint's preaching to men, and Prayer to God, is this very thing to be taught and sought. This foe is to be excluded out of the cabinet-counsell of Christ and the Saint, who joyntly conclude the Death or utter abolition of all the Life and motion thereof. If that therefore be admitted into our Closet of prayer, and consulting with Christ, about it's own Death, so as to have a vote in the case, it will pray, plead, and vote against it, all way's; and reckon Christ and the Saints Spiritual Man, it's unreasonable enemies. It will reckon all the prayers of the Spiritual man against it, cursing, and all his endeavors, in union with Christ, to crucify it, murder. 'Twill cry out to the Devil, Oh! Murder, murder; and

and call for assistance, against its and his enemies. All, that it will agree to pray for, will be but an asking amiss, such things as may gratify its own lusts, in enmity to God. It is the perpetual disputer, wrangler, and quarreller against the only way of Salvation, under the Cross; against its own Death, which is God's declared undispensible way, in the appointed methods of his wisdom, for man's Salvation. This secret, faithfully kept (according to Christ's counsel) by the Spiritual man of the Saint, from his own natural; when the sacrificing Death-work on the natural, is over, and finished, *Christ will reward him openly* (Mat. 6. 6.) at the manifestation of the Sons of God, in the visibility of his (before) *hidden Spiritual Life*; hidden (till Christ's second coming and manifestation in Spirit) in himself and Saints. The Saint is deeply concern'd to check his own hasty, rash, forward Spirit, as a most dangerous foe, in his own house, or Person. God is in his heavenly Spirit, thou in thy earthly, therefore *let thy words be few*; indeed, none at all. If that foe be the speaker or chuser, all will go wrong. All its prayers will run for (and be calculated to) its own interest, Life, and livelihood; *the belly and meats*, the desires and desirables, *that will all be destroy'd and perish*. It will hate Christ the fountain of Life, and chuse its own eternal Death, in the causes of it, and ready way to it; *Pro. 8. 36.*

*Verf. III. For, a Dream cometh through the multitude of business;
and a fool's voice is known by a multitude of words.*

Man, at best, in his own nature, is *altogether vanity*, walks in a *vain shew* (Heb. an Image) lead's but an Imaginary Life, in the Image of the Earthly, the Law-Spirit of nature, shadow of the heavenly, the Gospel-Spirit of Grace and Truth. All man's concerns and labours, relating to such a Life; all his disquietings of himself about it, must needs be in vain. The very life, to which all relate, is very vanity. In all the noise, trouble, stir, and din, man makes about himself, herein, can he never please God, or profit himself, as to true blessedness. Vain are all his solitudes in getting, heaping up, and keeping such litteral or mystical riches of his own nature, as will all make themselves wings and fly way, do what he can, when all's done. All such riches are but a *vanity*, *tossed to and fro, by them that love Death.*

Death. It is but a tumbling cast, in which men are tossed up and down, by providence, like balls (as the Poet say's) never at any certainty. Many, rich in outward, literal wealth, live to see all gone, and themselves run down into poverty. And so, as to mystical; many, rich, for a season, in Laodicean treasures, and fruits of a first-covenant righteous Life, roll back again with the *Dog to the vomit, and Sow to the mire* of their old sins, brutish vilenesses, and so come again to be as poor, and tattered there, as other beggerly, brutish sinners of the Gentil's. Yea, in a worse condition then they (if unfix'd there) because now come to their *latter end worse then that beginning*, as born dead in trespasses and sins ; 2 Pet. 2. 20-22. For but these two sorts of slippery deceitful riches, especially the mystical, do men turn their backs on Christ's true riches, heavenly treasures, eternal Life, with the Young Man in the Gospel, not regarding them, at all, any more then a brut beast does. And this renders man's whole Life and labour, in this World, from his Cradle to his Grave, a very dream. In the multitude of his business (cumbring himself as *Martha*, with the many things of this World, that Satan is called Prince and God of) he wholly neglects *Maries better choice of the one thing necessary*, which comprehends all things, relating to true blessedness, in the World to come. The full sum of all, man labours but for some little particle of, the god of this World offer'd Christ, and was refused; even all the Kingdoms of this World and Glory of them, that is, all humane and angelical excellencies, found in the first creation ; yea, and all these, by his transforming art, gilded over with the nearest resemblance of all the things of God, the spiritual Life, Wisdom, and Righteousness of God, in the second. What madness is it, for Men to trade in, feed, and wholly dote upon, but such perishing vanities, or meats, Satan is the known permitted Master and dispenser of? Mean while, all eternal things and concerns, are as wholly neglected, despised, and hated ; even that spirit of Christ, that one thing (comprehending all things) necessary to salvation. This Gospel-spirit of God, with all its words, the only right do-all and say-all, to God's well-pleasing and Man's salvation, Man will not reckon worth his thought, regard, looking after, or listening to. But, on he goes, in his dreamish Life of Vanity, to try what work he can make on't, there, for true happiness, under an absolute known impossibility of
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ever finding it. He fondly seeks for it, in perishing vanities, which God reckon's things that are not ; and, never regard's things spiritual, heavenly, and eternal, which God call's the only things that are. Thus cross and contrary is the judgement, are the conceptions and words of Man's wisdom, at best, to God's. Man will own nothing above his fading natural things, first-creation vanities, but infinite divinity. He will not believe there are any middle sort of things, of a spiritual everlasting righteous new-creation nature, between natural, and purely divine things. Thus, does Man leave no room for his advance in creature-ship, above his natural first-creation state of vanity, but only a being swallowed up, into infinite divinity, wholly losing his creaturality, by annihilation : and so, indeed, getting just nothing. Infinite Divinity will be where 'twas, and what it was, from Eternity to Eternity, beyond and above all possibility of addition ; and, all Creatur's, Men and Angels, where they were, before Creation ; a meer absolute nullity, vanished Shadows.

If there be no other creature-state, but what they (both and all) receiv'd by the first creation, what else imaginable, can become of them, but a reduction of them all, into their primitive nothing ? The tousing, presumtuous thought of being godded with God, is, at bottom, when well examin'd, a being downright nothing'd ; and no better. God will not only confute, but destroy all this wisdom of man, in which he presumtuously, rambles about for happiness, in his own will and way (against his makers known mind and counsel, about him) pitching upon his own fading, natural creature things, in preference to, and exclusion of God's heavenly, Spiritual Eternal creature-things, as not worthy his regard, or minding. They deny, they decry them. They call them blasphemous fictions (and therein do they blaspheme) devised fables only, to flurr, diminish and disparage their conceited natural things, perishing vanities, which they reckon the only creature-things that are, in a perfect contrariety to the Judgment of God. By those very Spiritual Saints and things, man's Wisdom count's *Fools and foolishness*, will God confound all their foolish-Wisdom and self-exalting power. By these foolish Persons ; and despised things, Man looks on as worse then nothing, will God *bring to nought things* that (in man's Judgment)

are; in God's, not; 1st Cor. i. 9. and v. 27, 28. who'l be Judg, at last? God, and wise, holy, first-covenant Saints, are of a directly contrary Judgment, in this great case. Those that, with *Paul*, have Praise with God (are such as the Lord commendeth) go for no body, worse than nothing, with them.

They that are meer dreamers, and please themselves with their dream (*Jer. 23. 25-32*) or dreamish hapiness, call all Gospel-truths, a dream, chaff, a delusion of the Devil; and say to Gospel-Saints, as *Joseph's* brethren to him, behold these dreamish-heirs, that pretend to the everlasting inheritance, in a Spirit and doctrine, we hate; *let's kill them all, and see what will become of them and their dream's.* Gen. 37. 18-20. They reckon their doctrine Wheat; and Christ's, Chaff. But, he will say, what's your Chaff to my Wheat? The true Spiritual circumcision-Saint, seem's a fool, a mad Man, in the house of God, or, to and amongst first-covenant brethren (*Hos. 9. 7, 8*) yea, the *filth of the world, the off-scouring of all things*; 1 Cor. 4. 10. 13. 2 Cor. 10. 12. Those, that rejoyce in Christ Jesus, or in his Gospel-Spirit, the Holy Ghost, with joy unspeakable and Glorious, are despised and trampled on, by their first-covenant brethren, whose confidence is wholly in their holy flesh, or restor'd naturals. The first and second-covenant Saint, are properly the natural and Spiritual man. The enlightened moral heathen, obedient to the restor'd rational, first-covenant light, or law of nature, may be comprehended under the title, natural man. But, the corrupt heathen, living and walking wholly in the brutish lusts of his degenerate, fallen nature, is a beast. He has not, what is properly, in a Scripture-sense, the life of a man, or any part of it. That Death in Sin, threatned (and accomplish'd upon) *Adam* and all his posterity, they delight in, rather then accept of deliverance out of it. But, the enlightn'd, restor'd natural man, in the light, or also life of the first-covenant, is of a distinct, contrary palate, desire, appetite, and thought or judgment, from and to the Spiritual. All his regard, desire, love, and delight, is for, after, and in worldly, perishing vanities, passant shadows, *dreams, that come from a multitude of busines, that he vainly makes to himself, about such empty, perishing nothings.* So, will they themselves (even these first-covenant kings, the mystical *Princes of this world, such as crucified Christ*) come to nought, yea, worse then nothing, with all their
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trusted in nothings. They'l be at a total loss, for ever, pining and starving in everlasting poverty and nakedness, under the positive Inflictions and Burnings of unchangable and unquenchable Wrath.

T. *And a Fool's voice is known by a multitude of words ; good words, fair speeches,* as the only Ministers of Christ's Gospel, *deceiving the hearts of the simple,* or undiscerning ; that can't discern, or, at least, don't own the difference between Christ's and Satan's Gospel. All the while, are they gratifying or *-serving their own* palate, appetite, desire, or belly of their natural Spirit, in the perishing Life, and with the perishing Meats, of a first-Covenant State, as the true Salvation and blessedness of any. These Wise-Fools, are the fiercest enemies of the *very Christ*, the very Gospel, of all men. A multitude of Words and Books do they come forth, in. And, nothing must pass for Orthodox, right or true Gospel-Doctrin, but what the wisdom of Man, that's a flat enemy to all Christ's Gospel, sitting in its Magisterial Chair of Infallibility, gives its ratifying nod, or Imprimatur, to. Be such, what they will, they do and will yet pass for the only signal owners and Trumpeters of Christ's everlasting Gospel ; whereas indeed they are the most careful shutters up of the Kingdom of Heaven, the most industrious decriers of the very Christ, the very Gospel, or Spiritual sense of all Scripture, in the World. This was the Pharisees case, in Christ's own time ; *Mat. 23.13.* The first-covenant law-spirit or principle, fixed in enmity to the second, is the self-same *leaven* with that of the *Pharisees*, under the outward dispensation of the Gospel, as well as under the Law. They, *for a pretence, made long Prayers, compassed Sea and Land,* left no means unattempted, no stone unturn'd, *to proselyte* or fetch back any from Christ's Gospel-truth, to Satan's lie and falsehood, his accursed other Gospel ; and so, to make them *two-fold more the Children of Hell than themselves*, as sinning against clearer discerning, greater Light and Conviction, than they ever had, as to Gospel-truths. And, *this done,* they Triumph, as having *done God Service*, in converting them from Christ's to their Gospel, which Man's wisdom styles Orthodox. So, all run's smooth and fine. God keep's silence, and they please themselves to imagine he is of their mind and judgment, *such a one as themselves* ; *Psal. 50.20, 21.* But, he warn's them before-hand, he will find
a time

a time to *tear them in pieces*, so as none shall be able to deliver them; v. 22. And, as he threatens them, he comforts Saints, abused by them, with this promise, *I'll appear for your Joy, and they shall be ashamed*. These threat's to the one, and promises to the other, will be accomplish'd, at one and the same time, Christ's second coming; *Isai. 66. 5*. If such endeavours were used, to keep off people from hearing Christ himself, what may the true Ministers of his Gospel, now, expect from the like legal-spirited Generation of Preachers and Professors? *The Pharisees said among themselves, perceive ye how ye prevail nothing?* To wit, as to the gaining and keeping off the people, from listning to his Ministry? *Behold, the World is gone after him*; Jo. 12. 19. Indeed, *the World goes after them* (1 Jo. 4. 5.) hear's and own's them and their Doctrin. People, a Professing People, *wonder after the Beast*, admire his Apostles, praise, reward, and follow them.

The deadly Wound, given mankind by the first Sin, being *healed* in these Teachers and Hearers (by which they are recovered out of that *Death in Trespasses and Sins*, they were born in) they reckon, all's their own. And, who but they? *Rev. 13. 3*. With what a wry Mouth, and scornful Indignation did the *Pharisees* take up theirs and the Chief Priest's Officers, who were sent to Apprehend Christ, but did not? *Never Man spake like this Man*, said the Officers. *Are ye also deceiv'd?* said the Pharisees. *Have any of the Rulers or Pharisees believ'd on him?* *But this People that knoweth not the Law, are Cursed*. None, but a sort of ignorant, simple People, Women and unlearn'd Fisher-Men (So they reckon'd *Peter and John*, Act. 4. 13.) follow him, or regard his doctrin. At this rate, did the signally enlight'ned ring-leaders of the then only Professing People of God, in the World, say of Christ and his Doctrin. What will convince? *Are we blind also?* Said the *Pharisees*. *Jesus said, if ye were blind, ye should have no Sin*; or would not be guilty of the unpardonable Sin, against Spiritual Light; and so, the Holy Ghost: *But ye say, we see: Therefore your Sin remain's*, for ever, upon you, that is, is unpardonable. Ye wilfully and knowingly Sin against my Gospel-Spirit of truth, the Holy Ghost; so, remain's to you nothing but a certain *fearful looking for of Judgment* and fiery Indignation, for ever; *Heb. 10. 26, 27. Ye are of your Father the Devil*, Jo.

8.44. *Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell?* Mat. 23. 33. This is the language, on both hands, that pass'd between Christ and the enlight'ned Professors and Teachers of that day. What will warn, or induce self-confidents, to a suspicion of their rotten Principles, and Sandy Foundation? If any think he has whereof to boast, there, *Paul* and other enlight'ned Pharisees of that day, more. And, as confident was *Paul*, all was right with him, and he doing God Service, in Persecuting the Gospel, as any now can be, in like case and Principles. The case of blind Leaders and their blind followers, all of them stark blind (or worse, willfully blind, as shutting their eyes against, and turning away their understandings from Christ's to Satan's Gospel) is the same now, as then. And, the punishment of both and all, will be the same. They'll all *fall into the Ditch*, the Bottomless Pit, the very Spirit of the Devil, the unchangable enemy of God. They said of Christ, *he hath a Devil, and is Mad*, when convinc'd of his Doctrin, as the truth, they had nothing to say against, but, in a way of railing, against a Witness for him, and against themselves, in their own Consciences. The true followers of Christ, in all ages, have the same lot and handling; are call'd Fools and Mad-men, at a venture, in despite and scorn, by those, whose own Consciences flie in their Faces, and condemn them, for their folly and madness, therein. These are the *Fools, whose Voice is known by a multitude of Words*. Brutified Sinners, at this day, Litteral *Sodom*, *Egypt* and *Babylon*, destroy or *make void the Law*; Psal. 119. 126. And then, a sort of righteous mystical Sinners (*Spiritually call'd Sodom*, *Egypt*, and *Babylon*, such as Crucified Christ, Rev. 11. 8.) what in them lies, destroy the Gospel; *make void the Grace of God*. Yet, in all this combined interest of Litteral and Mystical *Sodom*, against the Gospel (and yet, clash amongst themselves, in their practical *pro* and *con*, as to the Life-righteousness, and Doctrin of the Law, with their multitude of words, and many things, on all hands) remain's a hopefulness, that Christ may find his *seven Thousands*, or seventy-times seven thousand, amongst us, *that have not willfully, but ignorantly bow'd the knee to Baal*, or follow'd and own'd the first-Covenant-Doctrin of his Priests, and righteousness of Man, for the *Power of Godliness*, the grace, and righteousness of God, in the second.

Verf. IV. *When thou vowest a Vow unto God, deferr not to pay it: For, he hath no pleasure in Fools; pay that which thou hast vowed.*

His Father David did (*Pf. 66. 13, 14.*) as requir'd; *Dent. 23. 21.* 23. The Vow and Engagement of Men, in the first-Covenant (on God's bringing them out of *Egypt*, Bondage in the corrupt nature, death in Trespasses and Sins, contracted by the first Sin of Man) is, faithfully to walk there, in suppressing the vile affections and lusts of their degenerate nature, and to pay such Worship, Service, and Obedience, as is performable to God, therein. So, do they *live unto God*, in that state, for a season. This, do Men often fail in, and so, *break that Covenant* with God, after enter'd into it; and forfeit all the benefits and advantages thereof. For then, *God breaks* with them, the promises of it being but conditional; *Numb. 14. 34. Jer. 31. 32. Levit. 26. 15-25. Dent. 29. 30.* and 31 Chapters. Man, in his first-Covenant, Law-Principle (his restor'd, enlight'n'd spirit of nature) is alway's in danger of breaking this Vow, Covenant, or undertake (by contract) with God. God therefore promises to make another Covenant with them, in another Spirit, his unspeakable gift to them; a steddý, *right*, constant *Spirit* of everlasting righteousness (*Psal. 51. 10.*) the Gospel, new and everlasting Covenant-Principle of Life; *Jer. 31. 31. 33.* This, God engages to do, by quick'ning up the incorruptible Seed thereof, into Life, motion, and prevailing activity, if they obediently submit to his declared terms, in giving up their clenfed nature, to him, in Sacrifice, by a holy Death. Their polluted nature was no meet sacrifice for him, neither is it slain, but somewhat disabled only, by Law-Conversion; and, is continually striving to fetch them back to their old Sins, with the *Dog to the Vomit*, often prevailing, so as to recover its former *Dominion* over them, and ride in Triumph again, with its uncontroll'd *vile affections and lusts*. The first-Covenant, natural, or Law-principle, fail'd of its duty, in the first Man, when at best; and more liable, sure, is it, to fail, in but some gradual renewals thereof. God therefore finds a *fault*, or defect in that first-Covenant-state of Life, as to Mans steddý, well-pleasing obedience to him, or true happiness to himself.

himself. So, offers a second; *Heb. 8.6-13*. This is *the better* (the new and everlasting) *Covenant*. The Gospel-spirit of God, undertakes the performance of all obedience in Men, when it becomes the principle of life, desire, thought and action, in them; which can never sin, err, or miscarry; deceive, or be deceived. In this new-Covenant Spirit or Principle, God becomes their God, and they his people, for ever. *He will never depart from them, nor they, from him*; Jer. 32. 38-41. The undispenfable condition, on man's part, for entring into the second covenant with God, is the obedient giving up in Sacrifice to him, all the fading life and things, received from his own hand, in the first. When convinc'd of this twofold differing covenant-principle, with the methods of God's Wisdom, and his requirings from them, as also with the unspeakable advantages of quitting the first for the second, then are they bound to vow the sacrifice of their Life in the former, and not to be slack in performing the said vow. If we be not slack in that our part, for entring into the new or second Covenant with God, *he will not be slack concerning his promise*; *the promise of the father*, even the Spirit of the Son, will, by the Son, be set up in our hearts, which is the Gospel-principle, the Apostles were commanded by Christ, after his resurrection, to wait in their earthly-Jerusalem-state, for; *Act. 1. 4.* and *Luke 24. 49.* Both these testimonies are given by the same hand; *Luke*. Man is to part with all, call'd his own; his Life, Wisdom, Righteousness, and all the things of man, in his first make; and then, God will give to him, and set up in him, what he call's his own, by a second; his Life, Wisdom, Righteousness, the things of God. All the Life of Man's Spirit, with the free will, and rational Powers thereof, must go, in Sacrifice to God, as our true free-will Offering and *reasonable Service*; Rom. 12. 1. These things, clearly seen, assented to, agreed on, and engaged for, on all hands (as to what man is to suffer, and God to do, in order to man's being actually brought into the new and everlasting covenant, with him) man's wilful Apostacy and flying off from all, after, for a season, he hath run well, in obedience to Gospel-light, *and suffer'd many things*, towards the demolishing his law-life (*Gal. 5.7.* and *3.4.*) Spoils, loses, and forfeits all. Dislike to Ghrist's Gospel-life of truth, from love to his own law-life; and so, a fixed enmity to God, and despite to his Spirit of Grace, ex-

clud's him all benefit of Christ's Sacrifice and Intercession, for ever; *Heb. 10. 26, 27, 29.* This is the unpardonable Sin against the Holy Ghost, or new-creature Gospel-Spirit of Christ. There's no plea, or excuse, left Man. Nothing to be look'd for, by him, but the fiery Indignation of God, to devour him, as the far sorer punishment for wilful sinning against the Gospel-Light of the Son of God, then Law-Light of the Son of Man.

T. *For, he hath no pleasure in Fools; pay that which thou hast vow'd, without delay. Defer not to pay it;* that is, to perform thy part, vow'd and engaged for, by thee, in order to thy entring into the first or second Covenant with God. For, the not paying it, will be found the greatest Folly and Madnes, and of most desperate and dangerous consequence, to thee. Hence does Solomon farther say, by way of Information, in this case.

Verf. V. *Better is it, that thou should'st not vow, then that thou should'st vow, and not pay.*

So, *Dent. 23. 21-23.* *When thou vomest a vow unto God, thou shalt not slack (or delay) to pay it. But, if thou forbear to vow, it shall be no sin in thee.* Thou shalt perform thy free-will Offring, as thou hast vow'd. Better not vow, then vow and not pay. *Better for men, never to have known the way of everlasting righteousness and truth (2 Pet. 2. 21. Heb. 10. 26, 27.) then, after known, to turn from the Holy Commandment, deliver'd to them.* What Commandment? That, which Christ received from his Father (and obey'd) even the yielding up our nature, at best, in himself, to death; *Jo. 10. 17, 18.* God connives at Man, in the day's of his ignorance and darkness, as to a Gospel-Life of everlasting righteousness, whether in the vile state of polluted nature, dead in sin; or moral Heathenism, in obedience to the Light or Law of rational nature; or in the first-Covenant Believer, Professor, and Worshipper of God, under the outward dispensation of Law or Gospel, as *Paul*, when a Persecuter.

These 3 sorts of people, while wholly ignorant of Gospel, though they reject, yea, oppose; yea, persecute it, to the death of the true Professors thereof, *it is no unpardonable Sin* in them. We find this in *Paul's* case, who was the highest of the three sorts of Sinners,
above

above-mention'd. He was an *injurious Blasphemer and Persecuter* of Saints, for Gospel-truth; but because he did all ignorantly, in unbelief, *he obtained Mercy*, was not an unpardonable Sinner against the Holy Ghost, or Gospel-Spirit; 1 *Tim.* 1. 13. He soon became more eminent in Gospel-Life and knowledg, then those he Persecuted: Yea, a signal Teacher of them, and more abundant Labourer in the Gospel, *then all* the other Apostles, *who were in Christ before him*. So, as, while a righteous Law-Pharisee, if any had whereof *to Glory*, or trust *in Holy Flesh*, *he more* (Phil. 3, 4) now, if any had whereof to glory in the Spirit, or Resurrection-Life of Christ (that 'tis duty and absolute safety to trust in) *he more*; 1 *Cor.* 15. 9, 10. No Man is brought to an absolute Trial (till Christ, the mystical *Sun* of everlasting *righteousness* dawn upon him, in the beaming forth of Spiritual Light, by which to give undeniable notice of his Gospel-Life and State, to him) for vowing or engaging the giving up the Life of his nature, in Sacrifice to God. Neither *Publican* or *Pharisee*, the common Profane Sinner, nor righteous first-covenant *Jew* or *Gentile*, is bound to vow, nor therefore to perform the vow, as to *that devoted thing* (nature, in what-ever variety of Life or condition, will, in all, first or last, be found to be, even) devoted to death, under the final Love or Wrath of God. Fixure in the Life of nature, corrupt or righteous, which renders Men literal or mystical *Sodomites*, will be found, against (at least) negative conviction and Testimony, that they ought not so to do, being, by its own self-evidencing demonstration, *a fading Flower*, a perishing Vanity. But, when Christ, by spiritual Conviction-Light, cleerly discover's (and graciously offer's) his Gospel-Life, to Men (in its own self-evidencing excellency above their Law-Life) and, that they are bound to give up their fading Law-Life, or natural state, in whatever condition (corrupt or righteous) for it, then are they both bound *to Vow* the giving up this devoted thing, to death; and *to pay* their Vow; yea, speedily, forthwith, not be slack; not delay, or defer the Payment. 'Tis better, never to have experienc'd the righteousness of Man, in a renew'd first-Covenant Life, then, after all, either turn back to their old sins, in the corrupt Life of nature; or establish themselves there, in unchangable enmity to the righteousness of God, in the Gospel-Life of his Spirit of Grace. The foret Punishment, for ever, in Hell; the *ma-*

ny Stripes belong to such knowing not-doers of their Master's will. Encrease in such knowledg, and rebelling against all, will encrease their everlasting sorrow. Most aggravated wickednesses, will be recompenc'd with such aggravated punishment and Torment, for ever, as is meet. Everlasting Salvation is seen by Man, at his door, when under the undispensible obligation to vow the death of nature, in obedience to God; and accordingly as he perform's or not perform's this most deeply concerning vow, he has, or misses it. Refusing finally to vow, or perform, when bound to both, is fixing in nature, in unchangable enmity to God and his Spirit of Grace.

This break's all Covenant with God, first and second, *the staff of Beauty*, comliness (Ezek. 16. 14.) or righteousness of man, in the first; and of *Bands* (Zec. 11. 7-11.) or, such an unchangable band of Union, as they ought fully to have enter'd into, with God, in the second. All's forfeited and gone. They are, for ever, excluded by God's Oath, or swearing in Wrath, they shall *never enter into his rest*, in the second. And, for their unpardonable Sin, he will take from them, all the fading beauty or goodness he had bestow'd on them, in the first. So, all's gone. God's first-Covenant-gift, set up in unchangable enmity to his convincingly shew'd and graciously offer'd second, is the unpardonable Sin against the Holy Ghost, comprehending all the most criminal Sins or Abominations, Man can be guilty of; mystical, spiritual Adultery, idolatry, Murder, &c. Ezek. 16. 15. 38. Ro. 2. 21, 22. 1 Cor. 6. 9, 10. Gal. 5. 19-21. The proud, *reigning*, self-confident, *old* first-Covenant-*Kings*, despise all these words, to their own destruction. But, *the poor of the Flock* (Christ's *little ones*, content to be impoverish'd, and run down into the barrenness and death of their own, however clens'd and enlight'ned nature) understand, own, and obey all such words of the Lord; Zec. 11. 11. They are willing to be made Fools, weak, and despicable, with *Paul*, in the marr'd visage of a first-covenant State, Image of the earthy, that they may be all glorious within, in the Image of the heavenly, such as *the Lord commendeth*; wise, rich, strong, and honourable in God; in the spiritual, Gospel-Life, hid with Christ in God. All that finally fail herein, are the greatest Fools, as to their greatest, eternal concerns. All that startle, boggle, and fly off, at the Gospel-Tydings of the Cross (and Death, thereby, to be brought upon nature) resolving

to maintain the sandy Foundation (and untemper'd Walls of their earthly, worldly, first-Covenant Church-building) for Salvation, are bewitch'd by Satan, with their glittering Holy Flesh and things of Man and Devil, into unchangable enmity to God's Holy Spirit, and all the things of Christ and God.

This work, Satan is at, with first-covenant Professors, in holy flesh; the self-same, as with Eve, *2 Cor.* 11. 3. And, through God's most wise permission, has he wonderfully prevailed, in all Ages and Generations (and not less, sure, in this last and worst of times) to keep men short of the Grace of God; yea, to fix them with himself in enmity to it, and so deprive them of all advantages or benefits of both God's Covenants. Many that begin well, engage and set their hand to God's Spiritual, mystical-Plow (the Cross of Christ, for running down nature in them, toward the commanded Death, suffering many things that way) their foot, in the same Gospel race of suffering, with the thorow-pac'd, resolv'd Gospel-Saint (that follow's the Lamb slain, whithersoever he goes, even to the mystical Death and Grave of nature) many of these engaged Racers, does Satan fetch back again, to himself; and fixes them with himself in first creation-Life, and so in unchangable enmity to God, and the second; *Gal* 5. 7, 8. and 3. 1-4. When come to the borders of the heavenly *Canaan*, as *Israel*, of the literal, they hate it, and turn back to mystical, if not also literal *Egypt*, fixing in the righteous, or rolling back to the corrupt Spirit of nature, and that as their professed Judgment, for Salvation, with Ranters. After all high Spiritual enlightning (partaking of the Light of the holy Ghost (and offer'd the Life thereof) *and so tasting of that heavenly gift*; the good living word and wisdom of God; and *Powers of the World to come*) they Apostatize or *fall away*, beyond all possibility of recovery, or *renewal* of them again, *unto repentance*; *Heb.* 6. 4-6. The high Priest's, among the Jews, offer'd literal Sacrifices: Christ, the true high Priest comes to Preach Death to nature, in their very Persons, as the true Gospel Sacrifice, they ought obediently to give him, to offer up *in the fire of his Eternal Spirit*, as he offer'd our nature at best, in himself, to God most high. For this, they blasphem'd, and crucified him. The fix'd Shadowy Law-Priest's and their blind followers, abhor the true Gospel-Priest, with all his Spiritual Seers and doctrine

Doctrines. Many shuffling devices and inventions, Devils Suggest and men find, to shift off the Cross of Christ, wave all the unpleasing words or doctrine thereof, which indeed is the only way to, and Door of entrance for any, into the Kingdom of God. Through a fellowship with their Lord, in sorrows, sufferings, and manifold tribulations, of and to their natural man, inward and outward, do true Saints enter, with him, into his everlasting joy. All others must lie down in everlasting Sorrow, *eating the fruit of their own way*, & be filled with their own devices, under final wrath. Had they own'd God's reproofs (given by the mouth of true *Wisdom*, his living word, to them, even the reproofs of Death, to their nature) and followed his instructions for Life, they might have dwelt safely, for ever; and have been *quiet from all fear of evil*; Prov. 1. 20-33. The *Pisgah*-Prospect into the new-creation Life, or true Land of promise (given to their natural understandings, by Spiritual irradiations or Light) should have invited, moved, and drawn their wills, with cogent arguments, to the most delightful embraces thereof, on any terms.

Man, convinc'd of the more excellent Gospel-Life and way (and setting hand and foot to work, in prosecution of it, and towards attaining it) is actually under the vow of surrendering nature, to Death. And this is upon record, in that living corner-stone, the fountain Gospel-Spirit, or living creature-Word, Wisdom, or Book of God, in Christ's person.

This was figur'd by *the Stone, Josua set up, under an Oak, by the sanctuary* of the Lord, that, in figure, heard the Spiritually enlightn'd *Israel*-its vow, promise, and engagement, over and over, for the true serving the Lord (in his Spirit of truth, the principle of the new and everlasting covenant) accordingly will witness for, or against them, as they firmly hold, or perfidiously fly off, from the said engagement. *As for me and my house, say's Josua, we will serve the Lord.* So will we; answer'd the people, again, again, again, and again (*Jos. 24. 15. 18. 21. 24*) yet, after all these good words, fair promises and engagements, a world of them flew off, and came to worse then nothing. Christ, *the living Stone* (figur'd by that, *Josua* set up) will witness against, and deal with all such, according to their works and dealings toward him; v. 26, 27. Man must not dispute or deferr the performance of the said vow; but, with *Paul*, should be forthwith obedient to the heavenly

heavenly vision of the mind of God ; come roundly and readily off, with his holocaust, or whole burnt-offring of his natural State. His eye must not pity, nor hand spare any thing in it, that God requires to be destroy'd, as *Saul* spar'd *Agag*, and best of the *Cattel*, in letter and mystery ; whereas *Abram* spar'd not his very Son *Isaac*, Nature at best. Our true father *Abraham*, though tempted to it, by Satan, and his own apostle *Peter*, spared not the true *Isaac*, our spotless nature in his own person ; but, offer'd it up, in the mystical fire of his eternal Spirit of grace, unto God ; accounting, with litteral *Abram*, that God was able to raise him or it, up again, from the dead, into the everlasting righteous life of the true *Melchisedec*, or sacrificing high-Priest of God, and of our Gospel-profession. *Abram* was a type of Christ's priestly, Gospel-Spirit ; *Isaac*, of his natural, law-Spirit, offer'd up, by that Priest, in his own person. For this obedience, God most high, blesses the said true *Abram*, Christ himself, in and with the figure, promising him an innumerable multitude of Spiritual Saints, the true seed, descendents, and posterity of the second *Adam*. *Gen. 22. 16-18.* The new covenant is a covenant of oath, by which the Lord ratifies his mercies to all obedient enterers into it with him, for ever, by an oath ; and excludes all rebellious, wilfull refusers of the terms of entering into it, with an oath, also ; *Swearing in his wrath, they shall never enter into his rest ; Heb. 3. 11. 18.* And (*Heb. 6. 13-18*) we find the new-covenant promise to *Abram*, establish'd with an oath, and that oath it self, made or confirm'd by two immutable things, God's infinite divine, and his immutably righteous and Glorious new-creature self, or Spirit, the living word, and Eternal Wisdom of God, in personal union with infinite divinity.

The terms of the first covenant, on Man's part, is to part with the vile affections and lusts of the corrupt Spirit of nature : on God's, to set up the restor'd righteous life thereof.

In the second, is man to give up the very righteous life, to God, in sacrifice, as a perishing vanity, a fading flower, which was God's part to give him, in the first ; as the clean sacrifice, for entering into the second. Thus, first, God gave *Abram* an *Isaac*, and then requir'd the offering of him up. And so, did *Abraham*, by that very thing, in mystery, enter the second, and was justified for ever, before God ; *Jam. 2. 21.* This gives him, and all his Spiritual seed, compleat victory

over T

over all enemies ; so, as to *possess their Gates*, take away all strength and power from them ; *Gen. 22. 17, 18.* They will, in the irresistible mighty power of Christ's new-creation Gospel-Spirit, tread all their fixed, first-creation law-enemies, evil Angels and men, under their feet. Nothing is of greater advantage to the Saint, then the speedy performance of his vow, relating, to the new-covenant, for the compleat death of nature : nothing, of more dangerous consequence, then his deferring or delaying the performance of this vow. Nothing gives greater advantage to the Devil, against him, then such delay for extinguishing his part in him, the natural State. The most vigilant, restless, Implacable enemy (that, in his mighty power and subtilty, roves up and down, as a roaring Lion, to devour all he can light on) will not fail to make his utmost advantage of such delay. If he find Saints lingering, and loath (with *Lot*) to depart out of literal or Mystical *Sodom*, or both (even the whole Life and lust of nature, corrupt or righteous) he will labour, might and main, to turn their lingerings, into a final and absolute establishment, there, and so, *set their hearts* in them *to do evil* ; fix them with himself, there, in unchangable enmity to God, and Death to themselves.

But, God is merciful to his Saints, and lay's hold on them, by his Angels, as on ling'ring *Lot*, *to hasten them out of both* the said *Sodom's* ; *Gen. 19. 15, 16.* 'Tis great mercy in the Lord, and should be the earnest prayer of the Saint to him, to hasten the execution of the guilty Sinner, the Belial-party in him ; and so, his deliverance from all evil, in enmity to God, or compliance with the Devil. Satan uses his utmost power and skil, to cause a delay, in this case. God gives his most faithful counsel and instruction to us, to hasten the performance. To be sure, linger while we wil, done it must be, first or last, or we perish for ever. The sooner and speedier done, the better for us. We should not look on Christ, as Satan represents him, a hard Master, a bloody Husband ; but, a most faithful Creatour and gracious Redeemer. What ? (Suggest's Satan to men) does Christ come with a sacrificing Knife, Fire and Sword, speaking War and Death to a righteous Life of his own twice setting up, in you ? first, by creation ; and then, redemption ? Never believe it. *With God* is no such *variableness or shadow of turning*. He quoted Scripture, to Christ himself. 'Tis unreasonabable, say's he, to think, God should

should pull down and destroy the Work of his own hands. And, when he has thus steel'd them with arguments, for self-defence, and keeping up themselves in their own native Countrey, and Father's House, the restor'd life of the first *Adam*, the image of the earthy, as a most desirable land, or state; then fall's he to work, the other way, to bring a false and evil report on God's Countrey, the new-creation land of promise or state of life. This is the *Far Countrey*, the man Christ is gone into, where he lives for evermore. This *Far Countrey* (even a heavenly, that God engages, as his part, in the new Covenant, to bring men into, on their obedient, speedy departure out of their own) does Satan bring an evil report, upon. First, say's he, you have but a report, a hear-say of it, you have no certain knowledge or experience of it. And then, 'tis a *Land that eateth up the Inhabitants thereof* (as the spies, doing his errand therein, said of the literal, *Numb. 13. 32*) your destruction and very death it self, is the propounded and declared terms, on which only ye can enter into the possession of it. So, when brought by Christ's Spiritual Light, to the very borders of the heavenly *Canaan*, by and with his evil apostles and spies (ministers of his Gospel, that's no Gospel) are they easily perswaded & induced to start aside, and fly off, as offended at both the promised land or life it self, they should enter into; and also, at the loss of their own, with all their mystical riches & large possessions, therein. So, in stead of speedily performing the commanded and vow'd sacrifice of their old nature, in order to enter into (and take possession of) the said new land of promise, they peremptorily and conclusively refuse the terms, and consult with Satan and one another, about a return back, rather into Egypt (literal, or mystical, corrupt or righteous nature) and there fix and establish themselves, in their own nature, land, or Countrey, in unchangable enmity to God's. This, the rebellious fleshly *Israel* was at, in letter and figure. If holy flesh, a righteous natural State; and strict, holy walking therein, won't do't for salvation, they'l not be saved. This desperate resolution is a crime of a dangerous, destructive complexion, of an Ethiopian hiew. 'Tis the *Leopards spot*, never the spot of Gods Children, Spiritual Saints. Tis the highest folly, imaginable. If they'l never obediently come out of their own land, the fading life of their own nature, they'l never enter his, even the life of his Spirit of Grace. If they'l not suff-

er and die with Christ, in the former; they'l never *live and reign* with him, in the latter. If they'l not follow his suffering steps, they never come where he is. They prefer the earthy life and Countrey of the Creature, to the heavenly life of the Creatour, Blessed for ever. The issue of (and for) this disobedience, matters come to, is this, God will strip them of, and take from them, all the fading good they are possess'd of, in the mystical earthly Countrey, or land of their own restor'd enlighten'd nature, as wilfully retain'd in a known rebellion against him. The very same Mystical Sword (or new-Creation Spirit of Christ and God) will be drawn against them, in final wrath, to destroy them for ever, which they so fear'd, startl'd at, and turn'd from, when offer'd to be brought upon them, in love, to give them a kindly and right death-pass, into the true land of promise. Had they willingly obey'd it, they had enter'd, and *eaten the good of the true land* of promise. But having absolutely and conclusively refused it, and rebell'd against it, *they'l be devour'd by the same sword*, or Spiritual cross upon them, for ever. *The mouth of the Lord* (the living word of God, Christ himself) *hath spoken it. Isa. 1. 19, 20.* Obediently lose the fading *life* of nature, and enter. Rebelliously *save*, pitty, spare your own *life*, and ye *lose all*, for ever, in eternal death, under final wrath. This is Christ's doctrine; *Mat. 16. 25,* And this, Christ presently deliver'd, on Satan's contrary doctrine, by an Apostle, with the perswasive (and seeming friendly) words of his wisdom. When he had spoken of his sufferings, *Peter* rebuk'd him, and preach'd the self-same doctrine to him, the Old Serpent preach'd to *Eve*, and by her, to *Adam*. *Be it far from thee, Lord: this shall not be unto thee*; that is, thou shalt not suffer, or die, at all. This Spotless righteous law-life, in holy flesh, is eternal life; no danger of death. The Gospel-Riddle, uninterpretable by Man's Wisdom, is this; die must nature, or all's lost; nature and grace too; all good, in first or second covenant, changable or unchangable. And what succeeds? unchangable evil of sin and punishment. The obedient death of nature, under the cross; the full, sevenfold purifying of it in the fiery furnace thereof, from all *dross, tin, and reprobate silver*, all filth of flesh and Spirit too, renders man *clean every whit*; *Jo. 13. 10.* This delivers him for ever, from all captivities, bondages, enemies, dangers, and death's, literal and mystical *Sodom, Egypt, and Babylon*, the

the life of nature, corrupt or righteous, both of which are a state of enmity to God, and death to man, if fix'd in. *Thou shalt never wash my feet*, said Peter ; No ? say's Christ, then, thou wilt have no part in me. Oh then, not *my feet only*, but *hands, and head*, said Peter ; If feet be wash'd, 'tis enough, say's Christ, there need's no more, to make perfectly clean, every whit whole, and spiritually sound. If the feet (the will and understanding, the two mystical feet on which man walks, in his esteem, judgment, thought of, and desire after things; if these) be Spiritual, Heavenly, Gospel-feet, the discerning and desiring powers of the Gospel-Spirit and principle, all will go right. Heavenly things, never-perishing meats, will be wholly and only esteem'd, desir'd, and fed upon, in this bottom-principle. All will be right a-top, in all Holy, Gospel-Conversation, when all's right at bottom. A Spirit *greater then he that's in the World*, the Devil, in which 'tis impossible to displease God (Sin, erre, miscarry, deceive, or be deceived) must needs ever do all things well, and man be truly *blessed in the deeds thereof*.

The extream folly then of man, in not only deferring, but finally refusing to pay his engaged, commanded vow, for giving up his whole nature, or Spirit (the devoted thing) in sacrifice, by death, unto God, is unpardonable. And then, God will be *extream* (and that most justly) *in marking all, done amiss* by him, in his self-chosen nature and life. He will call him to an account, for every thing, done therein, from first to last. This great transgression, the presumptuous unpardonable *sin unto eternal death*, will bring all other sin's at its heels, to be answer'd for, as creditors come upon a man, for lesser debts, when clapt up in prison, for a great one. And then will every Spiritual conviction, offered men (in the day of their trial, and God's patience towards them) be reviv'd in them (and stare them in the face) to witness against them, judg, and condemn them, in harmony with God himself. When man's trial is over, and sentence of death irrevocably past upon him ; God will not repent or change from his dispensation of wrath, and man cannot repent or change from his rebellious mind of enmity against God. *Repentance will be hid from God's eyes*, and man's, on all hands. Unchangable enmity to God, lay's man under the unchangable wrath of God ; thrust's him out of all distance, as to any favour, for ever, or benefit

by Christ's sacrifice or intercession. Christ died not, nor will intercede for the pardon of unchangable enmity to God and him. And God will revive his formerly given Spiritual light, to testify for him, against them, in their own consciences ; the evidence whereof, can never be silenc'd, extinguish'd, or denied by them. The irresistible testimony of it, will be a perpetual condemner of them, and justifier of God, in his most wrathfull proceedings against them. This is the *worm, never dies* ; witnessing the fire of that wrath, to be undeniably just, which can *never be quench'd*; *Mark.9. 44. 46. 48.*

Verf. 6. *Suffer not thy mouth to cause thy flesh to Sin ; neither say thou before the Angel (70. before God) that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?*

The Spirit of man, at best, in its own life, is but flesh. The life, mind, will, desire, thought, wisdom, righteousness, glory, all the things thereof, are but fleshly, earthly, perishing vanities : Man, in all, *altogether vanity* ; is possess'd of no goodness, but what's a *fading flower* ; no beauty, no glory, but what will be consumed and *done away*; *Pf. 39. 5. and, 49. 14. Isa. 40. 6.* Man, in all this, *is the flesh, his mouth should not cause to sin.* Mouth, as said, signifies all manner of expression of this flesh (fleshly mind, or natural Spirit) inward or outward, in desire, thought, word, or action. If the inmost mouth, bottom desire and thought of man, be found approving of (and consenting unto) the entering into a firm, unchangable union with the Devil (the striking up an everlasting covenant with him) then does it *cause his flesh* (or natural Spirit) *to sin*, unpardonably, against the Spirit of Grace, the Gospel-Spirit, or Holy Ghost, in which, convincingly shew'd, he ought to enter into (or strike) a new and everlasting covenant with God. His knowing, wilful choice, is, rather to comply with the Devil (in a fond self-destroying love to himself, or his own life and nature) to be, by his most destructive workmanship, Baptized into his spirit of unchangable enmity to God, then by Christ's new-creation workmanship, baptized into his Gospel-spirit of unchangable union with God. What's the meet recompence of such error? The same *Tophet*, punishment, lake of mystical

fical fire and brimstone (the littoral is but a Shadow of) un-
 quenchable wrath, fiery indignation, *the vengeance of eternal fire*.
 In this and other variety of language, does the Holy Ghost or Spirit
 of truth, in the Scriptures of truth, clothe the joynt everlasting tor-
 ment and vexation of both. For, such a covenant with the Devil, is
 a covenant of oath, a swearing everlasting allegiance to him, and a
 taking also his oath of supremacy, owning him as the supream ru-
 ler and infallible dictatour, in Church and State, in the room of the
 holy ghost, or Christ in Spirit, and God most high, himself; *2 Thef.*
2. 4. And so *his bored Servants they are*, for ever, *whom they have*
sworn to obey for ever, on all accounts; and own for their Supream,
 Paramount-Ruler and guide, so as to place themselvs under his
 protection, wing, and conduct; *Rom. 6. 16.* They agree to O-
 bey Sin and the Man of Sin, Satan, the unchangably sinning Spirit of
 Eternal Darknes and Death. Can this be lesse then the *sin unto*
death, eternal death? They'l be sure of the portion, they have cho-
 sen. They unchangably hate Christ's Gospel new-Creature Spirit
 of everlasting righteousness; chuse and love a Spirit of unchangable
 enmity to it, and death to themselvs; *Prov. 8. 36.* Can they mis-
 of what they love, and have chosen? *Rebellious Children* are they.
They take counsel; not of me saith the Lord; but, of the Devil. *They*
cover with a covering; not of my Spirit, but the Devil's, for their
 clothing and protection. They are willing to be dres'd up in his fur-
 niture and armour, to fight against God. All this, for this very end, *that*
they may add sin to sin; unchangable enmity to God, the unpardon-
 able sin, to the pardonable, changable state of enmity and death,
 they were born in. So, come they to a *latter end, worse than their*
beginning, by their own choice; when offer'd a better end, then ever
 nature, in its beginning, at best, before the fall, amounted to, in the
 the changable, spotless life thereof. They are now, in a known,
 chosen confederacy with the Devil, for ever, against God, Christ, all
 Gospel-Saints and truths. They have greedily drunk down the poi-
 son'd wine of the very Spirit of the old Serpent. *Their wine is the*
poison of Dragons, the cruel venom of Asps; Dent. 32. 33.
The poison of Asps is under their lips; Rom. 3. 13. They spit venom,
breath out slaughter, against the Saints of the most high. They are
 establish'd by Satan; made men, fully after his own heart; So,

unchangable, irreconcilable, implacable enemies of all, *after God's own heart*; as *Saul, to David*. In these two fixed states, after God's or the Devil's own heart, will all men, in conclusion, be found, in heaven or hell; everlasting joy, or sorrow; under the final favour, or unquenchable wrath of God.

Neither say before the Angel, 'twas an error. This Angel is Christ, the supream Apostle, or Messenger of God's Covenant, the living Creature-word and book of God, which is God (*Jo. I. 1*) So the *Septuagint* render it; neither say *before God*, it was an error; and therefore, why should he be angry &c. ? To what purpose is it, for any to pretend ignorance (as having done all this, by a mistake, and surprize) *before this Angel*, or word of God, that's of an all-penetrating sight, so as infallibly to discern and discover the bottom-thoughts and intents of all hearts? *Heb. 4. 12, 13.* He will undeniably evidence, all this wickedness to have bin wilfully and knowingly done, against his cleer declarations of the mind of God to them, and most faithfull warnings of them, to the contrary; and of the unspeakable danger thereof. No good words, fair speeches, plausible pretences, whereby they have deceiv'd their fellow-creatur's, will signify any thing, towards their defence, or excuse, before this infallible Angel's judgment-seat. He will silence and stop every mouth of iniquity, and fill all that have thus caused their flesh to sin, thereby, with everlasting shame and confusion of face. *Peter*, in the Holy Ghost, or that Spirit of this Angel, Christ, wherein he will judg the world, detected the fallhood of *Ananias* and *Saphira*, and executed God's sentence of death upon them, as having suffer'd *Satan* to fill their hearts; their undeniable guilt; *Act. 5. 1-10.* Such Spots are *not the Spots of God's Children*. They are never guilty of unpardonable Sins. And then, do those, guilty of such errors, think to get any thing, by saying, *why should God be angry and destroy our works?* Or, *Solomon* in the Spirit of God, asks them, *why should God be angry at thy voice* (or mouth, that hath agreed with Satan, to cause thy flesh or whole man to sin, unpardonably) and so, destroy the Work of thine hands? But let this Question be put by whom it will; the Works which have been wrought in a Spirit of unchangable enmity to God, will be destroyed. If put, by the Holy Ghost, in *Solomon*, 'tis by way of counsel, to prevent such madness in Men, whereby to receive such a Spirit

rit of unchangable enmity into them (for the principle of all their Desires, Thoughts, and Works) as will most certainly expose them and all such Works, to be burnt up and destroyed, for ever. They have done all such wicked Works, and the leading wicked Work, to all the rest (in receiving the Devil's Spirit of unchangable enmity, for their working Active Principle) before the said Angel, or under his convincing Spiritual Light, and cleer discoveries of himself to them, in his Spiritual Life of Truth, wherein alone they can be Saved. He will, at last, undeniably convince them, that they were convinced and fairly warn'd of all these things, before-hand, in his gracious exhibitings and offers of himself to them ; doing all they could desire he should do, for preventing such a self-ruining, wilfull, unpardonable error. All has been done by them, against the known commands of his Spiritual law. And will they say, *it was an error* ? a mistake, of meer ignorance ? And so, think to prevail with this Angel, to plead for their Pardon ? Alas, Alas ! He will make them see it most Just, for him to intercede against them, as his and his Father's incorrigible, wilfull Enemies ; and to say to his mighty Angels, *slay these mine Enemies before my face* (Luke 19. 27.) *that would not, I should Reign over them*, but the Devil. God, or this Angel, is most Justly angry *at their Voice, or Mouth*, by which they have chosen (and declared their consent, for) unchangable union with the Devil, rather than with him. And he will destroy all the works of their Hands, that, in such union, they have done against him, in whatever nearest resemblance of his Gospel-Spirit and Truths (by the transforming Arts and Skill of their Master-Workman) purposely to express their utmost Malice against him, thereby..

Verf. VII. *For, in the multitude of Dreams, and many Words, there are also divers Vanities : but, fear thou God.*

This concluding Word on this subject, is a Character of the first-creation Spirit or State, as chosen by men, in union of mind with the fallen Angels. Solomon calls it many things and businesses, a *multitude of Dreams* ; as v. 3. a multitude of business, whence cometh a Dream. The busie, boundless, wandring, gadding Spirit of man, cumbers it self, as *Martha*, with a heap of first-creation Vanities,

that can give him no true satisfaction. All his conceited happiness therein, is but a Dream. His many Words and Labours about them, are but divers *Vanities*, a variety of glittering nothings, *things that* God says, *are not*; perishing, vanishing shadows. All labour of man, in his first-creation Life of Vanity (all his Works, Fruits, Duties, performances to God or Man, therein) is Vanity. All inordinate love to, and coveting after, the outward or inward, literal or mystical Riches and Treasures of that State, in the most fruitfull Exercise of a first-covenant Life, is but that *Love of Money*, Paul call's *the Root of all Evil*. For, from this Love to his own Worldly Life and Riches thereof, is man found in direct enmity to God, and his Gospel-Spirit, and Riches, which alone can make any, truly Happy. So, all he is, has, or does; all his Attainments, Works, Fruits, Riches, Possessions, rested in, will prove a most unhappy, destructive *Dream*; out of which, when he awakes, he will find himself to have bin, all along, deceived with Imaginary things, that have no durable reality in them. Christ convincingly shew's men this, now; and will hereafter, convince them, he hath so shewed it, and fairly warned them thereby, of their danger. Let him then that Preaches up such a vain State, with all the best things of man, therein, for happiness, *tell it*, but as *a Dream*, not confidently assert it to be a Gospel-State of Salvation, but a Law-Dream; *Jer. 23. 28.* Man's *Chaff, Dream, Vain Glory, Shadow, Life and Image of the Earthy*, fix'd in (in unchangable enmity to God's Wheat, his Word, Wisdom, Righteousness, durable Life, Riches, Food, and Cloathing, *in the Image of the Heavenly*) is certain damnation. *What's the Chaff to the Wheat?* the Words of Man's Wisdom, in *his lying Spirit of divination* (as to all Gospel things and truths of God, into the Room whereof he thrusts the things of Man, and says, the Lord sayeth *Ezek. 13. 6.*) to the Words of my Wisdom, in my Gospel Spirit of Truth? What are Man's Law-Dreams to my Gospel-Truths? In stead of this dangerous Trade and destructive practice, *Solomon's* advice is; *Fear thou God.* This fearing God, and keeping his commandments, he declar's (*Eccles. 12. 13.*) to be *the whole Duty of Man*; the *Conclusion*, and sum of *the whole matter*, in all Books, and Words of Right Instruction unto Life. Follow after, obey and close with the Lord's own Counsels, Teachings, Leadings, convincing discoveries of his mind, and

and Gracious Offer's of that Gospel-Spirit that's in unchangable union with his divine Spirit; and you'll ever know and do his whole mind and counsel, and *Worship him in Spirit, and in Truth*, to his wel-pleasing acceptance and your Salvation. His Spirit is that Love, that's the *fulfiller of his whole Law*; Rom. 13. 10.

Verf. 8. *If thou seeft the Oppreffion of the Poor, and violent perverting of Judgment and Juftice in a Province, marvel not at the matter* (Heb. will or purpose) *for he that is higher then the higheft, regardeth; and there be higher than they.*

Her's encouragement to right Fearers, true Believers and beloveds of God, that have abandon'd their own first-creation Life of vanity and enmity, for his new-creation Spirit of Truth and Love. In this, are they too hard for all Enemies. For, the Almighty Divine, and irresistibly mighty new-creation Spirit of Christ and God, are on their Side; as also, the Angels of his Power, who in their Spiritual, new-covenant Life of everlasting Righteousness and Truth, transcendently *excell, in strength*, all first-creation Evil Angelical or humane, invisible or visible *Principalities & Powers*, that are against the Saints of the most high. Saints, then, are sufficiently furnish'd, under the great Captain of their Salvation, to deal with, and be more then *Conquerors* over all Enemies, all worldly Powers of Darkness, and Gates of Hell. Muster they never so strong; Bluster, Storm, and Look as big as they can, Saints Infallibly see and know where they shall have them, in conclusion, for ever; even, under their feet, as the necks of the five Kings of *Canaan* were put under the feet of *Jofua's* Captains; *Jof. 10. 24.* Those Kings were a Type of all first-Creation Powers, fix'd in Opposition to the second. Spiritual Israelites know how to demean themselves under all Oppressours, the great mystical *Goliath*, the Devil, with his whole Army of Philistines, evil Angels and men. They have so learnt Christ in their Spiritual man, which no Enemies *can touch*; that *they fear not them that can but kill the Body*, or whole natural man, as to a first-covenant, first-creation Life of vanity; and *have no more that they can do*. They know their great Captain, Christ himself, turns all Injuries, done to their Body, or natural man, to their great advantage, as hastning

the Death of what's to die in them ; and so, compleating their conformity with himself, therein ; the consequent whereof, will be a compleating them in his resurrection-Life, that's above all Enemies and Deaths. Their Way of ascending into his all-conquering Spiritual Life, is the Death of their natural State. *They overcome by such Death* of what can die, as found in a state, that can never die, the certain result and issue of such a Holy obedient Death. This way, the *Captain of our Salvation* overcame ; *Heb. 2. 10.* And, his good and faithfull *Souldiers must fight*, as they have him for an example, and not look for a final, absolute Conquest, any other Way, than he obtained it. Satan and his Party seem to conquer, by killing the natural man or Body of Christ and Saints ; who finally conquer them all, by being so killed. They fight with exceedingly differing Weapons ; Enemies, with *Weak and Carnal* ; Saints and their Captain-General, with *Spiritual and Mighty, through God, for pulling down all their Strong Holds*, and laying them all in the Dust. Another Riddle. Enemies fight against the Spirit of God, or Spiritual man, in Saints, but can hit or touch only their natural, which their own Spiritual is fighting against, in their own persons. So, though they have Perfectly contrary designs, Christ, Saints, and all Enemies, what'ere they strike at, they all hit only *flesh and Blood, which cannot enter into the Kingdom of God*, but lets or hinders the Saint's fully entring, till it be fully destroyed. By suffering Devils and men, seemingly to overcome him and his Saints, as bringing death on their natural man, do Christ and they overcome them all, in their Spiritual, which is greater then they : and which *they can never touch ; V. 14. 1 Joh. 4. 4. and 5. 18.* Satan's Battels against (and seeming Conquests over) Saints (*the few that are saved, Christ's little flock*) are performed with a *confused noise, and Garments rolled in Blood.* Christ's and Saints victory over them, is with *burning and fewel of Fire*, by which the slain of and by the Lord, will be the many that perish ; *Isai. 9. 5: and 66. 16.* Enemies kill Saint's Body's, but they'll kill their Spirits, Souls, and Bodies, for ever, in that Spirit they aimed at, to kill, but could never touch. It will touch them, to purpose, at last. But, Who are the Oppressours, here ? What, the Oppression ? Who, the Oppressed, in the Province of this World, Satan's universal Monarchy, through a violent perverting of Judgment and Justice ? Much has been said to these

these queries, on *Verf.* 1. of *Chap.* 4. Evil Angels and Men, are the invisible and visible Principalities and Powers, that set themselves to oppress the Saints of the most High (*the Poor and Needy*, as to the Treasures of their inward natural Man, their Spirit; and oft, outward also) as the *Signal Tormenters of such Dwellers upon the Earth*, or fixed Inhabitants of the Earthy, first-Creation State of Nature, evill Angels and Men; disturbers of the Peace of their Joynt worldly Dominion, and tyranical Domination, therein. For, they declare all that worldly Life and Strength, they trust in, for Happiness, to be but a Bubble, *a Dream, a fading Flower*, insignificant as to true happiness; a fix'd confidence, therein, unchangable enmity to God, and certain Damnation to themselves. Can the *Rulers of this World*, visible or invisible, bear such Doctrine, concerning that State, they set up in, for Salvation? Though Devils more fully know the Truth thereof; will men (under their strong delusions, pleasing themselves to think their sandy Foundation'd Church-building, good, and their matters right with God, as therein doing him service) let the true Saint's contrary, spiritual, true Gospel-Doctrine, passe uncontrol'd, or the Preachers and Owners of such Doctrine, unpunished? Never look for't. And, least of all, *in these last*, and worst of *Times*; in which, the Scripture proclaim's, and warn's, this Oppression will rise to a higher pitch, than in all former Ages of this World, under Satan, the Prince and God, the Moloch, and Baal, or King and Lord thereof; King of Kings, and of all the Children of Pride, all proud self-exalters, in this World; as Christ, *King of all Spiritual Kings*, and meek subjected Children of his Kingdom, in the next. Satan, the permitted God and Prince of this, *when he know's he hath but a short time to Reign* (his Kingdom drawing near a Period) will more outrageously and Subtly then ever, lay about him, to hinder and prevent the Dawnings, and commencing of Christ's; *Rev.* 12. 12. He will then enrage his visible Powers in this World, against Saints, to the causing such a time of Trouble to them, as never was, or shall be; *Mat.* 24. 21. As certain Tokens of Satan's expiring Reign; and so, of the approaching of Christ's, the Love and Practice of all sorts of *Iniquity* (literal and mystical) *will abound*; and of all sorts of goodness, decline and decay. By both these, will the Devil most dextrously serve his designs, as to all sorts of Oppression, by the violent pervert-

ing of Judgment and Justice, towards the Poor of Christ's Flock, stripp'd of all natural Power or Relief, visible or invisible. He will use a prophane Party, to destroy the common Rights and Properties of men; on civil accounts. And he, will use first-Covenant, Law-Brethren, as by him turn'd into gospel-wolv's (and yet dress'd up by him, in Sheeps-cloathing, Spiritual appearances) to worry and hunt true Spiritual Gospel-Breth'ren, in the second, to Death. But Saints are fore-warn'd of all this, as to what they are to expect, in the worst of times; *Mat. 24. 25. Joh. 16. 4.* All's by God's permission, and under his over-ruling Power. They ought not therefore, to marvel or be dismay'd at the matter, or will and purpose of God, herein, which is wholly for their Good. Be not dismay'd; for, he, or they, that is (or, that are) *higher than the highest* (the Holy Angels) do regard, see and take notice of all, as Standers by and Lookers on, til fully impowr'd and comission'd to come forth, in the effectual *Preaching of the everlasting Gospel*, to Saints; and *pouring forth the Vials of Wrath*, on their Enemies. And, Christ and God, yet unspeakably, infinitely higher than the Holy Angels, sit, as 'twere, silent, but exactly regarding and observing the injurious demeanour of Enemies, towards his Saints; together with Saints dutiful and quiet demeanour, under such Injuries, and worst Occurrents.

The spiritual Gospel-life of Christ, in Elect Angels (yea and in Saints, too) render's them as much higher then all evil first-creation Powers, Angels or Men; *as the Heavens, then the Earth*. And, though the Good Angels come not forth, in their immediately preparatory dispensation to Christ's second coming, till peculiarly commission'd for such blessed work, in the last and worst of times, when enemies are grown most rampant and confident; yet, mean while (even all along this World) are they (and have they bin) sent by Christ, as *ministering spirits*, keepers, and guardians to blessed Saints on earth, *heirs of salvation*, surrounded with enemies, on all hands, in this scrambling, confounded world of cunning Devils, and ignorant men; ignorant, as to all Gospel, saving truths, abundance of them not knowing, or very little thinking what they are doing, as even *Paul* once, *Act. 26. 9. Luk. 23. 34. Act. 13. 27.* They protected *Elijah*, from the king's 3 Captains and their fifties; *Elisba*, in *Dothan*, from the Syrian Army; and *Hezekiah &c.* from the *Assyrian Army*, before *Jerusalem*;

as *Isaiah* prophesied, 2 *Kings*. 19. 20-35. By the decrees of *Christ's* spiritual Angelical *Watchers* over, and observers of all men, good and bad (as *Hesiod* say's) will the great *Tree* of all oppressing Worldly Monarchies, be cut down, when ripe for the Sickle; *Dan*. 4. 17. *Mat*. 13. 39-42. *Rev*. 14. 19, 20. That Devils are not ignorant of Holy Angels Guardianship over Saints, appears by Satan's quoting (*Psal*. 91. 11, 12) to *Christ* himself, *Mat*. 4. 6. They keep Saints, also, as the natural man of *Christ* himself in flesh, from being induced by tempting Devils (by the contrary workings of flesh and Blood in themselves, or persecuting-work of enemies, without doores) to *stumble* or be finally and unpardonably Offended at (and so, found offenders of) *Christ*, the corner-stone and foundation of the new-creation building on the *Rock*, as coming on flesh and blood (or their natural man) with mystical fire, and a flaming two-edged sword, to kill, slay, and offer it up, in sacrifice, to God. In the close of this world, will they poure down the wrath of God, gradually, on the several parts or branches of Satan's universal Empire, or worldly dominion, till all be laid in the Dust, under *Christ's*, theirs, and his Saints feet; *Rev*. 16. Saints, waiting, in a lively hope, for this, ought to possess their Souls in faith and patience, and not marvel or be dismayed (seeing clearly the mind, will, purpose, and method of God's wisdom, in all) at the most daring, presumptuous practitioners of highest wickedness against God or them. They are sure of advantage, by all they can do against them, now. And, they are sure of having them under their feet, hereafter, for ever. What would they have, or can they wish more, in this point? *God is for them, who can be against them?* They must needs be more than conquerors. If this threefold Cord will hold (conjunctive divine and new-creature power, in *Christ*; the conjunctive, personally united new-creature power, in *Christ* and Elect Angels, and Saints also, for their security against all worldly Powers) all's safe.

Verf. IX. Moreover, the profit of the earth is for all: the king himself is served by the field.

The chief intendment of this literal truth (which, hit upon, is properly and truly, right interpretation) is, the fruits and products of man's nature, in the renew'd old, earthly, or first-creation state there-

thereof, the *Image of the earthy*. The profit of this, is for all ; And, this is figured by the fruits, profits, and products, of the literal Earth, by which King and Subjects, Rulers and Ruled, even all Mankind, are supported and maintain'd in their bodily life. The fruits of the said mystical Earth, or righteous earthly Life and state, afford a natural food and clothing to the immortal spirit, or inner man of man, in his first-creation make and fashion of being. In this make and life, is man to serve or obey God, as the fruits thereof serve or preserve him : both, but for a season, till called out of this, man's own earthly life, make and fashion of being, into God's Heavenly, which (with the fruits and meats thereof) is everlasting. The Earthly state of man (or Angel) before the fall, in a first-covenant law-life, was figuratively represented by the *Tree of good and evil*, signifying the corruptibility thereof ; and the danger, incident to man (or Angel) by their own evil choice, and use of it. To prevent this evil, both were strictly prohibited the feeding upon, terminating, delighting, and establishing themselves therein, with a confidence to find true blessedness, there, to their immortal beings. The so doing then, was rebellion against the command of God, and turned their natures into a direct enmity to that more excellent and durable creature-life of God, spiritual and heavenly, a Gospel-state of everlasting righteousness and truth. And, the same miscarriage and abuse of all, turned their earthly-state (life, or mystical field) into a uselessness to themselves, so as to be of no true avail or profit to them : but indeed, a prison-state of darkness and death, rendring their nature an accursed earth, bringing forth nothing but *Briars and Thorns, Gall and Wormwood*, from a *root of bitterness* or enmity to God. This brought the sinning Angels, on their first sin, under an absolute unchangable Curse, and everlasting Burnings ; and, man's mystical *Earth*, or earthly life and state, it brought *nigh unto Cursing*, as bearing Thorns and Briars, also ; and, if he persist finally therein, against all offered Grace and Mercy, his end will be also to be burned, in the same *Lake of mystical Fire and Brimstone*, the unquenchable flames of God's wrath, for evermore ; Heb. 6. 8. *Adam's* first sin, left no profit in this mystical field or earth of man's nature. All men, since, are born *dead in trespasses and sins*. Their nature is a wast, howling, barren *Wilderness*, full of ravenous, devouring wild Beasts, bestial

bestial thoughts ; foolish, noisom lusts, that hurt, wound, sink, and *drown them in destruction and perdition ; 1 Tim. 6. 9.* The King, or kingly, superiour Angelical nature ; and the subject, inferiour humane nature, by their fall, lost the right use and true profit of the mystical earthly, first-creation field, life, or natural state. Both were brought to feed on dust, or the perishing vanities of this World, or Worldly state, having turn'd their Backs on God's never-perishing Life and Meats, figured in the Tree of Life, and offered to them both and all. They forth-with forfeited and lost the paradisical-state of their corruptibly perfect natural, in Subjection to that Light that shew'd and offer'd them God's incorruptibly perfect spiritual creature-Life, State, and Meats, which was their *first habitation* or state of Innocency. Fallen Angels, as their greater punishment (for their greater and more criminal first Sin, against higher and clearer Light than man) *have the Dust* of their not only corruptible, but corrupted first-creation Field or natural State, left them *to feed on*, and are permitted to use all their Strength and advantages therein, against God and his Saints. But Man, as a lesser punishment, was instantly deprived of all ; both of the righteous Earthly Life of his nature, and of the proper Food and cloathing thereof. He is ever since, born Naked, Dead, Helpless, and Loathsome ; *Ezek. 16. 5, 6.* He has nothing left, but a meer bestial, bodily Life, and the lowest part of the Dust of this World, in common with Brutes, to feed upon ; even the gratifying contentments of bodily lust, only. He has nothing, proper to him as a man, left him to feed on. But, he is pardonable, and recoverable into the righteous Life of a Man, again, by the Redeemer. And, when actually recovered into, and set up afresh, therein, if he, as wilfully, against conviction, abuse it again (in sinning against, and rejecting God's more excellent new-creature, Gospel-Life, at first represented in the Tree of Life) he is gone for ever, as fallen Angels, at first, were. Yet, is he left, for a season (after so irrecoverably and unpardonably gone) to the self-confident exercise of his restor'd changable righteous first-covenant Law-Life, and feeding on the meats and fruits thereof, handed now to him from the Evil Angel, that's higher than he, in that fading Life and Meats. And so, is he permitted by Christ, to have *more than Heart can Wish*, (*Psal. 73. 7.*) therein, to his dying hour ; yea, and dye with great seeming confidence

dence and satisfaction, to by-Standers, that all's well with him. And, thus goes the inferiour humane Beast, into the Arms of the superiour and more subtil evil-angelical Beast of the first-creation World, whom he has taken to be his God; *Gen. 3. 1. 2 Thes. 2. 4.* Man's second personal *sinning after the similitude of Adam's Transgression* (in restor'd nature, against God's Spirit of Grace, and Light thereof) brings him to the same point, with Devils, a fixure or establishment in his own changably righteous nature, which is unchangable enmity to God, and his everlasting righteous Gospel-spirit of Grace.

If men suspect the offerd serpents diet, as earthly, he will gild over his earthly, natural excellencies, with the nearest resemblance of Christ's Spiritual and heavenly, and then they'll down for right heavenly, never-perishing meat's, with all but, the very elect. And, he wants not for apostles, from amongst men (transform'd by him and themselves, into the likeness of Christ's) the supream *Wolv's in sheeps clothing*, to carry on his work; making his Gospel-vanities passe for Christ's durable Gospel-riches, everlasting life, and never-perishing meats. Thus does Satan sport himself with those that *sport themselves with his and their own deceivings*. By such, makes he his utmost batteries against the very elect, to deceive their souls; or if that won't be, to destroy their bodies. All that have resolutely taken up with him, to feed on dust (the perishing meats of the first-creation) does he perfectly deafen to the voice of all true Spiritual *Charmers, Charm they never so Wisely*. Not a word of Christ's Gospel, or any of his never-perishing meats, will they any more listen to, regard or look after, for ever, then stones. They are fix'd absolute infidels, as to all his things, truths, or doctrins. They are the hottest, fiercest, zealous decriers of all such things, or words, in the whole World. *Paul* was so, for a season, when a righteous first-covenant Saint; they, for ever. But, to prevent man's self-destroying choice of his own selfish, earthly, first-creation life, or righteous natural-State, with the perishing food, ragged clothing, and fading riches thereof, in preference to Christ's durable riches, never-perishing meats, and pure garments, *clean linnen*, or everlasting righteousness, in the second; *Solomon* farther declares;

Verf. X. He that loveth silver, ſhall not be ſatisfied with ſilver : nor he that loveth abundance, with encrease : this is alſo vanity.

The myſtical *ſilver* here (that with all poſſible encrease thereof, is vanity, as well as the litteral figure) import's the heap'd up *Laodicean treaſur's*, in the fruitful exerciſe of a firſt-covenant righteous life of vanity. Man, at beſt, therein, is *lighter then vanity*, weigh's *leſs* (is worſe) *then nothing*, in the balance of Chriſt's new-creation ſanctuary ; *Pſal. 39. 5, 6. and, 62. 9. Iſa. 40. 17.* He is a flat enemy to God and it ; to all the heavenly life and treaſure thereof. Man's inordinate, preferring love to (and delight in) his own righteous nature, and riches thereof, is an *evil concupiſcence*, an *evil covetouſneſs*, deſtructive to his own myſtical *houſe*, whole nature, or perſon (*Hab. 2. 9, 10*) the higheſt, and moſt criminal idolatry ; that *love of money*, in the higheſt ſenſe, *that's the root of all evil*, keeping up a murdering mind of enmity againſt all doctrine, or perſons, that come to ſeiſe and take it away, as their unſpeakable advantage, if obedient to the Croſs of Chriſt, therein. *Man, wearies himſelf*, tires, and ſin's himſelf into eternal death, *for very vanity*; *v. 13. and Pſal. 39. 6.* All, men ſeek and contend for, in their own nature, will, and way, *Paul* found, in Goſpel-light, *dung and loſs* ; *Job, duſt and aſhes* ; who both, once, thought themſelvs truly happy, there, in Gods light, as well as in their own. *He that loves this myſtical ſilver*, or fading inward riches of his own nature, *ſhall not be ſatisfied with ſuch ſilver*, in the moſt *abundant encreaſes* thereof. There's nothing in it, can truly anſwer the wants of his immortal being : or, give the leaſt degree of true happineſs to him. Nothing but new-creature life, does this (*Gal. 6. 15*) neither corrupt or righteous Old-Creation life, ſignified by *uncircumciſion and circumciſion*, which *avail not any thing*, in this caſe ; as to eternal life.

Verſe. XI. When goods encrease, they are increas'd that eat them : and what good is there to the owners thereof, ſaving the beholding of them with their eyes.

Here's the vanity of all perishing treaſur's. The utmoſt encrease of *Laodicean riches*, in the moſt fruitful exerciſe of a firſt-creation life,

or first-covenant principle, makes but a heap of perishing vanities, when all's done. The right parting with all, as dung, for Christ's heavenly treasure, durable riches (acquirable only in his Gospel-Spirit or new-covenant-principle of everlasting righteousness) is the best, and only true improvement of all. In this Exchange, does Man receive all the fading goodness and riches of his law-life, *with usury* and great gain; even in Christ's Gospel-life, or Spirit. Thus 'tis, with all thorow-followers of Christ's Counsel. Christ receives, in this right improvement of his first-creation gifts, *his own* again *with usury*, and man his own also, with transcendent advantage, in God's own Life, Wisdom, Righteousness, Glory; all the everlasting things of God's Spirit of grace, for the fading vanities, perishing next to nothings, in his own Spirit of nature; the Life of the Creator, or new-creature Spirit of Christ, the living *WORD and Wisdom* of God, *by which the Worlds were made*. The final refusal of this change, is man's changing, selling, or parting with God's Gospel-Spirit of Truth, for Satan's and his own lie, his perishing vanity, his law-Spirit of nature. And this is *his serving*, worshipping, and loving *the Creature*, even himself, rather or *more* (yea, above and against) *the Creator, who is blessed for ever*. Can such ill-chusers, expect lesse then to be Cursed for ever, and *perish as their own dung*, that they prefer before the very Life, Righteousness, Wisdom, and Glory of God, that's never to be done away? Paul threw away this mystical *dung*, for the unsearchable divine and spiritual riches of Christ's Glorious person; which, when he came to be a happy possessor of, he became also the most Powerful Gospel-Preacher of; *Eph. 3. 8*. He that loves his own life, and the riches or *Mammon* thereof, littler or mystical, in preference to God's, hates God's. Christ therefore requires the *hating our own very life*, at best, in love to God's, or declares, *we cannot be his disciples*; *Luk. 14. 26*. For thus did he. *Not my will, but thine be done*. Not my words, but thine be spoken; The word's of thy Spirit, the Holy Ghost, that's in unchangable union of mind with thy infinite divine Spirit, and, not the dictats of my natural wisdom or understanding, the words of my Spirit. Job said, *though righteous*, he would not *know* or own *his own soul*, but despise or destroy, crucify his very righteous natural self or life, as *dust and ashes*, to God's: *dung and losse* (*Phil. 3. 7, 8*) for God's; with

with *Paul*. All true Saints think, say, and do thus, first or last. What amount all fading riches (treasur'd up by man, in the activity of faulty, or defective first-covenant principle's) unto, by the most fruitfull exercise of the restor'd righteous life of his own nature, therein, when not *rich towards God*, in his Spirit of grace, the second Covenant Gospel-Principle of life, desire, thought, and action? Christ himself does thus resolve his own most pertinent and concerning question, by way of instruction and warning to men; *Thou fool*, that hast heap'd up vast perishing treasures, in thy own enlightened, righteous nature; and art merry, confident, and at hearts-ease therein, as if happy for many years, even for ever, as possessed of what will never faile thee; *this night shall thy soul be taken from thee*, even this righteous life of thy living soul, and then, if thou have not the everlasting life of my quickning Spirit, and my durable riches therein, where art thou? and *whose shall all those things be, which thou hast provided?* none of thine, to be sure, for ever. 'Tis the true Saint, only, receiv's all the good of the first-creation, transcendently advanc'd, in the second. All others, that finally refuse the second, will be excluded from it, for ever; and, have all, in the first, taken from them, too. Where are they then? They lose the riches, laid up for the ease of their own soul, soul and all, for ever, in conclusion. Here's their Doom. Christ therefore denounces wo to such first-covenant rich ones (reigning with confidence, as Kings, there, in their own righteous, clesed nature) as having receiv'd their consolation, their penny, *the Praise and reward* of Men, in this World. They are to have no good in the next; *Luk. 6. 24. Mat. 6. 2. 5. 16.* No entering there, for a rich Man, rich in the first covenant life of his own nature, and confident therein, so as to reject the true riches, of the second-covenant-life of God, in his spirit of grace, *Mat. 19. 24.* As to any thing of the new-creature-life and riches of God, are such, with the Laodiceans, *wretched, miserable, poor, blind, and naked*; *Rev. 3. 17.* They have nothing of that, about them. Yea, they loath, mortally hate all such life, riches, and God most high, himself. They'l be needs *Reigning as Kings*, in a Spirit, a life, Christ would not Reign in (when offer'd, *Joh. 6. 15*) *Paul* could not, might not Reign in, *1 Cor. 4. 8.* Such hate that Gospel-Spirit, Christ will Reign in, with all his Saints. The Rich and

Full, in First-Covenant Life and Treasur's, are confident therein, and *laugh now*, under the Applause, Reward and Praise of Men, as were alway's the False Prophets; *Luk. 6. 24-26.* How blannk will all such self-confident *Laodiceans*, look, that now reckon themselves rich, full, encreased with goods, and needing nothing, when forc'd to find themselves in everlasting Poverty and nakedness, needing every thing, that's ought? Litteral and mystical rich men, possess'd of nothing but perishing vanities, must needs *fade away in both their wayes, as the withering grass, and falling flower thereof; Jam. 1. 11. God rejects both their false confidences. They shall not Prosper in them; Jer. 2. 37.* Amidst all the mirth and jollity of both, are they bid *howl and weep for the miseries that shall come upon them; Jam. 5. 1.* why? why, because both trust in lying vanities, liable to rust, canker, moth-eating, thieves; in summe, to perish; yea, infallibly certain so to do, from the intrinsic perishableness of the very nature of them; v. 2, 3. And where are they both, then? This get they, by listning to Satan's Man-pleasing counsel, and rejecting Christ's, who warns men, in this great concern, to quit such, for his heavenly treasure and life, expos'd to none of these sad inconveniences; *Mat. 6. 19. 20.* When men heap up, in, for, and to themselves, the said vain riches, perishing goods, so that *such goods encrease, they are encreas'd that eat them.* The mystical truth of this saying, is this. The inordinate lusts of man's boundless, rambling, roving Spirit (from the immortality of its being) encrease, as his riches encrease. So, he is never the neerer, yet, towards any full or final satisfaction. A bottomless desire, an unsatiabable appetite, growing still bigger and wider, encreasing as the heap increases (and their sinfull dotage on, and love to the heap, encreasing with the heap) man grow's worse and worse, every way, as to his case, towards God; or, any satisfaction to himself, in all such riches. The sinful, false appetite of his immortal Spirit, after mortal riches, is the eye *that's never satisfied with seeing, or with riches; the ear, never filled with hearing. Ec. 1. 8. and, 4. 8.* Men, after all the sad experience of man and Angel, at first, will be trying over and over, again (generation after generation) the self-same evil and unlawfull use of first-creation vanities, that, at first, gave, many Angels and all men, their fall. This, notwithstanding all the faithful warnings of the Lord,

Lord, also, against this course, before and since the fall, as to the dreadfull consequents thereof. What peerless, unparallel'd folly, must this needs be? Yet, this course will men steer; this way, will they take. Former Generations of professors have took this way, follow'd such doctrin as has directed, and assured them of safety therein; and their posterity, in the same first-covenant principles, now, approve their sayings, applaud their doctrin, and follow their example; and so, also, follow them into that state of eternal darknes and death, where they shall *never see light*. Thus goes one generation after another, to the generation of their fathers; to the same chambers of death, with them; *Psal. 49. 13. 19.* They all feed on such things, only, as *perish in the using*; and, will, as certainly perish, for for so feeding on them. And, mean while, before the final stroke of wrath be upon them (to cut them off, for ever, and put a full period to their false mirth) are they under an utter impossibility of ever being satisfyed with the greatest possible encreases and heaps of such perishing vanities. For, they *Add*, or afford nothing, *no good to the Owners thereof, saving the beholding of them with their Eyes*. There's nodurable, truly satisfying good in them, to man's Immortal Spirit. The mystical Stomach, Thirst, Hunger, or Appetite and desire thereof, can never be satisfyed, quenched or answer'd, thereby; but, only cozen'd, whil'd off, and amus'd with the self-pleasing entertainments of this World, in a Fools-Paradise of vanities. The encreasing vain desires, after such encreasing vain desirables, frustrat's and deprives the Possessor, still, still, of any good or benefit by them, *save the beholding them with his Eyes*, which are never satisfyed with seeing them. So is man, in a meer maze and labyrinth of self-tormenting disquietment, in getting, heaping up, keeping, and, at last, inevitably losing all, again; on which, he will be left in a Bed of sorrow, in Eternal Darknes, Want, Nakedness and Death, under the inflictions of final Wrath, for such madness and folly; of which, fairly and oft warn'd, in his day, on Earth. All his present joy, delight, *laughter*, pleasure, in seeing his heap of vanities, is but delusive and destructive to him. All amounts but to an encrease of *vanity*, in desires and desirables; and *what's man the better?* Eccl. 6. 11. Yea, how much still the worse? worse and worse. The true living Bread, the Waters of Life, the never perishing Meat and Cloathing, Christ's Gospel-Spirit

of everlasting righteousness, brings with it, answer all man's wants, and make up a true blessedness to him, for ever. True Saints *encrease with the encreases of God*, in his never-perishing Life and Riches. They are *Co-heirs with Christ, of God* (Rom. 8. 17.) feeding on (and enjoying) the very divine Glory, shining forth upon them, in favour and love, for evermore.

Verf. XII. The sleep of a labouring Man is sweet, whether he eat little or much : but the abundance (Arab. covetousness) of the Rich, will not suffer him to sleep.

First, to the literal sense. Man, in his civil Capacity and lawfull Calling in this World, diligently performing his Duty, and referring the issue and success of his labours, to Providence (without any carking solitud's, or murmuring, repining thoughts, against God, when cross'd in his expectations, and disappointed of his hopes) has rest and quiet to himself, therein. Such a one, however low in outward Riches, *Solomon* prefer's, as to outward worldly Happiness, before the literal covetous rich man, that (from excessive, inordinate Love to such Wealth) robb's and deprives himself of all right comfort therein. His solicitous, self-tormenting thoughtfulness, for getting and keeping such Wealth ; and then, fear of losing all, again (all which the other is freed from) render him a very *εαυτον-τιμωρεμενος*. His abundance of Riches fills his Heart with abundance of trouble and disquiet (as well as his Coffers, with Silver) which *will not suffer him to rest or sleep*. Through this vanity, under the literal first-creation Sun, *Solomon* saw such *Riches*, downright *hurtfull to the Owners* thereof, instead of being of any benefit or advantage to them. Similarly, the inward Riches of man's Spirit (under the mystical first-creation Sun ; the enlightning, enlivening, fructifying influence of Christ, as a fleshly Bride-groom, in his first-covenant Spirit, Single, upon man's nature) *Laodicean Treasures*, heaped up and trusted in, and to, by man, for true Happiness, produce the same restlessness and disquiet to him. Full of solitud's is he, in getting and keeping, and of Fears, about losing all, again ; as the literal covetous rich man is. Is there not a cause for such Jealousies and Fears ? All's but a vain shew, in Holy Flesh, a first-covenant *Spirit of bondage*

dage and fear, about his known perishing vanities; refusing Christ's convincingly shew'd and offer'd durable Riches and true Freedom, even the glorious Liberty of the Sons of God, in his Gospel-Spirit, or perfect Law of Liberty, to good only; and that good, unchangable. That's Freedom indeed; to purpose; Heb. 2. 15. 2 Cor. 3. 17. Joh. 8. 32. 36. Jam. 1. 25. and 2. 12. The Truth (Christ's Gospel-Spirit of Truth) makes us Christ's true freemen, though, in letter, man's Servants; 1 Cor. 7. 22. And, the Master, that's free, in letter, if effectually call'd by Christ into his heavenly Life of true freedom, is his Servant. Christ's new-covenant Law, or Gospel-Spirit of Life, by its death-work on our old or first-covenant law-Spirit of Sin, Bondage, Enmity, and Death, sets us free from Sin and Death (Rom. 8. 2.) all vain Trouble, Bondage, and Fear. He that's so dead, is freed from Sin (Rom. 6. 7.) ceases, for ever, from it; 1 Pet. 4. 1.

Verf. XIII. *There is a sore Evil, which I have seen under the Sun; namely, Riches kept for the Owners thereof, to their hurt.*

This, with the Verse before, and four following, joyntly Character the folly and misery of the literal and mystical covetous rich Man; the former, as a Type of the latter. One of them is fill'd with cares and solitud's, about making provision for his bodily ease; the other is as busy, about provisions for his Soul's ease; Luk. 12. 16-19. Both of them trade but in perishing vanities. 'Tis but for perishing meats, that gratify the evill Lust's, the Belly, Desire or Appetite of a mortal, perishable Life of Body and Soul, these two sorts of foolish Labourers, Toil, and fill their Heads and Hearts, with vain, self-tormenting cares and solitud's. All's but to compass and finger the vain Delights of the Sons of men. Nothing of the never-perishing Life and Meats of the Son of God, delights of the Sons of God, are admitted into their regard. God is not in all, or any of their thoughts Psal. 10. 4. Nothing of God's, Christ's new-creature-Life, is sought after. They'l not come to him for it, nor regard it, when he comes and offers it to them; Joh. 5. 40. How oft would I have gather'd you together, unto me, under my divine and Creature-wings, in this Life, and ye would not? Mat. 23. 37. Ye are all for your selves, your own Life; will have none of me, or mine. Then take your course; ye shall

shall never have mine, at all; *never enter into my rest*: So will be left to *your own desolate house*, for ever; *V. 38.* The mystical rich man delightfully contemplat's the Beauty, Fruitfulness, and Riches of his own enlight'ned nature, and too oft arrives at this highest point of Spiritual wickedness, as the result of his own wisdom, to strike up an everlasting-covenant-union with the Devil. He agrees to receive, by his transforming Hel-fire-Baptism, an advance of his own nature, out of a narrower changably evil humane capacity, into a wider and unchangably evil angelical. This, by suffering Satan to fill his Heart with his Spirit of unchangable enmity to God. This is the making man's mystical House or *Barns, greater* (Luk. 12. 18) the enlarging and heightning his natural capacity, by a kind of mystical death (through Satan's false cross-work, or counterfeit mortification, for the death of man's Spirit of nature) on his engagement by covenant, and satisfying assurance, that he will raise and catch him up, out of that mystical Grave, into his higher, wiser, stronger, more excellent and capacious angelical nature. Thus, by bargain, does he touch man's Spirit, with the transforming, alterative, assimilating touch of his, and translate him out of his narrower humane, into his larger angelical capacity, of the first-creation sort. Man rather chooses this heightning and enlargment, in his own way, and after his own heart (in the first-creation state of nature, which renders him a man after the Devil's own Heart, in unchangable enmity to God) then such *destruction of his flesbly nature* (or whole natural state and life, at best) as leaves him no hopes of ever finding himself in a single natural first-creation-life, more, for ever; but, in a spiritual and heavenly, by a new-creation, in the new & everlasting covenant Gospel-principle, God's Spirit of Grace and Truth. The assimilating, transforming-work of Christ's Spiritual Cross, or heavenly fire-baptism upon man, would translate him (if obediently submitting thereto, and compliant therewith) into the life of God's sacrificing Gospel *high-Priest of our Profession*, or of that very Spirit and *fiery law of liberty* (Deut. 33. 2. Jam. 1. 25) that puts his Law or lawless Spirit of bondage, enmity, and Death, to Death; with engagement, by Covenant, to raise it into the everlasting Life, and *Glorious liberty of the Sons of God*. Satan will Personate this very high Priest of God, and God himself; 2 *Thes.* 2. 4. And, he will transform his higher Angelical excellencies

cies and capacity, into the likeness or neereſt poſſible reſemblance of Chriſt's new-creation Glories. This is the top-ſtone of his myſtery of iniquity; the ſtrongest deluſion, by which this moſt ſubtle old Serpent, Dragon, and roaring Lion, deceives and devours men when and where God permitt's, for his own moſt wiſe and holy ends. Think, what this choice of man, under Goſpel-conviction-Light, to joyn unchangably with the Devil, rather than with God, deſervs. In order to ſecure their beloved natur's head, from the Goſpel-Sword, and Fire of the Croſs or Spirit of Chriſt, do men mount up into ſuperiour firſt-creation ſtrength, ſubtlety, and power, to oppoſe and fortiſy themſelves againſt Chriſt and God, *that they may be deliver'd from the power of evil*, even from the wrath of God; *Hab. 2. 9.* This is man's deſign, in his *evil covetouſneſs*, to ſet his neſt on high, amongſt the evil angelical Rocks and Mountains, with a vain hope, to fight and make good his ground and ſtanding there, againſt God himſelf. Moſt daring, fooliſh, preſumptuous, ſelf-deſtroying wickedneſs! Thus comes the myſtical Houſe of man's *swept, garniſh'd* nature, but *empty* of the Goſpel-Spirit of Chriſt, that's greater than Satan (after all cleanſing from filth of fleſh, and adorning with Spiritual, enlightning, excellent Gifts) *to be re-entred* and re-poſſeſſed by him, in a *ſevenfold* more dangerous manner, than before he was caſt out of his changable corrupt ſtate of nature; that is, unchangably. This is cleanſ'd, righteous man's *latter end, worſe than his beginning*, in polluted nature, *dead in treſpaſſes and ſins*; but, recoverable and curable, by the redeemer; *Mat. 12. 43-45.* In this deſperate and moſt deplorable condition, did Chriſt find and declare the ſelf-confident righteous Scribs, Pharisees, and profeſſing Jews (who aſſerted themſelves to be true Children of Abram; yea, and of God himſelf, as born of God; *Joh. 8. 39. 41.*) *to be of their Father the Devil*, as born of him, and walking, acting, and ſpeaking in his very murdering, lying Spirit of unchangable enmity to God, as the very principle of their life, deſire, thought and action; *V. 44.* Man's Body or natural ſtate, *given up to be burn'd* (not in the true Fire of that Goſpel-Spirit that's call'd Charity or Love (*1 Cor. 13. 3.*) but in the falſe Fire of Satan's Spirit of unchangable enmity to God) *profits him nothing*; but indeed, becom's the higheſt, and utmoſt imaginable diſadvantage to him. It renders him a fix'd Temple of the very Spirit of the Devil;

as the true Saint, of God's. *This abundance of mystical first-creation Riches*, men finger, by advance into evil angelical excellencies, superiour to meer humane, *will not suffer them to sleep*, being for ever excluded God's Rest, the new-creation Spirit of Christ. They must lie down for ever, with their Father, the Devil, and his Angels, under wrath, in eternal vexation of Spirit. But, the mystical poor *Labourer*, that sets his hand to the Plow of the Cross, to turn up the very Root or natural principle of all mystical first-creation riches or fruits, *will have sweet sleep*, rest and peace with God, for evermore. He cast's away, and willingly parts with all the riches, as dung (that the other cumbers himself with) and all desires after them, or care and solitud's about them. Who has the better on't ? *the rich, Christ pronounces wo, to* (Luk. 6. 24.) *or the poor in Spirit, whose is the Kingdom of Heaven ?* Mat. 5. 3. The more speedily the fleshly Tree, with all the fruits and riches, produced in and by it, is *dayly dying* and withering away, under the Cross ; at the farther distance is the true Saint from the danger, the covetous rich naturalist is involv'd (and in a perillous tendency towards an unalterable fixure) in, by not submitting to God's sentence of Death upon nature at best (as *Paul* did, 2 *Cor.* 1. 9.) so, as to have it speedily executed, upon them. This exposes men to Satan's fixing, or *setting their Hearts in them, to do evil* (Ec. 8. 11.) in unchangeable enmity to God, with him. So, all their heap'd up riches *are kept* (by, and) *for the owners thereof, to their own hurt*. Hurt ? yes, to purpose, their eternal ruine. He that incorrigibly loves (and dotes upon) such riches, *hates Christ* and his true life and riches ; so, *loves Death* ; Prov. 8. 36. Had the young man listned to Christ, and quitted the fading earthly life and riches of his own nature, for his heavenly, he had found that *eternal Life*, he enquir'd after. But, quitting Christ's faithfull Command, and gracious Offer (all, for his unspeakable advantage, if complied with) in case he finally persisted therein, what, less than eternal Death, could befall him ? *Mat.* 19. 16-22.

Verf. XIV. *But, those riches perish by evil travel* (Heb. in the evil use (or employment) of them) *and, he begetteth a Son, and there is nothing in his hand.*

Litteral riches, got by evil travel (and, as ill us'd) are, by the just hand

hand of God, oft taken away, again. Man set's himself, to build Castles in the Air, or leave house and land to his Posterity, *called after his own name*; and all comes to nothing. The Son begotten by him, and left behind him, bring's his matters to such pass, that nothing remain's to him, or is *left in his hand*. As for the deceas'd Father, he could carry nothing of such riches *away with him*.; Psal. 49. 17. Job. 21. 13.-21. What a dismal issue is here, of all vain travel, relating to the outward pelf of this World? and, the same issue come all the mystical rich man's labours, to, as has been above evidenc'd, abundantly. He trades but in (a higher sort of) perishing vanities, with the literal. Both of them, *as they came naked*, in Body and Soul, into the World; so do they march out of it, again, after a long travel, and trading in a scene of perishing shadows; as follow's.

Verf. XV. *As he came forth of his Mothers Womb, naked (shall he return, to go as he came; and, shall take nothing of his labour, which he may carry away in his hand.*

No comfort, or benefit, for ever, will remain to either of the said evil Labourers and Abusers of literal or mystical perishing worldly riches; Psal. 39. 5, 6. and 49. 11-20. *They carry nothing away, to stand them in any stead, in a resurrection of damnation, for the second Child, that shall stand up in an immortal being of Body, Soul, and Spirit, in lieu of their mortal Life of all, in this World; Eccl. 4. 15.*

Verf. XVI. *And, this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the Wind?*

Man, wholly destitute of the Life, Riches, and Glory of the World to come, labour's in Sin, Vanity, and Darknes, all along his day, in this. He has nothing but a delusive, transient jollity in things that perish in the using. *Belly and Meats*, Desires and Desirables; all, vanity. *God will destroy one and t'other*. All's but a passant wind, he labours about. And all his false joy, lead's directly to eternal sorrow, that he's to lie down in, under wrath.

Verf. XVII. *All his days also he eareth in darknefs ; and he hath much sorrow, and wrath with his sickness.*

In this verse and the two former, have we a true description of man's doleful state, after the largest possessions, litteral or mystical, that can fall to his lot, in first-creation life. He huggs but a *wind*, phantome, shadow, or self-pleasing Dream. All's nothing ; and, he comes to worse than nothing, unspeakable misery and confusion, without the least relief, for ever, under unquenchable wrath. Man is born in a naked condition of Body, and *dead in Sin*, as to his Soul. When reviv'd and Cloath'd again by Christ, as to some measure of his restor'd lost Life and Righteousness, in the first-covenant ; by keeping up that, in enmity (to an everlasting Life and Righteousness, offer'd him by Christ, in the second, and so, *sinning after the similitude of Adam's first transgression*) he is worse than ever ; *his latter end worse than his beginning*, a state of unchangable, incurable evil, sorrow, nakedness, poverty, and death. His whole man, after all possible revival, comfort, flourish, or fruitfulness in the mortal first-covenant Life of his Spirit, or sensual Life of his Body, *goes destitute of all good or comfort, naked out of the World*, as he came into't. *He takes nothing of the fading Glory of his reviv'd Spirit* (any more than outward riches and comforts, relating to his Body) *away with him*, at the death of the Body. All goes. *In all points*, on all accounts, *he goes as he came* ; stark naked ; strip'd of all comfort or goodness. All fruits and labours of his Spirit and Body, go together ; all vanish. They that obediently part with all such fading Life, and but things of man, in their Spirit, before the death of their Body, *find their own again with usury*, for ever, in the everlasting Life, Wisdom, Righteousness and *things of God*, in the Gospel-Spirit or Principle of the new and everlasting Covenant. This is the unspeakable Gift of God, offer'd all, on obedient surrender of their fading Life and things, in the first-covenant, for his everlasting, in the second. They that refuse this surrender (as most do) lose all good, in both Covenants, for ever ; and fall under the positive inflictions of wrath, for ever. This, for the evill use of all their things and labours in the first, against God, and the second. When charg'd for all, before the Judgment-seat of Christ, they'l be found in a silencing, self-condemning consciousness,

as

as to all, charg'd with ; will have nothing to say. When their evil consciences are open'd, all their *mouths of iniquity will be stopp'd*. No disputing, pleading, apologizing, but e'ne take their charge and sentence ; and so, lie down for ever in sorrow, shame, and confusion, under the wrath of their most righteous all-seeing Judg. Then will they find *nothing of all their evil travel, left in their hand*. The wrath of God will be upon them ; and, the awak'ned spiritual convictions, afforded them, in mercy, on earth, will be set up in them, for ever, in hel, as a *never-dying, ever-gnawing worm* (*Mark. 9. 44. 46. 48*) to torment them within, by the perpetually forc'd sight of their madness and folly, on earth, against the universal experience of all mankind, and all faithfull warnings from God. All their fading *beauty will be consum'd, in that Grave, from their dwelling* (*Psal. 49. 14.*) or that earthly state of their whole persons, which they have chosen for their final habitation. They have rendred themselves fit fewel for the wrath of God, eternally to flame forth, upon. When Christ awak's or comes forth in his heavenly, he will *despise* or destroy their earthly *Image* (*Psal. 73. 20.*) or state ; *burn up all the* fading Glory, perishing Life, Riches, Fruits, and meats thereof, or works therein ; *2 Pet. 3. 10.* Their fleshly principle or root, with the branch ; tree, with the fruit, as Grass ; at best, a fading flower, will wither and perish for ever ; *Isai. 40. 6.* These things and life, then, chosen by them, when known to be so (and Christ's everlasting Life and Things, as knowingly and wilfully rejected, when convincingly shew'd and fairly offer'd them) will cause their unutterable confusion, for ever, in eternal darkness and death. They'l have nothing but wrath to feed on, for ever, in a *resurrection of damnation*. *Much sorrow and wrath will they have in and with their sickness, unexpressible wrath, rage, and madness within them* (as the Septuagint render) in their languishing, incurable sickness, or unchangable enmity to God, under the final wrath of God. This will befall them, after all patience of God, and favourable offers (*while 'twas called to day, with them, in this world*) all which, they abus'd and refus'd, to their forer condemnation and punishment. So, become they most *desolate*, for ever. O *Jerusalem, Jerusalem, &c.* *Mat. 23. 37, 38.* As vessels of dishonour, will they be forc'd to *eat the fruit of their own way, and be filled with the fruit of their own devices* ; the wrath of

of God ; Prov. 1. 31. *'Twill be sorely ill with them, when that just reward of their hands shall be given them ;* Isai. 3. 11. *Had they heark'ned to his Counsel, they might have dwelt safely, for ever, and, have been quiet from fear of evil.* Prov. 1. 33. *Their simple turning from his offers, and their prosperous flourish in their own nature, will, and way, destroy'd these incorrigible Fools.* V. 32.

Verf. XVIII. *Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour, that he taketh under the Sun, all the days of his Life, which God giveth him: for, it is his portion.*

Having, in some former Verses, finish'd the Character of the incorrigibly wicked, as to their dreadful condition, Solomon proceed's here, to declare the blessed condition of all, that are of a perfectly contrary temper of Spirit, to that of unchangable enmity, above-said; of another Spirit, with *Caleb and Joshuah, who wholly followed the Lord ;* Numb. 32. 12. *'Tis the Spirit of Faith, only, the law of the Spirit of Life, and true Liberty, the Gospel-Spirit of Truth, in which the Lord can be rightly own'd, fully follow'd, and acceptably worship'd, in Spirit and Truth.* Sure, none of these things can ever be done in man's own spirit, will, and way, that, at best, is enmity to God. True Saints *bring forth all the fruits of their labours, unto God the Father, in this Spirit of the Son, which makes them free indeed ; in this newness of Life, and Law of true Liberty, the glorious Liberty of the Sons of God.* And they reap the benefit or fruit of all their such labours *in the Lord, which never are in vain ;* 1 Cor. 15. 58. All labours in our own Spirit of nature, uncircumcis'd or circumcis'd, that is, corrupt or righteous, are in vain, as to eternal Life ; Gal. 6. 15. Nothing but the *new creature*, and its actions, are conducive, or of any tendency towards that. There, God work's all our works for us; and we, all our works, in him, as co-workers with God, in his own Spirit ; Isai. 26. 12. *Joh. 3. 21. Without me, or my Gospel-Spirit, ye can do nothing in the way towards true Life, say's Christ to all ; Joh. 15. 5. These Gospel-works of the Spirit of Faith, in Abraham, justified him (Jam. 22. 21) not law-works, in his own Spirit of nature, or principle of the covenant of works ; Rom. 4. 2-6. By the*
works.

works of the Spirit of Grace, not nature, *are we* justified and *saved*; Eph. 2. 8, 9. One of the works, by which *Abraham* was justified, was the sacrificing death-work upon his Spirit of nature, at best, typed by *Isaac*. And *Abram*, therein, with *Isaac*, were both of them Types of Christ, as the Gospel high-Priest and Sacrifice. Works and reward, in man's dealing with God, on the terms of the first-covenant, in his own spirit, will, and way, *are of debt*; in the second, both and all, on all hands, are, *of Grace*; works and reward. True Saints can say, *not I live*, walk, speak, work, *but Christ, or his Gospel-Spirit* lives and does all, *in me*; Gal. 2. 20. 'Tis his Spirit of Grace, in and by which, they are what they are, do what they do, say what they say, 1 Cor. 15. 10. All, done in the participated creature-Spirit of the Son, exactly answers the very divine mind and will of the Father. All's after his own heart. By eating and drinking at Christ's heavenly Table, feeding on his never-perishing meats (Bread of Life, and Wine of his Kingdom, his divine and creature Glories) do they enjoy the good of all their labours in the Lord. *They eat their meat with gladness and singleness of heart* (Act. 2. 46.) with joy *unspeakable and glorious*, in unchangable union with God; whereas others are feeding at the Serpents Table, in a Spirit of darkness, death, and unchangable enmity to God, with him. A vast difference. There's a fix'd, unpassable Gulf between these two sorts of feeders, eaters and drinkers. The generation of God's Children, *born of his Spirit*, to whom he has given his heavenly riches, and power to eat thereof, do truly rejoyce in all their labours, even while in their mortal Body, on earth, under the littoral Sun; *This is their happy Portion*, and Gift from God; as follow's.

Verf. XIX. *Every man also, to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his Portion, and to rejoyce in his labour; This is the Gift of God.*

The obedient Saint chooses not his Portion, in his own will, and life, to his eternal ruine: but, is content, God should choose (as well as provide) his Portion, for him. In a dutifull compliance with his Spiritual Law, he readily parts with his own fading Life and riches, perishing vanities, for God's everlasting; which is absolute Sal-
vation

vation. Others, rebelliously and knowingly, choose, what he obediently parts with (as dung) for their final portion ; which lay's them under final wrath. Saints quit the best Life and Things of the living Soul of the first *Adam*, for the transcendently better Life and Things of the quickning Spirit of the second ; their earthy Image, for his heavenly. No other way of bearing the Image of the heavenly, but a quitting the Earthy, as a glory to be done away, for the Glory of the heavenly, which excell's and remain's for ever ; 2 *Cor.* 3. 10, 11. In this *newness of Life*, and all the labours, right works, and fruits thereof, do they eat with unspeakable gladness of heart ; and *this is the Gift of God*. The reason of this gladness, is given.

Verf. XX. *For, he shall not much remember the days of his Life ; because God answereth him in the joy of his heart.*

The day's of the Saint's Life, in his own Spirit of vanity, and unprofitableness to himself, as also enmity and sin against God, shall not be remembred by God. So, he shall not be call'd to an account, for what he has done in them. God pardon's, and puts all out of his Book of remembrance, on man's delivering up the guilty Sinner (the Son of *Bichri*, spiritual King *David's* Enemy ; 2 *Sam.* 20. 21) his own Spirit, to Death, in order to be quickned up into the Life of the Spirit of mystical King *David*, that can never sin. And this, done by God, the Saint himself shall not much remember, so as to be confounded with the review of his innumerable and unutterably aggravated follies and abominations, in the Life and Day's of his vanity. All's pardoned and done away, Sins and Sinner ; *never to be remembred more, by God* ; Jer. 31. 33, 34. Heb. 8. 12. and, 10. 16, 17. In their *newness of Life*, they delight in God ; and God, in them. *He answers them therefore, in the Joy of their Heart, giving them all the desires thereof* ; Psal. 37. 4. Their and his desires meet and center in that one thing, necessary to their pleasing him, or being saved, the new-creation Spirit of Christ, his appointed and determin'd *unspeakable Gift* to them, from Eternity.

C H A P. VI. Vers. I.

There is an evil which I have seen under the Sun, and it is common among Men: (Hebr. much upon man) What?

Verf. II. A Man, to whom God hath given Riches, Wealth, and Honour; so that he wanteth nothing for his Soul, of all that he desireth; yet, God giveth him not power to eat thereof, but a stranger eateth it: This is vanity, and it is an evil disease.

IN letter, a man furnish'd with all sorts of outward worldly desirables, heart can wish, from the unlawful use and feeding on them, may be said not to eat thereof, so as to receive any right comfort, in its kind; but, signal disadvantage, thereby. Hence, are all such his goods, left a *stranger, to feed on*, being to himself, so abused, nothing but *vanity, and an evil disease*. A right, lawful, comfortable eating thereof, *is the gift of God; Eccl. 5. 18, 19.* without this, is he in a worse condition than he that wants all, he enjoys; as by the abuse thereof, more deeply guilty. Fading things give no true comfort or satisfaction in their kind. *The gift of God*, added to them, distinct from such things; this only can give right comfort, and the lawful use of them. 'Tis a disease or infirmity inseparable from the nature of such things, singly of themselves, to give any right comfort or advantage to man. *Solomon* had himself large experience hereof, in the abuse of such vanities, given him by God, in greater abundance, than to others: he wanted not, for any such outward *Riches, Wealth, and Honour (1 King. 3. 13.)* and he did set himself, as much or more than any, to try what satisfaction he could find, therein. *Whatever his eyes desired, he kept not from them. He withheld not his heart from any joy; Eccl. 2. 10.* This trade in vanities, he long drove, after signal mercy of the highest sort, afforded him, a principle of true *wisdom which remained in him (ver. 9.)* unextinguishable, under all, though sorely interrupted, as to exercise, by such mad, extravagant doings. On his return from such sensual delights, he declares, all, vanity, in this recanting book. All such desires and desirables, belly and meats, are vanity of vanities, shadows of a higher, mystical sort of vanities, *belly and meats, that (with these lower, brutish) are all to be destroy'd, 1 Cor. 6. 13.*

And, where's man, then? The same evil disease, in mystery, is found commonly among men, under the mystical first-creation *Sun*, the first covenant Spirit (as to all their fruits and *Laodicean* riches heap'd up, there) as in the literal Rich man, under that Sun that produces the literal riches and fruits of this Earth, we tread upon. The influence, rain, anointings, gifts, enlightnings, and comforting warmth of Christ, in his single distributions of first-covenant light and life (*as a fleshy Bridegroom and Comforter*) makes men first-covenant Saints, in holy, cleans'd flesh, or a righteous natural State, freed, in degree, from the pollutions of their former polluted worldly nature. This makes them fat, fruitful, rich, full, flourishing, wise, strong, and honourable there, in holy flesh, by such *knowledge* and experience of *Christ after the flesh*. Christ's mystical husbandry and husbandly influence upon them, there, has these real effects upon them; brings them, a-fresh, into the form of godliness, and real righteousness of man, in the image of the earthy or first *Adam*, restored and put upon them, as a comeliness and beauty; all which, yet, is but a fading flower, a perishing vanity, as at first, in *Adam*. And now also, filth of spirit, or enmity to God's divine and new-creature Gospel-spirit of grace, is inseparable from this restor'd life of holy flesh. This disease therefore is curable only by the obedient death and loss of all this, again, for Christ's spiritual, Gospel, everlasting righteous new-creation life, by which to become one with him, there, as married to him in that life, into which he is risen out of the Death of that Law-life of holy-flesh, in his own person, *Rom.* 7. 1-4. These first-covenant Brethren, Children, and Spouses of Christ, in the first-covenant, finally refusing the terms of being Married to him in the second, which is the death and loss of all their fading vanities) come to be Married to the Devil, for ever; and so, of a changable spouse and people, become not only no spouse, children, or people of God, but a very *Synagogue of Satan*. Hating the *mystery and power of Godliness*, they are finally catch'd, and, for ever, swallowed up, in Satan's *mystery of Iniquity*. Such righteous first-covenanters in Law-life (thus joyning unchangably with the Devil, in an everlasting Marriage-Union with him) hated all Christ's spiritual, Gospel-Doctrine, and *Crucified the Lord of Glory*; put to a temporal Death, the very Prince of everlasting life. These drive a more dangerous trade with their vanities, then the literal Rich man, with his. *Paul*, and all spiritual Saints follow Christ's suffer-

suffering steps, out of the Glory and Life, to be done away, into the Glory that excell's, and Life that remain's, for ever. This is the rendering any man, truly blessed. And this (in great variety of Scripture-language, and Figurative, Parabolical instruction) is signified to men, by the voice of *the true Shepherd and wisdom of God*; the words of his heavenly, Gospel-spirit, in himself and Saints. But man (notwithstanding all that can be said) pitches his foot, resolutely, in harmony with Satan, for Salvation, in the but restor'd earthy first-covenant life of his own nature, in his own will and way, after his own heart; which, in fine, render's him a man after Satan's own heart. They so interpret all Scripture, by the words of their own wisdom, and in their lying spirit of divination, as to warrant this, a state of true and everlasting blessedness. This Doctrin, in all its variety, is the *Doctrin of Devils*, and no better; the self same, the Serpent Preach'd to *Eve*, and prevail'd in; *Gen. 3. 4. Ezek. 13. 6.* So have ye Satan's and his Apostles *accursed other Gospel-Ministry*, in flat contrariety to every word of Christ's. If ye follow it, ye must take what follow's, for ever; *the wrath to come*, be as jocund and confident as ye will, now. This has been Satan's and Man's delusive, cursed *other Gospel*, that's no Gospel, from the beginning, and will be, to the end of this world, under all variety of dispensation from God, before and under written Law or Gospel, the Oracles of God in a sound of words, which make up the Scriptures of Truth, the holy Bible or Book of God, a transcript of the living Oracles of God, in the person of Christ, the living creature-wisdom, word, and book of God's whole very Divine mind and counsels, about the Salvation of his Creatures, Angels, and Men; and the supream Prophet and declarer thereof; *Prov. 1. 20-23. and 8. 1-9.* Man and Angel must die, as to first-creation life, at best, that's but vanity and a fading flower, say's Christ. No such matter, says the Devil, and say his Gospel-ministries, in all their roffes, variety of thought, and clashing language of their wisdoms; *Ye shall not die at all.* No danger or death is incident to you, to be suspected or feared by you, in your righteous cleans'd natural State. Here's the universal clash and contrariety of Satans lying, and Christs true Gospel; which will ye choose, O simple ones?

Objct. 1. The willingly deluded followers of Satan's, object against Christ's, that 'tis but one and the same thing; whereas that, they call Satan's, has great variety. Hear you, say they, or turn your books,

while we will, open them at any leaf, we find still one and the same thing, insisted on. 'Tis all one, where we open, or what we read.

Ans. What amounts this objection to? That Christ's Gospel-words are in exact harmony thorow-out, and Man's and Satan's Babel-gospel has great confusion of Language and contradicting words, proceeding from contrary Opinions, Thoughts, or Apprehensions, larded with a world of fine stories, similies, and perswasive words of man's eloquent wisdom. But all, uniformly against (and contrary to) all Christ's harmonious Gospel, to a Tittle. This variety tickles the itching Ear (*2 Tim.* 4. 3.) and gratifies that Palate in man, which, with Satans, savours only the many natural things of Man or Angel, in the first creation, and not at all, the one thing necessary, that's comprehensive of all the things of Christ and God (communicable to Men) in the second.

Object. 2. We deny, say Satan's Gospellers, there's any creature-life or spirit, distinct from what God set up men and Angels in, by the first creation, above that, or between that and the infinite-divine life or spirit. And this is that, fill's all your Books, and is the substance of your pretended-gospel. And, this higher creature life, you call the life of God, and the wisdom, righteousness, and all the things of it; *the wisdom, righteousness, and things of God.* What can you mean by all this, save the very Divine life, the eternal righteousness and wisdom? And, we hold a swallowing up of creatur's beings and wills, at last, into the Divine life and will of God.

Ans. What's this, at bottom, but annihilation of Man and Angel? and then, God is where and what he was, from Eternity; and nothing of the Creature (in any sense or capacity) remain's at all.

Here's the sum of the controversie, between *hypocritical Sinners in Zion* (pretending to right saving Saintship, in renew'd naturals, first-covenant principles of the Law) and true *Zion-Saints*, in new-creature, spiritual, gospel-life. God himself will judge and determine this controversie, at Christ's second appearing, in that very new-creature spirit of life, true Saints assert and own, the other utterly deny, detest, and hate, with all the words thereof. In man's day, under Satan's reign, the hypocritical Sinner in *Zion* (that only personates, and passes for the true Saint, and Heir of the Kingdom) carries it, clear, universally, under the title, Orthodox. In God's day of judging, the other know beforehand, they are sure to carry it. So, in faith, do they patiently wait for his

his infallible decision. *The Heavens, against which, the other, confidently and daringly, set their mouth* (Psal. 73. 9) *will declare his righteousness; for God is judge himself,* Psal. 50. 6. Christ will undeniably manifest, that the everlasting righteousness of God, communicable to Man or Angel, is found only in his heavenly, new-creature Gospel-spirit of grace, not in our earthly spirit of nature. And, this is the very controversie, all along this world, between the said hypocrites and true heirs. *The year of recompences for these Controversies of Zion, will be the day or season of the Lords vengeance* on the whole earthly contending party, against the life and image of the heavenly *Adam*, in the true *Zion-Saint*, Isa. 34. 8. and 63. 4. The Lord's appearing for his true redeemed ones, will be ruin to all their obstinate, rebellious opposers, fix'd in the first-creation, with the Devil, in unchangable enmity to him and the second; *Mic. 6. 2. Hos. 4. 1. and 12. 2.* Everlasting shame, confusion, and silencing of the one, will be co-temporary with the unspeakable joy of the other, on the final decision of this controversy. The Enemies of Christ's gospel, have yet, another frivolous, impertinent objection.

Object. 3. Why so many words? such large tautological speakings and writings about one and the same thing, a pretended Gospel-life (in distinction from a righteous Law-life) a meer fiction, a nullity? Can't ye say, in a word, what you would have, that we may be presently rid of any farther trouble with you? open your Book, where we will, all's one and the same thing. In our gospel, we have abundance of pretty knacks, to entertain us with; passages out of Poets and History, many pleasant recreative things, and variety of opinions, which is very delightful. We can hear one thing at one place, and another thing at another meeting, and observe the various wit, eloquence, and fine language, with similitudes, and the like, by which, each illustrates, and proves his different judgment and way.

Answer. But all this while, do ye observe, how, in all this toss and variety of perswasion and words, there's a deep silence as to any thing of Christ's gospel-state of true Spiritual Saint-ship, save to oppose, contradict, or blaspheme it? This objection of first-covenant Law-gospel-ers, against the second, is, in effect, what the *Athenian* Philosophers said of *Paul* (Acts 17. 18.) *What will this Babbler say?* But, must we needs have all Christ's gospel, in a word, that God hath thought fit to use so many, about, from the beginning of *Genesis* to the end of the *Revelation*?

tion? This is the mad, rash, rebellious, hasty spirit of man, about his Eternal concerns. But, if it be all, in millions of words, but one and the same thing, why may not one word be enough, to declare it? say ye so? And is not your accursed other Gospel, one and the same thing, at bottom? *Sand? Vanity? a fading flower?* righteousness of man? What need you use any more than one word, to declare your accursed Law-gospel, in? All your rhetorical flashes of wit and eloquence, histories, and similitudes, &c. What signifie such embellishments of Art, in the case? Yet, about this your one and the same thing, Satan's gospel, what a world of Books in Libraries, Shops, and Houses? what a world of Preaching in throng'd Auditories? And, must Christs gospel be crowd-ed into such a strait place, such a little narrow corner, as to have but one word, for it? A hard case. But indeed, Satan would have it have never a word, would you, so, too? Ye come too near it. Is one word like to do it, for Salvation? and must so many words be allowed, for Damnation? Must there be many words, and those warily plac'd, to secure any little parcel of literal earthly possessions; and our Eternal inheritance be allow'd but one word? And this, when so many crafty Gamesters, Devils, and Men, fill the world with Words and Books, to deceive? Open your Bible, where ye will, and you'll find the Gospel-life; Spirit, and Doctrine of Christ, most harmoniously and uniformly signi-fied to you, under abundance of figures, similitudes, parables, &c. as you'll find, if ever you come to know the true mystical reach, meaning, and significancy thereof. All's about *the one thing necessary* to Eternal life, the gospel-spirit of Christ. Will ye dare to accuse God himself of tautology? teach the most High how to speak his own mind? will ye call his oft Repetitions of the same thing, in the same or various words, vain Repetitions and Impertinencies? Let men, that are at this daring pass, against Christ and God most high, cry tautology while they will, at Christ's true Gospellers words and writings; who cares? Must Satan's gospel have such a world of Words, Books, Preachings, and Christ's, but one word? what a hard case is this, for the true Sons and Seers of God, amongst the deluded sottish sons of Men, that hugg their own Ruin? Are ye so deeply in Love with Damnation, O ye sons of Men, as to hear such plenty of what leads that way, and but one transient word about true Salvation, and then deny that word too? whiff it away with a breath, and a lofty cast up nose of Pride? *The wicked, through the pride* of

of his countenance (*Heb.* loftiness of his nose, cast up, in pride and anger) will not seek after God, but reject, all his words of counsel and instruction. *God is not in all his thoughts, Psal.* 10. 4. The gospel-spirit, life, truths, and things of God; his wisdom, his righteousness, are not at all regarded by him, or reckoned worth his consideration. Those that think the escaping Eternal Damnation, or finding Eternal Salvation, a trivial, slight, impertinent thing, let them reckon, and think thus, if there be no remedy. *The Jews came round about Christ, and say'd to him, how long dost thou make us to doubt, or keep us in suspense? If thou be the Christ, tell us plainly; in a word. I told you, says he, and ye believ'd not: Then, they took up stones, to stone him, as a Blasphemer; Joh.* 10. 24. 31. 33. Here's the posture and temper of those ravenous Wolf's, that are only for a word and away, as to Christ's gospel; but, as much as you will, of Satan's. Instead of being humbly inquisitive after Gospel-truths, in a readiness to comply with, own, and obey them, for their good; all their questions, about Salvation, to Christ or his followers, are calculated and designed only to catch at something from them, to accuse and charge them for, right or wrong. This was Christ's own case, all along his Ministry on Earth, among the Jewish Professors. When brought Prisoner before the chief Priests and Council of the Jews; very inquisitive are they, for Witness against him, to put him to Death, but none can they get, that will serve their turn. Then, they seek to pick something out of his own mouth, to do their work. For this, the High-Priest ask's him; *Art thou the Christ, the Son of the Blessed? Tell us, in a word. Jesus said, I am. Oh! now we have him, here's enough out of his own mouth, to condemn him; what need we any further witnesses? ye have heard the Blasphemy, what think ye? Guilty of Death, say they, as a cursed Jury of Rebels: All's of a batch, Judges and Jury, against Christ and his Followers. They all condemned him, as worthy of Death. They never examine his Doctrine, but cry, tell us in a word, this or that, and lie at catch for an answer; and then, in another word, condemn him for witnessing an infallible truth; that's their next word. Then they spit on him, buffet, mock him, and so on, to his Crucifixion and Death, Mark.* 14. 61-65. What may the Servant expect, when the Lord was thus handled? So, *Luk.* 22. 66-71. The Elders, chief-Priests and Scribes lead him into their Council, and all of them say to him, *Art thou the Son of God? On his Answer, they say, What need of further witness?*

For, we our selves have heard of his own mouth. He has said enough, at the Bar, to take away his life, though we had nothing else against him, before: *What think ye?* Think? bad enough, no doubt; all of a mind, the whole rout of Wolves and Bears; *guilty of Death*, say all. Christ asserted himself, the *Son of God*. *Blasphemy*, cry they; not considering whether true or false. But, Satan, will such own, not only for the Son of God, but God most high, himself. He will assert himself to be God, and the true new-creation Temple of God (*2 Thes. 2. 4.*) in his transform'd appearance thereof, and find followers and owners enow, even amongst Professors, *Chief Priests* (Types of Christ, by Office) *Elders and People of the Jews*, the only then professing people in the world. Christ own'd himself the Son of God, by way of Eminency, above all other Sons of God, begotten and *Born of his Spirit*. Do any such, dare to own themselves Sons or Children of God, in his new and everlasting Covenant-Principle, his Gospel-spirit of Grace and Truth? Dare they speak the words of that Spirit's Words, *the Holy Ghost teacheth* and, are these words contrary to their's and Satan's accursed other Law-gospel? Down they go, at a word, for Blasphemers. Guilty, my Lord, say the goodly Jurors, all of a Pack, chuse where you will. Professors notion of grace, is short. They look upon it, only, as an act of favour from God, as it is also; and a transcendent gracious one. But, they consider not, or own it, as a distinct principle, root, and spring of life, desire, thought, and action in man, from the natural first-covenant, or first-creation Law-principle. A word to the wise. But, to undiscerning fools (or worse, wilful Rebels against conviction) what words will serve the turn, to recover them out of their folly and madness? Here's the great turning point, for Eternal Life or Death. Single nature, corrupt or righteous, fix'd in, is certain Damnation: Grace, Salvation. *We are saved by Grace*, or in Grace, through Faith, or in the incorruptible new-covenant Gospel-Principles of everlasting Righteousness; not in or by Nature, which, at best, is but a fading Flower, altogether Vanity; not of our selves (or any thing performable by us) in our own Nature, the first-covenant Principle, *Eph. 2. 8, 9.* 'Tis the gift of God; the unspeakable gift of his Spirit of grace, in us, is Salvation to us. Here's a word, to those that are only for a word and away, about Christs Gospel-Doctrine for Salvation. All ye talk of, is but one thing, say they, lets therefore hear it, in one word. What need such a do, with so many words

words about it ? Pray, what's yours and Satan's Gospel (all that Man's and Satan's wisdom jointly preach up, declare, and warrant to be Salvation, that indeed will prove eternal Damnation to all final and resolute followers and owners thereof) what's this but one thing, as abovesaid ? That the righteousness of Man, or Man, in his restor'd righteous life, *according to the Law blameless*, is in a state of everlasting Salvation ? Did not *Paul*, when all this, most fiercely persecute Christ, and all his Gospel-Saints and Truths ? And was he not as fiercely persecuted by such, as soon as he became a Gospel-Saint ? What would ye have ? where must one be, to get the least of Truth into your understandings and hearts ? What, but this one thing, the Righteousness of Man, is the bottom-story of all your innumerable Books and Preachings, for Salvation ? And what do all such gingling words, such *tinkling Cymbals* amount unto ? A confused uncertain sound. And *if the Trumpet give an uncertain sound, who shall prepare himself to the Battel ?* What Battel ? *the Battel of the Lord against the Mighty.* What Mighty ? Evil Angelical *'Principalities and Powers* of this World. If the righteous Life, Armour, Strength, and Wisdom of Man, be asserted fit to undertake them in, all such Doctrine is a Lie. All these are but as *straw and rotten wood*, (*Job 41. 27.*) to the superiour Wisdom and Strength of evil Angels, the mystical Leviathan or *Goliath*, and his Philistine Army. All such Doctrine, from top to bottom, in all variety of words and dress, by Eloquence, Wit, Art and Method, Reasons, Uses, Motives, &c. all is an absolute downright falshood ; Satan's Synagogue-Lie (*Rev. 3. 9.*) his accursed other Gospel ; the *Lao-dicean* Delusion, v. 17. The Power of Godliness, Life, Wisdom, Righteousness, *things of God*, all comprehended in his one Gospel-Spirit of Grace, the unspeakable Gift ; these are the Gospel-one-thing, *necessary* to be found in Man, for *Salvation*. Form of Godliness, Righteousness, Life, Wisdom, *things of Man*, in his restor'd Law-spirit of Nature, the first-Covenant Principle ; these make your one Law-thing, you place Salvation in ; cloathing it only with the Gospel-words and titles of God's one thing, to deceive. See ye now where we both are, with our several one-things ? And will ye allow God's one-thing, and Christ's Gospel, but one word ? and your one thing, or Satan's Gospel-principle and state, Milli-

ons, in throng'd auditories and crowd's of numberless Books and Writings? Must God's one-thing be decried for Heresie, Blasphemy, and a diabolical Fiction; and the Devil's, and your one-thing, be the only orthodox sober Truth, or thing? *Fools, when will ye be wise* (Psal. 94.8.) and look about you, as to your most important concern, which you, yet, leave at random, and an all-adventures, in the hands of your trusty *Trojans*, your blind Leaders of such blind followers, neither of whom know what they are doing, whither a going, or whom they worship; all, in a manner, doing they know not what?

The Objections here made, have I oft heard from the unanimous defenders of the Doctrine of Devils; who with hearts believe or obey, and with their mouths make confession of Satan's Gospel (calling it Christ's) unto damnation. Holy Men, a first-Covenant People of God, blasphem'd, *said of Christ, he had a Devil, and was mad; why hear ye him?* Joh.1.11. & 10.20. *Do any wise, knowing, righteous Men believe on him?* Joh.7.48.

But, to return from this requisit digression. A Man, restor'd and made by Christ, *rich, full, wise, strong, honourable, fat, fruitful and flourishing* in his own nature, again (in the same kind of life, *Adam* was at first, set up in) *has* (with the literal rich Man, in his case) *no power to eat thereof*; so as to receive the comfort, that's to be found in the right use of his fading mystical riches. The right using and eating them, to true advantage, is in the zeal of God's House, (Psal.69.9.) the mystical fire of his Sanctuary-Spirit, to eat, consume, devour, and burn all up, in Sacrifice to God; as Christ handled our spotless nature in himself. If not eaten thus, in and by the true Priestly Spirit of God (in an obedient, friendly union of mind with the Cross or Spirit of Christ) the same Spirit or Gospel-sword will come as a *stranger*, yea, a downright enemy, and devour, *eat all up*, and destroy the Rebel for ever; *Isa.1.19,20. Ps.69.9. Joh. 2.17.* The single Spirit of Nature, in its highest renewals, and most righteous restor'd life, since the fall, is a continual sinner, and an enemy of God. The Gospel-Spirit of Grace, that's, on its death, to succeed, and become the sole and single principle of life and operation in the Saint, never sins. The true Saint, therein, joyns with Christ, to destroy the former, that he may live for ever with him,
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in the latter. Such *suffering and dying*, is God's appointed method for *living and reigning* with him, for evermore ; 2 *Tim.* 2. 11, 12. A right death of Nature, is a *ceasing and a being freed from Sin* for ever ; 1 *Pet.* 4. 1. *Rom.* 6. 7. They that feed on perishing, lying vanities, and gratify that fleshly belly, or desire and life that's to be destroy'd, will be destroy'd, for such rebellious feeding, in a forbidden life and way, on such *forbidden fruits* ; 1 *Cor.* 6. 13. They gratify but that carnal, earthly mind, that minds only earthly things, first-creation vanities. So, sin they, *after the similitude of Adam's first transgression*. This great Sin, Solomon observes to be a *vanity, and an evil disease, common among men*. Multitudes of first-covenant Professors (call themselves what they will) will be found guilty of this unpardonable Sin, unchangeable enmity to God and his Gospel-spirit, at the final determination of Zion-controversies. They are *strangers and enemies to the Cross of Christ* (Phil. 3. 18, 19) and that, as a stranger and enemy to them, will eat up, or consume and destroy their fading life and goodness, in final Wrath. It also eats up all the same kind of fading life, riches, beauty or glory, in Saints themselves, in a way of everlasting kindness, love, and faithfulness, for their eternal good. Away then will all first-creation life, riches, and glory go, for ever, as to any goodness, comeliness, or comfort therein, from all, Saints or Sinners, in love or wrath. In wrath will he come upon incorrigible enemies, that (by chusing their own first-Covenant-life, before his second) have forfeited the benefit of all his dispensations of Love and Mercy towards them, as well as all their large & great mystical earthly riches and possessions, for ever.

Verf. 3. *If a Man beget an hundred Children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he.*

In Mystery ; Man, in the top-excellency and most abundant fruitfulness of his restor'd Nature, though he live long, and be fill'd with the utmost joy and comfort, all riches, fruits and honours, there, amount unto, he is but an old doting sinner against God and his Spirit of Grace, all along, throughout his whole race or course,

in this mortal world and state. He is an old, rich, accursed Sinner; as to any durable life or riches, dead, *miserable, wretched, poor, blind, and naked*, Rev. 3. 17. He is such a covetous Sinner, that however he has *blessed himself* in his own way, or reckoned himself blessed of God, as giving him *more than heart can wish*, there; *though* he be *an hundred years old*, live never so long in this fools Paradise, he will find himself *accursed for ever*, under *the wrath to come*, after all; *Isa.* 65. 20. The reasons hereof, are here given; *his soul is not filled with good, and he hath no burial*. The truly satisfying new-creation goodness, (that's only to be attain'd by an honourable *burial in Christ's mystical Grave*, or through-conformity to his death of Nature) is not found with or in him. He has nothing of that about him. Satan has fill'd his heart with unchangeable enmity to God, and all his durable riches. *Diotrephes-like*, *loving to have the pre-eminence*, do such prate against true Gospel-Saints with *malicious words*, and all the durable Gospel-Riches, yea, *the unsearchable Riches of Christ's Wonderful Divine and Creature-person*, that *they preach* (Eph. 3. 8.) as a meer blasphemous fiction, a nullity. 'Tis but a lump of corruptible vanities, they, at best, are fill'd with. They, and all this earthly trumpery will be found but *the Earth and works thereof*, that are the fitted fewel, by the fire of Christ's day, *to be burnt up*, 2. Pet. 3. 10. Man's immortal Spirit can never be fill'd with true good, but in an immortal Gospel-Life; never, in a mortal, fading Law-Life. He must be emptied of the former, to be fill'd with the latter. This is done by the twofold Death, and Life-work of the Gospel-Spirit of the Cross, on his Law-Spirit of Nature; slaying his Nature, and raising him, if passively obedient to the death of that, into the life of the sacrificing Gospel *High-Priest of our Profession* (Heb. 3. 1.) the active Gospel-Principle of everlasting Obedience to God most high. Without this, *an abortive or untimely birth is better than the said rich, and flourishing, long-liv'd first-creation sinner*. This abortive is either a literal (*that has not known any thing*, or received any sort of good, from God; and so, is free from the guilt of neglecting or abusing it) or mystical abortive, that has never receiv'd the actual birth and life of a First-Covenant State, from Christ; nor experienc'd a fruitfulness of his own Nature, therein; and so, has not been possess'd of such choicer First-Creation riches, to abuse, in enmity to the second.

Verf. 4. *For he cometh in with Vanity, and departeth in darknefs; and, his name shall be covered with darknefs.*

Man comes into the World with nothing but vanity, Sin, and darknefs, about him. And if he never attain any other life or riches, literal or mystical, but what's Vanity, he has a dismal exit, or departure out of it, into a state of everlasting darknefs and death. He has no true happiness or satisfaction, from first to last. All worldly life or possessions relating to his Body, Soul, or Spirit, are Vanity. Restor'd righteous first-Covenant life, Law-principle and operation, Tree and Fruit, Root and Branch; all's Vanity. In his best, and most flourishing day's, therein, full of (and surrounded with) nothing but Vanity. All will come to nothing, as to any good or comfort to him, therein, for ever. And, as the second thing here, *must* he then (having nothing else to trust to) needs depart in darknefs, and *his Name*, or whole Person come, at last, to be covered with eternal darknefs, in a resurrection of Damnation, under the irresistible power of the Cross, or two-edged flaming Gospel-Sword of Christ, coming upon him, in final Wrath, to devour him, for ever; *Isa. I. 20.* Who-ever, Angel or Man, submit not to God's Sentence of Death, pronounced from the beginning, on their first-creation, natural state, will fall under it, in final wrath, for rebelling against it. This, as the just punishment of their inexcusable wilful madness and folly. So, their Mystical Land, earthly Name, Life and Possessions, they have rebelliously set themselves to keep up (rather than exchange all, by an obedient Death, for God's Heavenly Life, new Name, and true Land of promise) are cover'd, (and so, their whole persons) with darknefs for ever. The condition of an untimely birth, is better than any of these abusers of God's first-creation gifts, against him and his offer'd second, to their eternal ruine. The reason of this Assertion is given,

Verf. 5. *Moreover, he hath not seen the Sun, nor known any thing : this hath more rest than the other.*

He, that is, the untimely Birth (v. 3.) not the He, that comes in with Vanity, and departs in darknefs, v. 4. This latter is the He, God

God has given riches, honour, and all, his Soul could wish, (v. 2.) in its own life, will, and way ; and also, long life therein, (v. 3.) with abundant fruitfulness, figur'd by his hundred Children. An abortive or untimely birth is better than he. The literal abortive, comes not into the exercise of any bodily life, in this world. He has not seen the literal Sun, nor known any thing, in or by bodily Organ's and Senses. This abortive is a Figure of the Mystical, never brought forth in the exercise of a living Soul, in a restor'd first-Covenant Righteous-life, under the (Law-Spirit of Nature, the Mystical first-Creation) Sun : and, less yet, under the shining-Light of the new-Creation Sun of everlasting Righteousness. The abortive, in this chiefly intended Mystical Sense, is better than he that receives ; is, for a season, possess'd of, and abuses all first-Covenant Life and Riches, and that under second-Covenant Light, against God, and the life of the second, to his sorer Condemnation and Punishment, under the Wrath to come, than if he had never receiv'd or known any such things ; 2 Pet. 2. 21. Spiritual, Gospel-Light, clearly, positively, and undeniably shew's man the vanity of all he is possess'd of in his Law-life, and God's Command to him for surrender of all, by Death, in sacrifice to him, as the true payment of all mystical Tithes and Offerings. In the methods of God's Wisdom, this is the indispensable way and pass for any Man or Angel, into his new-Creature, Gospel-life of immortality (2 Tim. 1. 10.) and everlasting Righteousness. First-Covenant-Light (that springs up with, attends and accompanies Law-life, in Man) discover's the negative, towards this ; viz. that all, which Man has, there, is but a fading flower, altogether vanity. The very intrinsick nature of all such fading life and things, preaches this in every such Man's own breast. Hence have the stoutest and most preemptory self-confidents, a secret bondage, all their life-time in that State, through fear of death Heb. 2. 15. And, further, even their first-Covenant Law-light, points towards Christ, for spiritual, eternal Life, who will not fail to give it to all that rightly come to him, for it, and submit to his terms of receiving it, even the death and loss of all they are possess'd of, in the first-Covenant, as loss and dung (Phil. 3. 6,—10.) for the everlasting life and durable riches of the second ; Joh. 5. 40. & 6. 54. & 10. 28. & 17. 2, 3. knowingly then, to chuse the former, hold fast their own,

in the first, in unchangeable enmity to God's own, in the second-Covenant, is unpardonable madness and folly. It provokes God, *to swear in his Wrath they shall never enter into his Rest*. Then, must *their name, their whole persons, be covered with everlasting darkness*. The abortive is free'd from such their guilt of neglecting or abusing all such things, receiv'd and possess'd by them. He never had them; *never saw or experienc'd anything, under the literal or mystical Sun of this World, or next*. He is free from condemnation, as to any of these accounts. If therefore liable to Judgment, 'tis only, according to God's infinite all-searching understanding and infallible sight of the inward mind of his Spirit, without the aggravating and additional weight of his own wilful evil thoughts, or overt actions, by which, any enmity to God, in his Spirit, could be manifested. So, *has this untimely birth more rest than the other*. For, having never had the other's advantages, he is free from the guilt of abusing them: yet, not free from all evil, or guilt in his sight, *to whom belong and are certainly known, all secret things* (Deut. 29. 29.) in the spirits of Men, not brought to view, by action, or so much as imagin'd by them; not so much as imagin'd *Treason against the King of Saints*. He saw *Jacob and Esau*, so as to *love the one and hate the other*, before either of them was born, or had done good or evil, Rom. 9. 11, -- 13. *All's naked and open to him, with whom we have to do*, Heb. 4. 12, 13. *He sees all Men's thoughts, long before they think them, or are in being*; Psal. 139. 1, 2. He knew all they'll do towards him, and all he will do with them, for ever, from eternity. All futurities have bin manifest to his Infinite Divine understanding, from Eternity: and, to his all-searching new-Creature understanding, from everlasting. But, they that are never brought into the exercise of bodily (or, if that, not into the exercise, of a first-Covenant) life, such have not had the opportunity of a trial, how they'd demean themselves, therein. As less guilty, then, *they'll have more rest* (or, at least, less Torment and Wrath for their portion) *than the other*, though, or in case they also perish for ever. For, as there are differences in Salvation — Glory, Joy, and Enjoyments; so, in Damnation — Shame, Sorrow, and Torment. Else, how comes self-exalting *Capernaum* (any first-Covenant People, exalted or *lifted up to Heaven*, in second-Covenant Light, so as to

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taste and see how good the Lord is, in his new-Covenant life, 1 Pet. 2. 3. and Heb. 6. 4.--6.) *to be tumbled down* to the lowest, hottest Hell, under the most fierce and *fiery indignation* of God, for ever ? Their greater punishment, carries, with and in it, a character, that's clap'd upon their backs, as *greater sinners*, by the abuse of such utmost advantages for their good, *then* those of literal Sodom and Gomorrha (Mat. 11. 23.) figuring the general rout of all common Sinners of the Gentiles, in the corrupt spirit of Nature, under what ever outward nominal distinction, by the title *Mahumetan*, *Pagan*, or *Christian*. Names vary not the case, one jot, where there's nothing of Christianity, in a first or second Covenant, a Law or Gospel-life ; righteousness of Man or God. They are *enemies of all righteousness*, with Elymas the Sorcerer ; *Act. 13. 8, 10.*

Verf. 6. *Yea, though he live a thousand years, twice told ; yet hath he seen no good : do not all go to one place ?*

Nothing but Vanity in the largest measures, highest degrees, and most fruitful exercise of a single first-Covenant, or natural, first-Creation life, with the longest continuance therein, is to be found by Man. Let him *live a thousand years, twice told*, in the largest possessions thereof, *he sees not*, or enjoys *any* true, unchangeable good, therein, from first to last. All the goodness thereof comes to the same end and pass, with his bodily life, and the concerns or good things of that. The death of both and all, is the same end of all, to the longest liv'd *Methuselah*, and to an Infant, that dies at an hour old. The same period is put to the mortal first-Covenant life of the Spirit, as to that of the body. If therefore a Man have no other life to trust to, beyond both these, he will be cover'd with unchangeable darkness, in eternal Death (the mystical Tophet, state or place of Torment, for ever) prepar'd for all self-confident first-Covenant Kings, *Princes of this World*, in the but fading glory of a first-Covenant life. Such Princes *crucified Christ*, for his Doctrine of the second. *They despise (and wonder at) it*, and so, *perish*, or *come to nought*, with all, they chuse, and please themselves, with. 1 Cor. 2. 6. 8. *Acts 13. 41.* *Do not all go to one place ?* All these eminent long-liv'd vanity-mongers go to the same place or state of unchangeable

able enmity to God, and darkness to themselves, with those that had shorter continuance in, and smaller enjoyments of the said righteous life of vanity, in holy flesh ; or, with them, that never had any thing, at all, of it, polluted Heathen's, fix'd in the *vile affections* and lusts of literal *Sodom*. All comes to one, at last, wise first-Covenant Saints, and foolish common sinners of the Gentiles. Yea, their greater and higher advantages, wilfully abus'd, gain them only a deeper cup or measure of Wrath, for ever, than those of less attainments, and standing therein ; or, of none at all. After all their enjoyment of, and flourish in a but changable good, rejecting God's everlasting (as recompence of their most foolish choice, to *walk in the light of their own fire*, the warmth, light & zeal of, and for their own enliven'd, enlighten'd nature, and *compassing themselves about with sparks* of their own kindling, duties, fruits, works, producible or performable therein) must they *lie down in sorrow*, darkness and death, for ever. *This will they have from God's hand.* Isa. 50. 11.

Verf. 7. *All the labour of Man is for his mouth : and yet the appetite (Heb. Soul) is not fill'd.*

No satisfying answer to all the needs of Man's Immortal spirit, in all first-Creation Vanities, is ever to be found. No literal or mystical riches (that are all but perishing Vanities) can do't. Let Man lay about him, while he will, do what he can, in the activity of bodily, or but first-Covenant righteous life, he never finds or gets any such thing, as will stop the craving mouth, or fill the appetite of either, so as to give any thing of true rest or satisfaction to him. All Man's trading in a vain life (where *Belly and Meats*, desires and desirables, are perishing vanities, and *to be destroy'd*, 1 Cor. 6. 13.) is, with himself, *altogether vanity*, (Psal. 39. 5.) fleshly tree and fruit, root and branch, mouth, appetite, and meat. Unprofitable is all man's labour then, for fetching in Provisions for his flesh (even holy flesh, righteous, cleans'd nature) *to gratify or fulfill the lusts thereof* ; Rom. 13. 14. The very meats of Christ's first-Covenant, earthly Table (afforded man for a season, in that state) will, with that renew'd holy life and appetite, come to nought. A Plea therefrom, will stand Man in no stead at the last

day, (as having *eaten and drunk* thereat) for entrance into his Kingdom ; *Luk. 13. 24.--30. Mat. 7. 21--23. He will not know*, or own them, *but bid them depart* from him, as incorrigible workers of mystical iniquity, the highest and most criminal rank of unpardonable sinners. Out of Heathen Countries, from *East, West, North, and South, the four winds of Heaven, shall an Elect Seed* be wakened up (signally, by the preparatory dispensation of Angels, in association with the risen Witnesses from among Men, to preach the everlasting Gospel) into the spiritual, Kingdom-life of the Gospel, and *sit down with Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God* ; and such high (but hypocritical) pretenders to it, be thrust out ; *Luke 13. 28, 29. Mat. 24. 14, 31.* All this will be preparatory to Christ's second coming. Abundance of Christ's Spouses and Children in the first-Covenant, become incorrigible Rebels against him, and his Spirit of the second, and consequently, the fiercest Persecutors and haters of all his Gospel-Saints and Truths. Then he most justly, *turns from being a Saviour* to them (as, for a season, he was, in the first) *to be their unchangeable enemy, and fight against them*, (*Isa. 63. 8, 10.*) or pour upon them his unchangeable wrath, in and by that very Spirit of the second, *they hate with a perfect hatred ; and it, them ; Zec. 11. 8.* Sure, the unchangeable wrath of God must needs light and rest, for ever, on the guilty heads of the unchangeable enemies of God. The stated Case for Salvation, from the beginning, is the surrender of, and passing out of all first-creation life and vanities, into the second. The rebellious keeping up the first against the second, loses all, and excludes from the second, that's God's and the Saint's true Rest, for evermore. *Solomon*, lamenting the folly of Man in his own vain self-chosen life, will, and way, puts these two following Questions to him ;

Ver. 8. *For, what hath the Wise more than the Fool ? What hath the Poor, that knoweth to walk before the Living ?*

What or who is the Wise ? the Fool ? the Poor ? and his *knowledg to walk before the Living* ? what Living ? who ? All these are to be enquir'd into, and consider'd of (promiscuously and inclusively)

clusively) in one line of discourse. The Wise, is Man in the re-
stor'd ; the Fool, Man in the degenerate, corrupt spirit of Nature.
All's but Nature, both are possest of, corrupt or righteous: so, all's
vanity. Nothing of Grace, true Regeneration, Gospel-conversion
or life, in or about the best of them. *Paul*, at best, in his Law-life
of Nature, fiercely persecuted this. And, in his Gospel-life of Grace,
was as fiercely persecuted by the other. The *Wise, Strong, and Ho-
norable in Christ's* first-Covenant communications, finally opposing
the second, is a greater sinner and fool, than the fool, in the corrupt
spirit of Nature, here ; and will fall under *sover Condemnation* and
Wrath, hereafter. So, is he the worst, and will have the worst on't,
in this World & next. He is *the disputer of this World*, that's perfectly
unreasonable and untreatable, as to the Gospel-things of the next,
which he can never discern, in the Wisdom and Spirit, he is of.
They are foolishness to him ; 1 Cor. 2. 14. He denies all, root and
branch ; the very foundation of all Gospel-Saints and Truth's ;
the living *Corner-Stone, the Rock of Ages*, the fountain Gospel-Spi-
rit. He denies there's any such thing. And, *if the foundations* of all,
the true Saint is, has, or has to say, *be destroy'd* or denied, *what's to
be done?* *Psal.* 11. 3. They deny the Creature-Holy Ghost or Spirit
of everlasting Righteousness, in Christ and Saints. They say, there's
no such thing. A Spiritual creature-life, between Natural and Di-
vine, the said wise first-Covenant Saint, utterly denies ; and shuffles
out of all his Divinity and teaching. What's then to be done with
him, or said to him ? He is the most *unreasonable Man*, in the World,
to be dealt with, about Gospel-affairs, (however highly he pre-
tends to them) being wholly *destitute* of any spiritual *Faith*, to
discern them ; 2 *Thef.* 3. 2. 1 Cor. 2. 14. True Saints are *not to cast
Pearls*, Gospel-Truths, *before such Swine* (*Mat.* 7. 6.) but, *beware of
such Gospel-Wolves in sheeps cloathing* ; *Mat.* 10. 16, 17. Can any deny
this ? Law-life, Wisdom, Glory, Honour, Power (all fading things)
must be parted with for God's, Christ's Gospel-Wisdom, Righte-
ousness, *Glory, never to be done away* ; 2 Cor. 3. 10, 11. 1 Cor. 3. 18.
This is implied ; 1 Cor. 4. 10. To the self-confident first-Covenant
wise, all spiritual, Gospel-Truths are foolish ; and the spiritual
Saint, *a fool, a mad man* ; *Hos.* 9. 7, 8. Christ's own People in the
first, reckon'd him mad, for the Doctrine of the second ; *Joh.* 1.

11. & 10.20. what plainer, or more suited to convince? All Men, corrupt or righteous, are fools, and enemies to all Spiritual, Heavenly Gospel-Things or Truths. These things are suited only to spiritual discerning or judgment, which they are wholly destitute of; 1 Cor. 2. 14. Wise Man *walks* but *in* a dream, an image, a *vain shew* (*Psal.* 39.6.) dotes only on vanities. All Glorious, Heavenly, Spiritual and Divine things (all true Divinity) lie clear out of the walk of his narrow limited wisdom, that's bounded only with vanities, for object. All divine and spiritual things are stark foolishness to such wise-fools. Such, dying as they live, will be left in eternal Want, Nakedness, Misery, and Confusion. The best things they can amuse and please themselves with, are us'd and enjoy'd by them, but in a Spirit of Enmity to God. What was *Paul*, while but there? But, besides the truly Gospel-wise, in the spirit of Grace; and fool, in general (in the whole spirit of Nature, corrupt or righteous) there is also in the compass of Nature, the wise Man in the restor'd, and fool in the corrupt spirit of Nature. Also, in the corrupt Nature, is there a sort of wise Men and fools; Some, of great natural abilities, cultivated by learned education and study: others, of small natural light or reason; of weak and uncultivated minds. But all, in Nature, are fools to the spiritual wise, in Grace. And even such wise Men, may be short in natural parts and learning, of either the first-Covenant wise Man, or learned enlightened Heathen, in their own Sphere of activity, a subtilty and deep reach about natural concerns and objects. Children of this World, in their way, may be wiser than true Children of light, or the next; *Luk.* 16.8. But, of all sorts of natural wise Men, none so much decry the spiritual Man, for a fool and mad, as the *wise, strong, and honourable* in the first-Covenant. See else, *Hos.* 9. 7, 8. *Joh.* 10.20. 1 Cor. 2. 14. & 4. 10. 2 Cor. 10. 12. *Psal.* 50.20, 21. *Joh.* 16.2. *Act.* 26.9. 1 Cor. 1. 18,--28. Which think ye, were the fools, the learned Council of the Jewish Priests, Elders, and Professors, or *Peter* and *John*, they term'd *ignorant and unlearned Men*? *Act.* 4. 13. No wisdom of Man can understand or open their Writings. The wisest Men, first-Covenant Saints, are fools to the Gospel-wise Man, whom they reckon the arrantest fool, of all. If the Wisdom of God be foolishness to them, can any wonder, those that
come

come with the words of that wisdom, should be reckon'd fools, by them? *Paul*, that had bin a wise Man in Man's day, was a fool, weak despicable, no body, with such, when a truly Gospel-Wise-Man. The true Gospel-preaching of the cross and death, on all first-Creation-Life and Wisdom, in first Covenant Jew or Gentile, and wise, learned Greek, is an high *offence*, and sore *stumbling-block*, to both, in their several states, and way. To be even with such, they both agree to reckon them the veriest fools; the *Off-scouring of all things*; 1 Cor. 1. 23. and, 4. 13. But, all, that have an incorruptible Seed of true Life in them, though (while dormant, and unknown to themselves) they bluster and storm at the Gospel-Believer, a-while, with *Paul*, they will, with him, when awaken'd, become true friends of the spiritual Brotherhood, and helpers of their Faith. The wisdom of the natural Man, in all variety, will be found foolishness, at last; and the spiritual Man, the only wise, in the view of all Men and Angels, good and bad. True Saints will laugh, at last, at all their scornful mockers, that have laugh't a-while, at them. And, all such laughing wise-fools, will have time enough to recant their misjudging the truly wise, in eternal darkness and death. Who's the fool, then, they'll sadly experience, after all their priding, vaunting, hugging, and blessing themselves, in their *vain shew*, their *dream*, their fools-paradise. *Nothing of their vain pomp will descend after them*; *Psal.* 49. 17. All their short-liv'd merriment and laughter is *but as the crackling of thorns under a pot*; a blaze, and away, *Ecc.* 7. 6. Envy them that will. None ought; *Psal.* 37. 1, 2. *Pro.* 23. 17. The spirit of Nature can't well or easily be unriddled, anatomiz'd and laid open, in its deep, self-destroying deceipts, in few words: yet, will needs have all in a word; and rather, not that; or, if that, scornfully reject it, with a whiff. *'Tis deceiptful above all things, and desperately wicked, who can know* (or discover) *it*? The wisdom of *God* (in himself and Saints) this only *can search it out*, and cause it to know it self; teach it, or bring it to the true *γνῶσις αὐτῶν*; *Jer.* 17. 9, 10. Nothing in Nature, nothing below the all-searching Gospel-Spirit in Christ and Saints, can discover all its Meanders and Wiles; anatomize and unriddle it, to the full. The holy Ghost, in and by *Peter*, found out the falshood of *Ananias* and *Sapphira*, and slew them; *Act.* 5. 1, -- 10. The first-Covenant wise Jew or Christian Gentile, boasts himself as a fit *Teacher and Guide* to the common

common sinner, in corrupt Nature ; little dreaming, that himself, in cleans'd Nature, is guilty of a more criminal sort of mystical uncleannesses and idolatries, against God and his Spirit of Grace ; *Rom. 2. 17, -27.* He sits in his majesterial Chair, as an *instructor of fools* ; insulting over the gross sinner, with a touch me not, stand by, *keep off* ; for, *I am holier than thou.* This renders the proud Pharisee, an *abomination* to God ; *Isa. 65. 5.* To such self-confidents, *Paul* puts divers searching questions, which discover him more deeply guilty of mystical sins, against the Gospel, bearing the same title, with the literal Adulteries, Thefts, Idolatries, and Sacriledg, he justly reproveth, in the common sinner against the Law. The death and loss of all, such boasting, is absolutely necessary (in the methods of God's Wisdom) to Salvation ; the receiving that Gospel-Spirit of life, in which any can be saved. Miss this, and miss all. Come short of the *Grace*, and ye fall short of the *Glory of God* ; never enjoy the beatifical vision thereof. An exact observer of the letter of the Law, may be a most criminal breaker of its spiritual mind or meaning ; as *Paul*, once. The Law-Saint, or legal-spirited Christian Believer, finds the corrupt Heathen, a no-body to him, and he is a no-body to the true Gospel-Saint ; a meer blind *Ignoramus*, as to all-Gospel-truths ; yea, worse, a mortal hater of, and enemy to all Gospel-Saints, as no-bodies to him ; the worst of Men, *the filth of the World.* The circumcis'd, cleans'd first-covenant wise Man, by opposing the second, becomes a greater sinner, and worse Man, than the uncircumcis'd, polluted Heathen. If he, and the Heathen fix themselves in righteous and corrupt Nature, the fix'd righteous Man, will have the worst on't, for ever. 'Twill be easier for the literal, than mystical Sodomite, in Hell ; *Mat. 11. 23, 24.* But, *what then hath the wise Man, or first-Covenant holy Man, more than the fool, in corrupt Nature ? What advantage has he ? Much every way, says Paul, in answer to his own question ; Rom. 3. 1, 2.* The Law, or restor'd life of it, rightly us'd, is of great benefit to Man, in suppressing and keeping under the vile affections of corrupt Nature : but, if abus'd, against spiritual conviction, in a fix'd enmity to the Gospel, 'tis render'd by Man, worse than nothing ; and he is, thereby, rendered worse than the fool, or common sinner, unfix'd in polluted Nature. For, he is absolutely excluded God's Rest, on his wilfully contracted incurable Leprosy, or disease of unchangeable enmity to God ; the other, not so.

But,

But, leaving both their cases; *what hath the poor, that knoweth to walk before the living?* What has *the poor*, broken-spirited Saint, beyond both and all the thesaid wise and fools, that are levell'd, at the death of the body, and come all to the same sad end, a being *cover'd with darkness*, for ever? This truly *poor in spirit* is a blessed *Heir of the Kingdom of God*. The natural Man of the true Saint, impoverish'd and run down by the cross (as to that wisdom, life, riches, and fading glory, the self-exalting first-Covenant *Princes of this World* keep up, in rebellion against God, and enmity to the cross) is *the poor and needy*, the Scripture so ring's of, specially the *Psalms*. And, occasionally has this mystical poor, bin plentifully spoken of, and charactered in this and the like discourses, on *Job, Timothy, &c.* Christ pronounces such *poor, blessed* (Mat. 5. 3.) the opposit *rich*, or wise, cursed, *Wo to the rich*; Luk 6. 24. Such mystical rich go merrily (without regarding this wo they are under) with their whole Soul, or unbroken natural spirit, to Hell; while the true Saint, in the broken, crucified, impoverish'd, mourning state thereof, is following the *slain Lamb*, to Heaven. *Blessed are such mourners*; Mat. 5. 4. Both the wise and fool, in the restor'd or corrupt spirit of nature, set by, and laid aside, *Solomon* ask's, in reference to this third Man, distinct from both, *What hath* (or is) *the poor*? &c. What has he got, in the room of all the lost life, wisdom and riches of his own Nature? spiritual, everlasting Gospel-life and riches. This is the case of such, as, with *Paul*, are content to become *fools, weak, and despicable*, as to all the first-Covenant rich and wise boast and glory in. What this mystical fool and poor has, is plain; durable riches and life, in God. What has the opposit wise, then? no more, to speak on, than the fool in polluted nature. All are fools, one and 'tother, as to their eternal concerns; mind no such things, Spiritual and Heavenly. These go for nothing with them; but, are all in all. The Spirit of God, asks and resolv's his own question, negatively and affirmatively; *Isa. 66. 1, 2.* God delights not in any thing of the first creation (where all is corruptible, and altogether vanity; even all the life, goodness, and top-excellencies thereof, in Man and Angel) But, in the second, where all the goodness, materials, and ingredients are incorruptible and unperishable. Hence, delights he in one *poor broken-spirited man* (in the first, in order to his being quicken'd up into the second) incomparably beyond all the unbroken

unbroken glory and excellency of all natural Men or Angels, though not found in enmity (changeable or unchangeable) to that Gospel-Spirit or cross, that will break down all fading good, in all Angels and Men, in Love or final Wrath. What God delights not in, he requires our obedient submitting to his destroying, in order to be brought forth in what he does delight in, and will delight in, for evermore. So, *of the work of his hands*, by a first-creation, come we to be the *Sheep of his Pasture*, in and by a second. All first-creation or Covenant-Life, Wisdom, Righteousness, &c. are but Law-Ceremonies; not Grace, or Gospel-Truths; meer transient vanities, perishing next to nothings. When they have serv'd their season, away they are to go, as *dung*, for Gospel-life; *Phil. 3. 8*. The *Poor*, here, as to all Law-life and riches, are the only true wise Men, that *know how to walk before the living*; even, before the living God, unto all-pleasing, in the living Word, Wisdom, New-creature Gospel-Spirit of the Son of God. They are taught, principled or spirited, so as infallibly to know the whole mind, and do the whole will of the Father. They have obediently quitted (and departed out of) *their own Countrey, and Father's House*, the mystical Land of their Nativity, their natural state and life; and, are entred into God's new-creation, spiritual, mystical, true Land of promise, or state of life, the Land of the truly living, for evermore. So, know they how to walk before the living God, the living word of God, and all the truly living partakers thereof, blessed Angels and spiritual Saints, in that blessed new land and life. They know how to walk with God, in some degree towards what *Enoch* did; and to demean themselves as orderly Gospel-spirited walkers, before all the blessed inhabitants of that new Land of the living. *These poor ones, little Children* (Mat. 18. 3.) *Brethren of Low degree* (in their own Spirit or nature, demolish'd, defac'd, and impoverish'd by the cross) are the only right sort of true *rejoycers*, because sure of an exaltation into that Gospel-life of Christ, wherein they will certainly know to walk before all the said living, God, Christ, blessed Angels and Saints; *Jam. 1. 9*. The fix'd fool or wise (in the natural state, corrupt or enlighten'd) are utterly incapable of Repentance, Pardon, or Salvation, for ever. The door of Grace is fast shut upon them. If then, Christ had not a secret spiritual Seed of unfix'd ones, amongst us (whether in the corrupt or enlighten'd spirit of nature) where were any true Church of

spiritual

spiritual Saints, or so much as a hopefulness of such a thing, this dark day, on Earth ? *Had not the Lord a very small remnant-Seed of true Saints among us, we should be as Sodom and Gomorrha*, literal or mystical. Both, both, in a wonderful degree, however unconsider'd, or unperceiv'd by such, *whose minds the God of this World has wonderfully blinded, lest the true Gospel-light of Christ should shine unto them ;* 2 Cor. 4. 4.

Verf. 9. *Better is the sight of the Eyes, than the wandring of the desire, (Heb walking of the Soul) this is also vanity, and vexation of Spirit.*

The wandring desire or walking Soul, is a fit character of Man's natural spirit, exercis'd in a first-Covenant principle of life and action, subject to all sorts of uncertainty. Man, therein, lives and walks at all-adventures, as the margin renders *Lev. 26. 21.* 'Tis a starting, turning (*Psal. 78. 57.*) versatile principle, in which, Man, at first, was liable to Apostasy; and, since his Apostasy, any Men in that restor'd principle and life, are expos'd to the same, as has bin sufficiently experienc'd by millions. 'Tis a tossing, fluctuating principle, *unstable as water*, with *Reuben* ; *Gen. 49. 4.* Man, therein, is apt to be *carried about with divers and strange Doctrin's ; tossed to and fro with every wind of false, deceitful, delusive, and destructive Doctrine, by the sleight and cunning craft of Men* (*Ephes. 4. 14.*) and Devils, Satan and his Gospel-ministries. These false Doctrines (or the matter of them, the Wisdom, Righteousness, Glory, *things of Man*, or Angel in the first Creation, asserted to make up an absolute Safety and Salvation to Man) do utterly pervert and destroy him, for ever. They tend wholly to the establishing of Men, with Satan's perishing Meats, in unchangeable enmity to God. This is a most evil, wicked thing, and state. *But, it is a good thing, that the heart be established with Grace*, (or in that Gospel-spirit of Grace, that's in unchangeable union with God) *not with Satan's perishing* (but Christ's never-perishing) *meats ; Heb. 13. 9.* Man's tossing, roving, rolling spirit, wandring in its desire, up and down, to pick up a satisfaction in Satan's vast heap of first-creation vanities, the perishing *dust, himself feeds on*, (*Gen. 3. 14.*) if permitted, by God, to make his own final choice, brings him, at length, to be establish'd by such gratifying, ensnaring,

captivating meats or things, in unchangeable union with the Devil. *He feeds on Wind*, (Hos. 12. 1.) *Ashes*, (Isa. 44. 20.) *a deceived heart turn's him aside, that he can't deliver his soul, nor say, is there not a lie in my right hand?* Satan's divers, uncertain Doctrins or things, the Spirit of God calls *strang meats, wind, ashes, lies*. Satan, by permission, has all first-creation vanities at his dispose, *all the Kingdoms of this World and glory of them*, as deliver'd up to him, to give to whomsoever he will; Luk. 4. 6. His terms, on which he offer's all to Christ himself (or any thing thereof, to others) are, that he, or they, take and own him for God, and *worship him*, as so; (v. 7.) and 2 *Theff.* 2. 4. He can gloss over his vanities, so as to answer every palate, gratify every extravagant desire of Man's wandering spirit (being compleatly skill'd, and knowing therein, by the over-reaching subtilty of his superiour angelical nature) and, by his powerful influence upon Man, can he kindle, blow up, and inflame his desire or lust after his perishing desirables. Yet farther; if Man, by spiritual conviction-light, grow jealous and suspicious, that his meats are dangerous; and shy, as to an eating of his dainties, he will gild them over with the nearest possible resemblance and counterfeit appearance of Christ's never-perishing meats. And so, does he fetch many back from Christ, that have *tasted of his true heavenly meats, begun well in his spirit*, or in obedience to his Gospel-light, and *ran well*, for a season; Heb. 6. 4,--6. 1 *Pet.* 2. 3. Gal. 3. 1,--4. and 5. 7, 8. The Devil is ready for Man, at every turn; can humour him to a hair, while at his own choice, as to what he will feed and live upon. And, in presenting his dusty diet, in all variety thereof, he uses all imaginable self-pleasing, and most subtile arguments, as to *Eve*, to engage men to feed at his table, till establish'd in his spirit of enmity to God, and to his never-perishing Meats. Hold your own, say's he, and *ye shall be as God's*; Gen. 3. 5. God offers you a happiness, in your eternal and unchangeable subjection to him. I'll teach you how to become Gods. *your selves*, in an absolute, uncontroll'd sovereignty of your own wills, *like the most High*, as I have made my self; Isa. 14. 14. What kind of Gods, will he make them? Gods or *Princes of this World* under him, in unchangeable enmity to the true God, most high. He is the God of all such Gods, *King of all such Kings*, and *Children of pride*; Job 41. 34. In stead of not dying at all, as he flatters them, they sink and dy with him, once for all, irrecoverably

recoverably, eternally. While people are *gadding abroad, to change their way* ; (Jer. 2.36.) wandering like Bee's, from one *fading flower* to another, in Satan's first-creation field or worldly dominion, *they look not after God* ; their backs are upon him ; *they bow down to feed* with the Serpent, *on dust* : their ears are deafned, their eyes or minds blinded by him, that they will not listen to God's Counsel, look after his meats ; have no palate to *savour* or relish *his things*, the *things of God*. They are wholly of Satan's palate, savour only natural, first-creation vanities, *the things of Man*, or evil Angels. *Solomon* (with *Paul*) discovering Satan's devices and wiles, herein, directs Man, here, to get out of his vain wandering walk, in the delusive, destructive desires of his own spirit, after any first-creation vanities. And then, does he direct and point him to Christ, for his never perishing-life and meats, with an eye of spiritual Faith, fix'd thereon ; and *affections* (accordingly) unalterably *set on things above* (all perishing vanities, the dust of this World, Col. 3.1, 2.) the peculiar *delights of the Sons of God*. When Men are once brought into the exercise of spiritual senses, for this new diet, in Christ's new-creature *spirit of life* ; as living and walking circumspectly and wisely therein, they'll have no savour or regard for Satan's meats ; let him gild them, by his subtle artifices, while he will or can, to make them pass for spiritual. Christ, with his Spiritual meats, once rightly seen and fed upon, takes Men off from their wandering desire after Satan's meats, and discovers the great danger of feeding on them. *Solomon*, in a right compassion to his fellow mortals, would put a stop to the restless extravagant wandrings of their minds and hearts after Satan's *many things* (a multitude of delusive vanities, that can never give any true rest or satisfaction to them) and fix their eye or heart on Christ's *one thing necessary*, that comprehends all things, truly, or unchangeably good ; *Man's* happy and better choice.

Ver. 10. *That which hath bin, is named already ; and it is known, that it is Man : neither may he contend with him that is mightier than he.*

Man's first-Creation state, is a State of Vanity. And, so are all the things, he does, deal's in, seeks, or feeds upon, for his satisfaction. *That which hath bin, is named already ; Man.* The convincing view of himself has bin given him by God, and experienc'd by himself ; that

he has nothing of goodness about him, in his first-creation-make, or natural state, but *Vanity*. His vain desire feeds only upon vain desirables, dust, the old Serpent's diet. Till something of new-creation Life and Wisdom, be found in him, and experienc'd by him, all's *Vanity* within and round about him, that he is able to take notice of, or delight in. His life, and all his labour in his own Wisdom and Spirit, is *Vanity*. All's but *the number of a Man*, or Angel; *both are* but the higher rank of *Beasts*, in all their first-Creation excellencies, or natural perfections; *Rev. 13. 18. Gen. 3. 1.* All their life, and things, Wisdom, Righteousness, Glory, Thoughts, Desires, Words, and Actions, are but perishing, earthly, sensual or natural things; and, if fix'd in, devilish; *Jam. 3. 15.* All such things, at best, while not fix'd in, are admitted no comparison, with *the Glory, Life, Wisdom, Righteousness, and things of God*, communicated to, and set up in spiritual Saints, by a new and second Creation, with all the Fruits, Desires, Thoughts, Words and Actions, perform'd or brought forth in his Gospel-spirit, the new-Covenant principle of Life and Action. *The Glory* of Man or Angel, in the first-Covenant State, that's *to be done away, is no Glory, to the Glory that excels and remains*, for ever. *1 Cor. 3. 10.* So, the Righteousness or Wisdom of Man, in the first, is no Righteousness or Wisdom to that of God, in the second Covenant-Saint. But, the things of Man or Angel, turn'd into (and used in) unchangeable enmity to God, become abundantly worse than nothing, the greatest Wickednesses, Madnesses and Follies: their Righteousness, Wisdom, Light, &c. the greatest Wickedness, Folly, and Darkness. The highest, subtil'st and powerful'st Beast in the first Creation, is the Devil, and his whole evil angelical party. Man, the next Beast, in degree, below these, is deeply concern'd, to know *the number of his own evil humane, and this evil angelical Beast's name*: to take the right and full measure of them, in their utmost Strength, Policies, Artifices, Wiles, Devices, Subtilties, and Methods of delusion, in their whole Mystery of iniquity; else, what will become of him? For, these evil angelical *Principalities and Powers*, he has, to grapple with; (*Eph. 6. 10, 13.*) and if conquer'd (as he is sure to be, if he have nothing about him, but his own Life, Wisdom, Strength and *Armour of man*) he is undone for ever. Unless therefore there be some way for man, to become wiser, stronger and more subtle than the Devil

Devil and all his Angels, how can any escape their hands, or be saved? Will any say, 'tis a most presumptuous spiritual Pride in any man, to pretend to this? The proud, self-exalting presumption lies wholly at their Door, who refuse to have their own Nature humbled, in order to this right exaltation, *Jam. 1. 9. & 4. 10.* They are the proud *resisters of that Grace, God bestow's on the humble* Submitters to. And, this Grace enables them, so to *resist the Devil*, and his whole party of incorrigible wicked Angels and men (the Powers of darkness and gates of Hell it self, all their joynt consultations and forces) as to *make* them all, in and with their Captain-General, *the Devil, flee before them*, and fall under them. This whole Army of rebellious Luciferian self-exalters, *God will resist*, or fight against; *ver. 6. 7.* Where will they be then, but under Saints feet, by being forc'd to pass, with all their incorrigible stiff Necks, or obstinately stubborn Spirits, under their two-edged Sword? *Psal. 149. 6. -9.* In the evil angelical nature, is comprehended *the full sum* and most absolute *perfect Beauty*, Strength, Power, Wisdom, and Glory, that's to be found in the first-Creation World. But, the least in God's *Spirit of Grace*, the Kingdom-spirit of God, will master and tread all this under foot. Yet, therein do wicked Angels *set their heart, as the heart of God*, as typ'd in the proud, rich King of Tyre; *Ezek. 27. 3. & 28. 12. Thou sealest up the Sum, full of Wisdom, and perfect in Beauty.* But, with all this, art to be utterly destroy'd, for ever, as follows; *v. 13. -19.* *They say, they are God, and sit in the Seat or Temple of God* (in a counterfeited appearance of the New-creation Spirit of Christ, the creature-Temple of the infinite Divine King, in personal Union with the inhabitant) and positively require all men to worship them, as God, or Gods; many Gods, with their many Lords, self-exalted men, under them; *2 Thes. 2. 4.* The very God, the very Christ, the very Apostles and Saints of Christ, will discover and rout all these mysterious workers of Iniquity, and destroy them for ever. Saints will prove *more then conquerors* o're them all, at last. Down go all final incorrigible workers of mystical or literal Iniquity, at long-run, and *never rise* more; literal and mystical *Sodom, Egypt, and Babylon*; as figur'd, *Jer. 51. 64.* What Wisdom, short of God's, in his communicated *Spirit of Grace*, the holy Ghost, is able to discover these false Gods, false Christs, and their false Gospel-Ministers, and Apostles, in such

such beautiful disguise, and taking false dress, as they are permitted to come forth in, to deceive? Spiritual *Wisdom*, in true Saints, can count, *number*, discover, and find them all out. Yea, and they will be the very hand, at last, by whom, in association with the holy Angels, *the vials of God's Wrath, shall be gradually pour'd forth*, upon all the guilty heads of such Gospel-Wolves and Lions, in Sheep's and Shepherd's clothing, or appearances. Evil Angels, as all comprehended under the name and title of their head, and call'd Satan, help their Chieftains amongst Men, to *transform themselves into the likeness of the Apostles of Christ*, to carry on their anti-Gospel-work. This work, Paul found them, both and all, at, 2 Cor. 11. 13, 15. & ver. 2, 4. *The end of both, Paul could tell, will be bad enough, even according to their works.* These two evil humane and Angelical Beasts, do jointly, in design, make up one and the same antichristian Beast, or Man of Sin, the mystical *Sodom, Egypt, and Babylon*, which the Devil, as the mystical King *Pharaoh* and *Nebuchadnezzar*, is the supreme manager and ruler of. Spiritual Saints, in the wisdom of God, find out this whole body of Mystical Sinners, the whole *Man of Sin, and Son of Perdition*; *number* and sum them all up, so as to discover, they all amount unto no more (with all their big looks, stout words, and vast numbers) than the first-creation Beast, fix'd in unchangeable enmity to God; which they are sure to have under their feet, in conclusion, at the winding up of this World, with Satan's Kingdom, and beginning of Christ's, *on the Earth*; Jer. 23. 5. Rev. 5. 10. True Saints know, they are, all together, but a *man, and not God, though they set their heart as the heart of God*, and presumptuously say, *they are wiser than Daniel*, (Ezek. 28. 2, 8.) or the spiritual Saint; yea, reckon him a no-body, a *fool, a mad man, the off-scouring of all things*; 1 Cor. 4. 10, 13. Yea, so stubbornly daring and presuming will they be found, as to say, *under the hands of God, Christ, and his Saints, when slaying them, that they are God*; ver. 9. But, shall be irresistibly forc'd to acknowledge, *they are all but a man, and no God.* All their pretensions, crafts, power; Luciferian presumptions, and confidences, will fail them; not do their work, nor serve their turn. The spiritual Saint has a certain, steady, infallible view of the most dismal and dreadful conclusion, all their vain boast and fading Glory will come to; after all their huge *swelling words of Vanity*, scornful

scornful looks, and scoffings at that new Light, that discovers, and will master them all. The three sixes, in the number 666 (*Rev. 13. 18.*) make up, and point out to us, the first-creation state, with the utmost Glories and Excellencies thereof, in Man and Angel, as of the six day's works of God's hands. God rests only in the new-creation, or seventh day's state, turning and ceasing from all his first works, in the six dayes; *Psal. 102. 25, -28. Isa. 66. 1, 2. Heb. 1. 10, -12.* And, God the Mediator *rested* or ceased from his first-creation life and works, in angelical and humane nature, of the first-creation sort, becoming thereby, *the Lamb slain from the beginning*, and towards the latter end of this World, *in the fulness of time*; *Heb. 4. 4. 10.* The true Saint, finding out the number, weight, and intrinsic nature of all first-creation excellencies (when he has summ'd them all up) can write down, at the foot of the Account (after *imprimis*, Satan; & item, all other evil Angels and Men) the total sum, the burthen of this Book, All's *Vanity*, and will prove eternal vexation of Spirit, to all that trust therein. *Vanity? Yea, lighter, worse than Vanity* it self; *Psal. 39. 5. & 62. 9.* Angels, that are of *higher degree*: and Men, of *lower*, in such fading Glories, all are but *Vanity*. And so, *Men of higher and lower degrees*, in the literal or mystical Riches, Pomp, and Glory of this World; all, *Vanity*. No getting out of the sphere of *Vanity*, within the compass of the first creation. No goodness in Man or Angel, but what's a perishing *Vanity*. This hath already so bin named, or called by its right name, *Vanity*. And it is known, that it is *Man*, the Man of sin, in Angel and Man, fix'd therein; and what-ever is to be found in the whole first-creation. This is God's divine thought and judgment, and the infallible judgment of the new-creature Gospel-Spirit of Christ, in himself and Saints, in exact harmony with the infinite divine understanding and thought. The Spiritual Saint, weighing all, in the ballance of the new-creation-sanctuary-spirit, calculates and finds out the total sum, or comprehensive number of all first-creation goodnesses, and excellencies, represented in all the several parts and distinct Glories thereof, and finds all *Vanity*. All, therein, are found wanting, with *Belsazzar*, and too light, by this *Mene Tekel*, as having nothing conducive to true blessedness, about them; or of any avail, towards it: but indeed, as to that new-creation Spirit of everlasting life, Glory, Wisdom, and Righteousness, wherein true happiness is

to be found, wholly destitute of it, and unchangeable enemies to it, and all its things, *things of God*; and, by infallible consequence, are they *wretched, miserable, poor, blind, and naked*. All old, perishing, first-creation good things, finally pass away, and will be taken from all Angels and Men, good and bad, in Love or Wrath, for evermore. In the room thereof, all God's new and everlasting good things are set up, in obedient Saints; 2 *Cor.* 5. 17. *Gal.* 6. 15. *Mat.* 19. 21. In incorrigible sinners, only the unchangeable Wrath and fiery Indignation of God for ever, succeeds in the room thereof.

If the changeable first-Covenant life, set up by God, in the first-creation of Angel and Man, had not bin found faulty, wanting, or defective (as to the true unchangeable blessedness of either) *no place* or room would have bin sought or found, *for a second*: no need of Gospel, or a new-Covenant principle, *the Spirit of Grace*; Heb. 8. 6, 7. They, that, by fixing in the first, *make void the Grace of God*, in the second, will, in conclusion, find all, in the first, void, and of none effect, as to the blessedness they have vainly flatter'd and promised themselves, therein. Changeableness, and now, enmity, the great defects in the first-creation state of Angel or Man, can neither be cured nor found out by the single first-creation wisdom and light of either. 'Tis utterly impossible. Nor therefore does God require it, of them. But, he requires of both and all, to be beholden to him, for his unspeakable new-creation gift and wisdom, whereby, all may be done. For this, must they submit to his terms of receiving it, the free parting with, and giving up their first-creation life of vanity, with all the things thereof, in sacrifice to him, by a holy death, under his cross, or Gospel-sword. First-creation life, in Man and Angel, was represented to them both, by the Tree of that *Knowledge or Wisdom that puffeth up*, to their own destruction, if rested in. Life, in an absolute sense, unchangeable and everlasting, was figur'd by *the Tree of life*, after which they were all to seek, as that, wherein, *the Kingdom and Righteousness of God*, is to be found; *Mat.* 6. 33. By meer natural light, in their first-creation-make, could neither Angel nor Man, in innocency, reach the truth of this Mystery. But, by convincing spiritual light, both had the conviction-sight of it, in their higher and lower spheres. The Angels higher natural capacities fitted them for stronger and clearer conviction-sight thereof, which render'd their refusal

refusal to submit to the terms of receiving it, absolutely unpardonable, at first. Man's, through mercy, was not so. But, 'twas the fault of both, to lean to their own fallible understanding, rather than follow and obey God's spiritual convictions and commands to them, forbidding them, so to do. The sad consequence of such foolish choice, will the fallen Angels experience, to eternity. And, so will as many Men, as fix there. Man's true concern, for preventing all this, is, to listen to that voice of true Wisdom, which declares the vanity of all natural, first-creation life ; and then, also, another life, above and beyond that, a life of everlasting Righteousness and Truth. This brings with it durable riches and goodness, *delights of the Sons of God* ; and so, takes Man off, from his wandering desires and pursuits after first-creation vanities, *the delights of the Sons of Men*, where 'tis impossible for them, ever to find any true rest or satisfaction. All such seeking for a happiness, tends to everlasting torment and vexation of spirit.

Solomon's concluding advice then, to Man, in this verse, is, *not to contend with him that is mightier than he* ; by keeping up his own fading life, in a direct known rebellion against God's convincing discoveries of a more excellent, (That he call's *his own*) and his express command, for parting with that, he calls our own. For, *Hast thou an arm like God ?* Job 40.9. contend not with him, then. For, *who hath directed his spirit ? or bin his Counsellor ?* Isa. 40.13. *Shall he that contends with the Almighty, instruct him ? he that reproves him, must answer it.* Job 40.2. This silenc'd Job ; *Once have I spoken ; yea, twice, but I'll proceed no further ;* vers.5. Presume not then, to keep up thy own forbidden life, to thy known certain eternal Damnation ; and to refuse so great Salvation as is offer'd, in God's own. *Wo to him that strives with his Maker : Isa. 45. 9. Let the potsherd of the Earth* (Men in their but earthly-Jerusalem or first-Covenant spirit) *strive*, contend, and dispute *with one another*, as to this or that way of Salvation, in their toss'd, fluctuating understandings (under the various winds and blasts of diabolical Inspirers and Suggesters, on the troubled mystical Sea of their weaker humane nature) while all of them equally, that is, wholly miss the only true path of life, one and t'other. But, let them all take heed of *striving with their Maker*, about the way of Salvation, proudly exalting the conceptions and words of their foolish

lish wisdom, against the plainly and abundantly declar'd word's and methods of his. *Shall an earthy, clay-Man say to God, why hast thou made me thus ?* Rom.9. 20. why hast thou set me up in a life, I may not keep, as my duty to thee, and concern to my self? Why did'st not give that everlasting creature-life, thou call'st thy own, at first? So might I have escap'd the hearing of all the hard sayings of the Cross, and the Death-blows thereof, upon mine. Can any Man hope to prosper, in such contest and dispute with his Maker? *Nay, but O Man, who art thou that thus repliest against God ?* Job, presently, on such queries, did silence his own quarrelling spirit, that *darkn'd the counsels* of God's Wisdom, *with the ignorant words* of his own; Job 42. 3.

What a noise have we heard, among toss'd humane, earthy understandings, *pro* and *con* (and the same Men off and on, therein) about Free-will, Water-Baptism (with many other, besides the cinque-points, in the old *Pelagian*, and new *Arminian* Controversy) while all are in a tumult against God's Free-will, in his new-creation life; and against his Fire-Baptism on their free-will, or cleans'd natural state? In what unutterable confusion, are mortals tugging and sweating against their own Salvation, and for their everlasting destruction? A deep silence and inadvertency, we find amongst them, as to the true life and *glorious liberty of the Sons of God*, in all their Skirmishings, and Polemical, quarrelling Divinities, so call'd. They are, one and all, without controversie, for the same righteous first-creation life, *freewill*, and *delights of the Sons of Men* (call all, by what disguising Names they will) and, as one Man, against the spiritual life, *glorious liberty and delights of the Sons of God*. They all unanimously, with a full mouth, set themselves to hunt and run down the only Gospel-Divinity, and Doctrine of true Salvation, *the very Christ*, the very Gospel, as the most dangerous, destructive Doctrine, in the whole World. To a seed of unawakn'd spiritual Saints, engag'd for a season, thro' ignorance, as *Paul* once, among these wicked Confederate's, Devils and Men, is it said; *Say ye not a confederacy*, in a resolv'd union with them, that are fix'd in this Confederacy, against God, to their eternal ruine? Isa. 8. 12. Fix not your foot with them, in this desperate quarrel, against God. As for others, they will on, in the proud waves of their own understandings under the inspirations and *doctrines of Devils*, swelling up, in their words of vanity, to the highest pich of presum-

presumption, against Christ, all Gospel-Saints and Truths. So will they hasten the wrath of God, upon their own guilty Heads. The corner-stone of that rocky new-creation building, they reject, will fall on them, at last, and *grind them to powder*; dash them all to shivers, as a potters vessel. On these accounts, Solomon continues his advice to Men; saying,

Verf. 11. *Seeing there be many things that encrease vanity, what is Man the better?*

These *many things*, that, with *Martha*, Man cumbers himself about, are all variety of things, relating to his outward or inner Man, in his natural state; which he covet's, greedily seeks after, and feed's upon. The whole round of this vast heap of vanities, Men march up and down amongst, to get; *Satan walks up and down* in, to give them, as he sees occasion, to carry on his interest, among them. All this is his circuit, sphere, walk, and permitted dominion, as *God and Prince of this World* (Job 1. 7. Luk. 4. 6. Joh. 12. 31.) He is the master-Prince of all such Mystical humane first-covenant *Princes of this World, as crucified Christ* (1 Cor. 2. 8.) for his Doctrine of the World to come, as treason against the peace of their joynt worldly dominion, and tyrannical domineering over and against the Saints of the most high. A fix'd, self-confident, righteous first-Covenant People, will unanimously vote true Saints to death (as they serv'd Christ himself) rather than robbers and murderers. By such, *did the Prince of darkness* and death carry on his murdering work on *the Prince of Life*, and Author of Salvation; and, at same time procur'd, by them, a pardon for a convicted murderer; *Act. 3. 14, 15.* That, Men get, by such fighting against the only spirit, wherein and by, they can be saved, is, their own everlasting destruction, by the same hand they oppose, executed upon them. And, what get they in their own way, amongst a heap of delusive vanities? nothing, save *an encrease of vanity*, and of their sin and guilt, for their wilful rebellion therein, against all the faithful warnings, advice, and commands of God's spiritual Law, to the contrary, for their good. So, will they find, at length, that by encreasing their heap of vanities, they have bin heaping or *treasuring up wrath* to themselves, against the last day. They will be (in such

sense) fill'd with their own devices, and reap the sad fruits of their many inventions (*Prov. 1. 31. Eccles. 7. 29.*) under wrath, and a total disappointment of all their vain opinions, and labours, about and for rest and happiness. Abundantly the worse will they be, for all they have bin, done, or had.

Verf. 12. *For, who knoweth what is good for Man, in this life, all the days of his vain life, which he spendeth as a shadow? For, who can tell a Man, what shall be after him, under the Sun?*

There's great cause for these two pertinent queries, concerning Man. For, in his natural state, at best, is he wholly ignorant of both these things, *viz.* What's best for him to do, in this World; or what will be after him, under the Sun, when he is departed out of it. What's truly good for him, in order to true Blessedness, here, or hereafter, he knows not. But, when convincingly shew'd all, wherein, from what hand, on what terms, or, by what way and means, 'tis attainable, *if he refuse so great Salvation* as is offer'd, in God's Spirit, and chuse the life of his own, before and against it, he spends all his days and labours, in and about a shadow; and so, chuses his own damnation. He is possess'd of no good, but what will vanish and leave him, for ever; *Psal. 39. 5. & 49. 12.* when he is stripp'd of all his fading good, and finds himself unchangeably evil, under unchangeable Wrath, he will, too late, be forc'd to see the Truth, here declar'd, by way of question, that he spent all his days in (and all his hours about) a shadow. But,

To the second Query. These are the sad things, that *will be after a Man* has spent his days here, in a shadowy state of Vanity; as amus'd and diverted, all along his vain life, with variety of perishing Vanities, under the influence of the God of this World. Amidst a flush and confluence of these delusive entertainments, he seems little concern'd *what shall be after him*; or what will become of him, for ever. He obstinately deafens himself to all counsels and instructions, about what indeed is eternal life, or the way towards it (the death of a fading natural one) as meer airy notion, fiction, and enthusiastical delusion. He strikes in, with the God of this World, as willing to be blinded by him, against all Gospel-Light and things.

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He desires not to be troubled with such matters, but, to live in perfect inadvertency and unconcernedness, as to such good things as can't be lost; and, as in no danger of losing what he has, which most certainly will be lost, for ever. *Man's days* in this World are but as a *band-breadth*, nothing to his endless sorrowful State, hereafter. Yet, all his sollicitude is about his concerns here; scarce a thought, about his eternal concerns, hereafter. All duties and performances, in a life of vanity, do but add to, and *encrease vanity*; and, *what's he the better*, as to true happiness, or any thing towards it? In every respect, worse: in none, better. For, what he sinfully heaps up, against conviction, he more and more sinfully delights in. As the heap of vanities, encreases, his evil love to, and delight therein, encreases. So, in all his labour, he adds iniquity to iniquity, on all hands. His heap of vanities, and his vain love to it, encreases; all, in a known rebellion against God. Here's Man's destructive trade in vanities, wilfully neglecting all God's Counsel, and durable riches. He neither lays to heart the desperate consequents of his evil choice and dotage on his own perishing life and riches, or the unspeakable happiness that would have *come after*, and befallen him, had he obediently exchang'd and parted with all, for God's everlasting. *Solomon* bewails this twofold ignorance of unhappy Man, as to the everlasting good things, that would have fallen to his lot, after this life (above all conception, or thought of his natural heart) on a right choice; or sorrows, and torment for ever, on a wrong, in a state of everlasting darkness and death. This is the unknown, or unconsider'd state, that will *come after* all his jollity and deceitful pleasure, in *his vain life, under the Sun*.

CHAP. VII. V.1.

A good Name is better then precious Ointment: and the day of death, then the day of one's birth.

Nothing is (properly) good in God's sight, but what's unchangably so. Christ would not suffer our nature in the changeable first-covenant life of the Law, *to be call'd good*, in his own

in person; *Mat. 19. 17.* The *good name* then, here, is the *new name*,
 (*Rev. 2. 17.*) which imports (and belongs to) that *newness of life*,
 in which only 'tis possible to *bring forth fruit unto God*, or be saved.
Rom. 6. 4. & 7. 4. This is, here, asserted to be better then all the *pre-*
cious Ointment, in its kind, of first covenant Life, Light, Wisdom,
 with all variety of Gifts and Abilities therein, as also, all spiritual en-
 lightning Gifts, receiv'd upon that foot, or in that Law-state, short
 of the very Gospel-life and *more excellent way* (*1 Cor. 12. 31.*) call'd
Love; *1 Cor. 13.* To this, only, belongs the new, or unchangeably *good*
name, here. This is the unspeakably more excellent Gift, then the
 said precious Ointment. All first-creation-Life and Goodness, being
 corruptible; God, that sees all futurities and possibilities (knowing
 it will change, or be chang'd and lost) calls it *Corruption*, in or with
 which, no man or Angel, can enter into, or inherit Incorruption,
 the incorruptible Inheritance (*1 Pet. 1. 4.*) the Kingdom of God,
1 Cor. 15. 50. That incorruptible new-creation Life, is convincingly
 shew'd and offer'd Men, (in lieu of their obediently surrendered
 natural, and corruptible) in which, alone, any can enter into, and
 inherit it. And, this is imported in the new or *good name*, here.
 All old or first-creation life, at best, in Angel or Man, is character'd
 by *flesh, grass, flower of grass, Vanity, a Dream*; and they, therein, said
 to be *altogether Vanity*; *Isa. 40. 6, -8.* *1 Pet. 1. 24.* *Psal. 39. 5.* Thus
 is the corruptible seed of a first-covenant life, (set up in both, by
 the first-creation, or restor'd in Man, since lost by the fall, which in
 its utmost growth, flourish, and fruitfulness, is but a fading flower,
 the mystical natural tree of God's left-hand-planting) distinguish'd
 from the *incorruptible seed* (*1 Pet. 1. 23.*) of his right-hand-planting;
 by a new-creation, which springs up in spiritual Saints, *prosper's into*
an everlasting Kingdom-state, rendring them mystical Gospel-trees,
 the fruits whereof are incorruptible; and the very *leaves*, such, as *never*
wither or fade away; *Psal. 1. 3.* This spiritual tree of Life, *will be*
known by its fruits, in distinction from the natural, fleshly tree, all
 the fruits whereof, are (as the root, and tree, they grow upon) pe-
 rishing *Vanities*. The new Name or Life of the new-Creature, Go-
 spel-spirit, or living *Word of God*, set up in man, can never be
 turn'd into a lie: Man's old name, and fading first-covenant Law-life,
 at best, when asserted to be a spiritual, Gospel-state of everlasting Life
 and

and Salvation, *is turn'd into a flat lie* and falshood, and all the things, births, works, fruits, and products thereof and in, though good in their kind, when call'd spiritual, and confidently rested in for Salvation, are all lies, and enmity to God, and his Gospel-Spirit of Truth. Renew'd nature, call'd Grace; the renew'd old or natural Man (with his first Covenant righteous Life and Name) call'd the new-creature, the spiritual Saint, with the new Covenant-Life, and Gospel-Name; all these are dangerous, destructive lies. In sum, *the good Name and precious Oyntment*, here, are the differing characters of first and second-Covenant Life. The former, through the said mistake, Paul found to be *a body, a law, a state of sin and death* (Rom. 7.24. & 8.2.) which the new-covenant *law of the Spirit of life, in Christ Jesus freed him from*, by putting his nature, therein, to death. The Spirit of life is the death of death, when it puts the law-spirit of Enmity and Death, to death, in the Saint; utterly abolishing all the Anointings, or said *precious Ointment*, receiv'd in the natural state; and giving all again, *with usury*, in the unchangeable life and transcendently more precious anointing of the spiritual Man. Man, in restor'd first-Covenant Law-life, is apt (*as Paul once*) to despise and reject all Gospel-Tydings or witness of the second. The *good Name*, imports a transcendently higher and better anointing, then *the precious Oyntment*, here, can signify. For, then the spiritual, there is no better kind of precious ointment, receivable by, or communicable to, Man. This true meaning of the Holy Ghost, in *Solomon*, as to this former, will much conduce to, and facilitate the opening of the latter clause of this verse.

—*And the day of Death, then the day of one's Birth.*

The stress of these words can't lie in the literal sence, which cannot hold, generally, nor mostly, true. For, the literal death of the vast number of wicked men, is abundantly worse, then the day of their littler birth, and life, in this World. Man, though *born dead in Sin*, is capable of a restauration-birth of a first-Covenant life in his Spirit, which puts him under hopeful advantages, and possibilities of a new-creation-birth of an everlasting righteous Life. These hopes are utterly cut off, from all that *die in their Sins*, as all that die, in a state of enmity to God, and his Spirit of Grace and everlasting Life, do.

This

This necessitates the allowing a mystical meaning to these Words; which is this. The death of Man's Spirit (as to all natural first-creation life, corrupt, or first-Covenant righteous) obediently submitted to, with certain hope of a Resurrection into the life of Christ's Gospel-Spirit (that slay's and offers it up, in sacrifice to God; as he serv'd our nature, at best, in his own person) *is* transcendently better, *then the Birth* and utmost flourish thereof, in him. For, now is he much forwarder on his way, in the right method and death-pass, towards an everlasting righteous new-Covenant life. *Paul* counted the former *dung*, to the latter, and *suffer'd the loss of all therein, for it.* Phil. 3. 7, 8. If Man submit not to the terms and ways of arriving at this new birth, for a *newness of life*, he will come to a *latter end worse then his beginning* (in either of his two former Births, literal or mystical, of bodily or first-Covenant life) eternal death. By obediently losing and quitting the former, natural, or Law-life, for a spiritual, Gospel-one, he comes to a latter end, better then any of his beginnings (in *Adam*, before the fall; or since, in his own said twofold personal birth) *eternal life*. A rebellious pitying and sparing our own nature in the first-covenant life thereof, loses all, for ever. An obedient giving it up, to death, and right losing it, saves all; *Matth.* 16. 25. The Spirit, or inner natural Man, when crucified, and raised into Christ's spiritual life; the death, or dissolution of the body, is not fear'd but desir'd; as by *Paul*. He earnestly long'd and *groan'd after the shaking off*, and being perfectly rid of the dusty, mortal, perishing *earthly life* and state, of his whole natural Man, body and spirit (2 Cor. 5. 1,—4.) and so, *to be wholly at home with the Lord* (ver. 6.) in the intire, single, uninterrupted exercise of spiritual life, amongst the best company, the pure, unchangeable Friends of that life, blessed Angels, and Saints departed. In this World, the Saint is surrounded with innumerable Enemies thereof; very burdensome, ill, unpleasing company to him. In the birth and utmost flourish of a first-covenant Law-life, we are still under Satan's power, and delusive influence. He can deceive us, into the same perdition with himself, by that very righteous life. By inducing Men, to over-value, and and rest in it and on it, for Salvation, he brings them into unchangeable Union with himself, in Enmity to God. When perfectly crucified, as to the life of the Law, & raised into the life of the Gospel, *we are not under the*

Law, but under Grace. Then, Sin and Satan have lost their dominion over us, for ever. We wholly cease and are freed from both and all ; all enemies, and dangers, whatsoever ; *Rom.6.7,-14.1 Pet. 4. 1.* The birth of a first-Covenant life, gives not full victory over Satan : the right death of Nature, and loss of it, does. Therefore, better, on all hands, as the only way to free us from death, and set us up in eternal life. The right, full death, of Man's Law-spirit of bondage, delivers him from all *bondage and fear of death*, for ever ; *which, all their first-Covenant life-time, Men are continually subject to ; Heb.2.15.*

Verf. 2. It is better to go to the house of mourning, than to go to the house of feasting : for, that is the end of all Men, and the living will lay it to his heart.

The house of mourning, or state of sorrow to the natural Man (under the death-blows of the Gospel-Sword, or spiritual cross of Christ) is better for him, *to go into* and be in, *then the house of feasting*, in the most joyful fruitful life and exercise thereof, in a first-Covenant state. For, therein draws he nearer to a heavenly, spiritual, new-covenant life. Our nature in Christ, was *straitned* and sore pain'd under the progressive work of the Cross, and pangs of Death, thereby caused, *till accomplished ; Luk. 12. 50.* His *living Soul was exceeding sorrowful, even unto death*, (Mat. 26. 38.) as the Sacrifice, under the crucifying Work of his own *quickning Spirit*, the Gospel high-Priest, and true *Melchisedec*. The first *Adam* ought to have given up that Sacrifice, to God, by the same Priestly hand of (and in) the second. True Saints, with *Paul, receive the sentence of death within them*, and find it their great advantage to have it speedily carried on, upon them ; and, their ease, to have it perfected or accomplish'd. The full death thereof, kindly submitted to, is perfect conformity to Christ's death ; and their perfect deliverance from all evil, all wicked enemies, within them and without ; and from all the danger of ensnaring vanities and tempting objects, they are continually surrounded with, which are gratifying to their natural life and desire, corrupt or righteous ; while they have any activity thereof, left about them. So, all former natural fruitfulness in a first-Covenant, under Christ, as a fleshly Bridegroom, is turn'd into barrenness ; in which, with *Hannah*, they become

become a scorn and derision, to such as continue fruitful *Peninnah's*, in the first; that *house of feasting*. *Paul*, that was an eminent somebody, in the first; when converted into the Gospel-life of the second, was a stark fool, a no-body, to such some-bodies. *Phil.* 3. 4. *1 Cor.* 4. 10. *2 Cor.* 10. 12. Rich, wise, full first-covenanters, were the mystical strong Bulls of *Bathan*, that gaped on *Christ* himself (and so, on Saints) besetting him round, as ravening and roaring Lions; *Psal.* 22. 12, 13. These are the mystical fat cattel, that thrust with side and shoulder, and push all the weak, poor, lean, wounded, diseased cattel (under the Death-work of the Cross, upon their natural man) with their horns, *Ezek.* 34. 20, 21. Such lean, barren, diseased ones, fools, and as little Children, are God's: The fat, wise, and strong (finally persisting there, in enmity to the Cross) the Devil's. He gets all such fat cattel. The poor and lean, get the Kingdom of God: the rich and fat, the Kingdom of the Devil, by kinging it, in the same Spirit, with him, against God. But, besides enemies without, the grieved, sorrowful natural man of the Saint, within, adds to the affliction. All its whining passions, and false reasonings, under, and against the Cross, or Spirit of *Christ* in him, are foes of his own house (or, in his own person) in union with enemies without doors. Thus, is his tribulation compleated, in that house of mourning, that's the ready road to Heaven. But, amidst all scornful despisings of first-covenant *Peninnah's*, *Christ*, as Bridegroom to his spiritual Spouse, figur'd in *Elkanah*, loves her transcendently more then any fruitful wife, in the first; and so, is better to her then ten sons, any possible fruits brought forth, in that state; *1 Sam.* 1. 1, - 8. Amidst all bitterneesses of the natural, the spiritual hidden Man of the heart prays for the full birth of the Man-child, figured by *Samuel*, which, when born, turns the natural house or state of mourning, into a spiritual house, or state of everlasting feasting and rejoycing. For this, see *Hannah's* song of praise, in the true house of feasting, on God's having granted the prayer she put up to him, in her house or state of mourning, and barrenness; *1 Sam.* 2. 1, - 10. *Christ* foretold the sorrow of his Disciples, on his departure from them, as a fleshly Bridegroom, in the first-Covenant, till his return to them, in the second, according to the promise of the Father (and of himself, too) which they were to wait for, in that state of mourning to their natural Man. *Joh.* 16. 20, - 22. *Act.* 1. 4. & *Act.* 2. 1, - 4.

Christ's

Christ's such return to them, turn'd all their short sorrow into everlasting joy. *Joh. 16. 16,—22*, gives a full account of his fore-hand preparing his disciples, in this case, to look for him as a *better Comforter*, in a new-Covenant Marriage-Union with him, *as risen from the dead*. *A little while, and ye see me no more*, in the first. *Again, wait a little, and ye see me*, in the second; in a life I have, in unchangeable Union with the Father. They understood not this mystery. *They knew not what he said*; or what to make on't. Yea, when risen, he found two of his disciples, in a drooping, sad, dejected Condition; *Luk. 24. 17*. In a little, short, temporary *wrath*, he forsook their sinning natural Man, in a life of Enmity; but, *with everlasting kindness*, he soon return'd to them, in his never-sinching spiritual-life; and set it up, in them, *Isa. 54. 7, 8*. 'Tis but once, and for a little season, the waters of the Cross (figur'd by *Noah's flood*,) drown and overwhelm their natural Man; extinguish all the life, lust, desire and thought thereof; and then, all joy, for ever after, in Christ's rocky spiritual life (figur'd by *Noah's Ark*) a state of everlasting feasting and rejoicing, in the Kingdom of the Father; *v. 9, 10*. *Christ will not leave them*, long, *comfortless*, in a state of, Orphanship and Widowhood, fatherless, and husbandless, as to their natural state. He will soon be with them, again, in that *Spirit of truth*, the merry, self-confident first-Covenanteer receives not; *Joh. 14. 16,—20*. So then, the Saints short mourning, ends in everlasting feasting, and rejoicing: the others short rejoicing, in eternal sorrow, mourning, darkness, and death; *Mat. 5. 4. Luk. 6. 25*. Who hath begotten me these, even these Children, or *Sons of Peace*, these spiritual fruits, *peaceable fruits of righteousness*, brought forth in a *newness of life*, to God? The Faith of the Saint's spiritual Man, answer's this question of his amaz'd natural, ascribing all, to the spiritual Bridegroom and *better comforter*, then himself was in the first-Covenant. No way, but thro' the house of mourning and death (as to all fading first-Covenant life of nature) into Christ's spiritual house of everlasting rejoicing, where *all sorrow and sighing flee away*, for ever; *Isa. 35. 10. Psal. 126. 5, 6. Rev. 21. 4. and 7. 17*.

The contrary state to the said mystical *house of mourning*, is Man's flourish, in a restor'd first-Covenant righteous life, holy flesh, and a fruitful living and walking therein, as a present Victor and Master over (or suppressor of) *the vile affections* of the corrupt spirit of na-

ture. Rectified rational and intellectual powers keep the sensual, in some degree of a first-creation rectitude and good order. All this, yet, is *vanity, a fading flower*. And this, with the fruits and enjoyments of it, is all that's found in the first-covenant *house of feasting*. The final self-confident keeping here, in refusal of (and opposition to) Christ's offer'd spiritual, second-covenant life, is certain damnation. Satan has a *seven-fold* more dangerous hold of them (and abode in them, as his absolute temples and habitations, for ever) even of these mystical swept, cleans'd, garnish'd houses, in first-covenant life and second-covenant light, then of Men in the corrupt spirit of nature, unfix'd; *Mat. 12.43,—45. Luk. 11.24,—26*. So *come such feasters, to a latter end, in restor'd, worse then their beginning*, in corrupt nature; a state of unchangeable enmity to God and his Gospel-spirit of Grace. Man chuses, rather, to follow the Devil's pleasing false counsel, through a house of temporary feasting, into everlasting mourning; then God's true and faithful, *through a house of mourning and death, into everlasting rejoicing, and life.* * t. *For, that is the end of all Men, and the living will lay it to his heart.* All Men, good and bad, must come, sooner or later, for a season, or for ever, to the house of mourning, by the death and loss of all the fading goodness in their natural state, or house of feasting. That house, or state of mourning, is the end, all men come to, on the said differing accounts, specified. Such an end, they must all experience, after the most fruitful flourish in their fading Law-life; even the death and loss of all. Here's then a character of the natural heart, in all Men. *Their inward thought* and design, is, to establish themselves in their own righteousness, when they have it; and in the riches, and fruitfulness thereof, and so to have the mystical *Land* of their own nature, *call'd after their own old name*, in their old first-covenant life, or restor'd first-creation state, figur'd by Men's calling their outward possessions, so, relating to bodily life, only; *Psal. 49. 11*. Conviction-light of the new-covenant Spirit, they'll receive, as an ornament to prank up, adorn, and advance their nature; to puff it more up with spiritual pride; not by obedience to, and compliance with it, to let it fall down and be humbled to the death of that state, as they ought. So turn they all spiritual inlightning Gifts upon (as well as fresh enlivenings of) their nature, into their disadvantage, and forer condemnation,

demnation, for ever. Satan offers to advance them in their own way, after their own heart, into his superiour angelical perfections and excellencies, of the first-creation sort, gilding them also by his sinful transforming arts, with the appearance of Christ's spiritual new-creation excellencies; and then, has he them fast in his fools-paradise, which they take for the Kingdom of Heaven. He wants not for Men-Apostles to carry on this work.

Moral Heathens are bidding towards Salvation, by obedience to first-Covenant light, only. Temporary Believers (by the knowledg of Christ, after the flesh) are bidding at it, in a righteous first-Covenant-life, under the perfect righteousness of that sort, from Christ, imputed to them; or that *comeliness, put upon them*; Ezek. 16. 14. The moral Heathen, with the Quaker, aim's at a perfection in his own personal Life and operations, of the same sort, *Adam*, at first, had; not regarding imputed righteousness in either Covenant; or, at all, the everlasting righteous life of the second. This is not (and so, nor God) *in all* or any of *his thoughts*; Psal. 10. 4. The legal-Christian-Believer and Professor, tho' advanc'd beyond the highest pretender to Heathen morality (yea and furnish'd with spiritual light, also) is yet but the supernaturally adorn'd *natural Man*, that, oft, with the bewitch'd *Galatians*, retreats from Christ in spirit (shew'd and offer'd him) to a resting in holy flesh, or his own restor'd naturals, in a first-Covenant-life, for salvation; Gal. 3. 1, 3. This, finally and absolutely done, is the unpardonable refusal of, and *sinning against the Holy Ghost*, God's holy new-Creature Spirit of everlasting Righteousness. The Morally righteous Heathen is not so resolutely fierce against first-Covenant life, in the professing legally righteous and Gospel-convinc'd Christian, as he is against the second, in the true Gospel-believing Christian. Wot ye why? First-Covenant life advances nature, in its own way, above and beyond Heathen Morality. But, in order to true Gospel or second-Covenant life, Christ comes with fire and sword, to pull down and destroy the *Wisdom of the Greek*, or Moral Heathen, and the first-Covenant *righteous life of the Jew* or legal Christian. For this, is the Preacher of the Cross, and work of it, a fool, *foolishness, and a stumbling-block* to both; 1 Cor. 1. 23. Thus, comes the spiritual Saint (tho' transcendently advanc'd over both their guilty heads, as far as the Heavens are above the Earth, into the

the life and *Image of the Heavenly*, that's out of the sight and reach of both their Wifdoms or Understandings) to be judg'd the veriest fool and mad-man in the world, by them both. They are agreed againſt him, to call and reckon him, ſo, in their ſeveral gradual advances in Naturals. The higheſt rank of Naturaliſts, in firſt-Covenant life and ſecond-covenant light, call'd Chriſt himſelf ſo, (*Joh. 10. 20.*) for his Goſpel-Doctrine of the Croſs, on their Pharifaical Law-life and Righteouſneſs, leaven'd & ſowr'd into unchangable enmity to God's Goſpel-life and everlaſting righteouſneſs. Awaken'd Saints and true Prophets have bin ſo handled by ſuch legal-profeſſors, in all Ages; *Hof. 9. 7, 8. Cain*, a firſt-Covenant worſhipper, kill'd his own Brother *Abel*, a ſecond, on this very ſingle account. *Paul* himſelf, when a righteous, wiſe firſt-Covenant, Law-Phariſee, in holy fleſh, fiercely persecuted the Goſpel-ſpirit, in ſecond-Covenant Saints. But, he was deſpis'd as a contemptible fool, by ſuch as he had bin, when a ſignal Friend and Preacher of the Goſpel; *1 Cor. 4. 10, 13.* But, in his tranſcendently ſuperiour Life, Wiſdom, and Righteouſneſs of God, he paſs'd not for Man's day, or dark-ſpirited judgment, whoſe wiſdom reach'd not ſuch Spiritual Heavenly Myſteries, Things, or Truths; *1 Cor. 4. 3.* He regarded not their diſregards, miſtakes, contradictions, blaſphemies, or evil-ſpeakings, and moſt unjuſt cenſurings of him. As elevated, by Satan, into natural angelical excellencies (and *tongues* or language of *Men and Angels*, intuitive, and by a ſound of words, and all theſe things, gilded with appearances of ſpirituality) do firſt-Covenanters feed at the Serpent's table with ſuch delight, as to find extaſies and raptur's of falſe, deluſive joy, in a way after their own hearts, and deſpiſe the crucified, abas'd natural Man, in the Saint, as *the filth and off-ſcouring of all things*. Satan, thus (all along this World, and his Reign) by his undiſcern'd, or wilfully unconfider'd pranks, plays his game upon Man, ſo as to carry it, clear, with abundantly the far greater number of profeſſors, high pretenders to Goſpel, and bidders at Salvation, and the Kingdom of God, as the only reputed Orthodox, or right-thinking heirs thereof. But, the truly living ſpiritual Saint, lay's all theſe things to heart, as having eſcap'd out of the dark, miſtaking ſpirit of bondage and death, others keep in. He ſees, the houſe of mourning, or loſs of all fading goodneſs or life, in the natural ſpirit, will be *the end of all Men* (and Angels) good and bad.

Thoſe

Those that obediently surrender and lose it, find eternal life : others, eternal darkness and death. True Saints, and incorrigible sinners, all must come to't, at last ; even, to experience the loss of all good, in their own mortal life of Nature. *'Tis appointed to all, once to die,* (Heb. 9. 27.) or lose all mortal life or good, in Body, Soul, or Spirit. Is it short of a wonder, that when Saints discover *the devices of Satan*, all his serpentine crafts, thorow-out his *mystery of iniquity* ; first-covenant professors, jovial and frolick in his mystical, spiritual Snares (and a profane party, in his brutish Snares, or Fetters of a contemptible strumpet) should, both and all, despise and hate him, for his Gospel-news, and discoveries of their madness, and desperate consequence of finally persisting therein ? Yet, thus it always was ; and now is, more then ever, in *these latter* and worse then all former times ; 2 Tim. 3. 1. The great peril to true Saints, in the *power of Godliness*, is from first-covenant Brethren, *in the form thereof*, the life of the Law, righteousness of Man ; *Psal. 50. 20. Isa. 66. 5.* In them, is the highest strain of self-love. For, they have the most plausible, beautiful self, to love ; the mystical visage, or clean face of a cleans'd, enlightned Spirit. The literal Beauty, or outward Glory, found in a profane party, lies but in bodily complexion, Skin, and glittering outward Circumstances, Pomp, and Ornament. The true Saint, that brings tydings, in his new Light, of a spiritual Life, Beauty, and Glory, (demonstrating all, these two sorts of mad People are pleasing and sporting themselves with, to be but shadows, a dream, a vain shew, kick-shows, *lighter then Vanity, and themselves also* ; *Psal. 39. 5, 6. & 62. 9.*) spoils all their sport ; gives a damp to all their delusive pleasure and delight : yea, vexes and torments them all ; specially, the *dwellers upon Earth*, (Rev. 11. 10.) inhabitants of the earthly *Jerusalem*, in first-covenant-life, holy flesh. The brutish *inhabitants of the Sea*, a profane party, are more gravel'd with, and vex'd at such reproof and condemnation, as is reflected upon them, by the doctrine and conversation of strict-walking righteous legal-spirited Teachers and Professors. They little mind, or are able to take any cognizance, of the spiritual, Gospel-Saint, or his doctrine. And, what need the Law-pretender to Gospel, (gilding all his Law-things with Gospel-words and appearances) fear the Gospel-Saint's Testimony, as to true Gospel-things ? What ? Why, this spoils all their mystical Babylonish sport, and trading Ministry,

stry, with their false Wares. It discovers all, to be but Pictures, or Idols, pourtrai'd on the Walls of their *house* or Church *on the Sand*; and on the mystical *whited Sepulchers*, themselves, who personate and would pass current, in such disguise, paint, and gildings, for the true Gospel-Heirs of the Kingdom; and so, jussle out the true spiritual Heirs, as blasphemous wranglers about it; and groundless, unwarranted pretenders to it. Mean while, the true Heir's invisible Saintship, (on which his title and claim to the Kingdom of Heaven, depends) consist's in a *life hid with Christ, in God*; hid, under a veil, of not fully crucified flesh, or Law-life. But, when this veil wear's off and grow's daily thinner, under the continual batteries and macerating-work of the Saint's spiritual, on his natural Man; the spiritual begins to shine thro' the veil, *look out at the windows* (or holes made in his natural spirit, by the Gospel-Sword and Cross) and *flourish*, or shew himself *thorow the lattess* thereof. So, thro' his impoverish'd fleshly mind or earthly nature, comes his spiritual Man to shine forth in a right Gospel-conversation, to (and with) other awakn'd spiritual Saints (*Cant. 2. 9.*) in such Gospel-works, and fruits, by which he *glorifies his Father, which is in Heaven*; *Mat. 5. 16.* But, in converse with unawakn'd Saints, and the generality of the two other sorts of sinners and enemies of God and them (that the world is full of) must they, with *Moses*, pull the fleshly veil, again, over their spiritual faces, lustre, and beauty, that they may appear to, and talk with them, in their own guise, dress, and language. They must, in this sense, *become all things to all Men*, with design to gain some, to their spiritual Life and Doctrine; yea, *turn many to the everlasting Righteousness of God*, by a true Gospel-conversion; which, *Paul* wholly wanted, when an eminent Law-Saint; *1 Cor. 9. 22.* They must thus, with *Paul*, *please all Men in all things*; *1 Cor. 10. 33.* How? In a serviceableness only to their true interest, and the interest of Christ therein, by gaining the opportunity to insinuate Gospel-Truths into them, and jussle out Satan's lies. As to a soothing Men up into a confidence in Man's and Satan's Law-Gospel, he say's, *do I seek to please Men? then I should not be the Servant of Christ* (*Gal. 1. 9, 10.*) but indeed an enemy to him and his Gospel, as I (too long) was, thro' a confidence in my own Law-life, or holy flesh. But, if no compliance, in any sense, might be lawfully used by spiritual Saints, with otherwise-minded People

people (common sinners or first-Covenant-Professors of Christ) all opportunity of gaining them to a Gospel-state, would be lost. There's no dealing with them, at first-dash, without some-thing of condescension from a pure spirituality of conversation. To grate on them, with forc'd spiritual discourse, and high mysteries of the Kingdom of God, where there's nothing preparatory, towards the reception of such matters (or hopefulness to give them any advantage thereby) would render the most pertinent things, impertinently as well as unsupportably troublesome and tormenting to any earthy, fleshly-minded company, corrupt or righteous, holy or profane. Such, too generally, is the guise, dress, and temper of (in a manner) all sorts of People, in common conversation, at this day, that should they see or hear the inmost thoughts of spiritual Saints, they'd not endure their company. Self (the Anagram of Flesh, backward, rejecting h, that's no letter) holy or unholy Nature, professing or profane People, are all of a knot, in confederacy with World and Devil, against the spiritual Saint, and all his right words, to a tittle, about Salvation, special; 1 *Tim.* 4. 10. Yet, enough has he, to bear him up, and maintain in him, an undaunted spirit, and invincible courage, against all the despisings and misjudgings of these two sorts of blind, dark-spirited, confounded haters and rejecters of all Gospel-light and truth. They both sit, as in *Plato's* feigned Cave, admiring their little glimmering Moon or Candle-light (their intellectual, rational Lamps, in a Night-state) or, at best, and highest, but such Day-light, as the mystical first-creation Sun, or first-covenant Spirit, gives, and makes out to them. In these various states, postures, accoutrements, and enjoyments of Nature, sit they both, in a readiness, to deride and scoff at the true Saint, pretending to a yet transcendently higher Day-light, under the beamings forth of the New-Creation Sun of infallible, everlasting Light, Life, Righteousness and Wisdom; the Gospel-new-Covenant-Spirit of Grace and Truth. Those that are lifted up from amongst their fellow-mortals, out of themselves, or their own deep, dark, dungeon-spirit of Nature, corrupt or righteous (a miery pit of Corruption and filth; filth of flesh or spirit; enmity to God, and death to it self; a *Body*, a *Law of Sin and Death*, as *Paul* found; *Rom.* 7. 24. & 8. 2.) into the *marvelous* Palace or *Paradisi-fical-Light*, and *glorious Liberty of the Sons of God*, cannot forbear

to go tell their fellows, how they fare. They give them an account, or true report of the new-creation *Land of Promise*, or state of Life, with the fruits and peculiar enjoyments therein, above all other Countries, Lands, or States, as far as the *Heavens* are *above the Earth*. How is this News resented by these two sorts of *Sodomites* (the *Prophane* in filth of flesh ; or *Legal-spirited Professor*, in filth of spirit, enmity to God and all spiritual Truths) that's brought to both their ears, by the Gospel-spirited Saint ? They all hiss at, and deride his pretension to such Sun-light, as the most presumptuous conceit, and phantastical delusion, in the World. They sit them still, won't budge an inch from their opinionated happiness, in Rational Light and Moral Heathenism ; or, first-covenant life also, in Legal Christianity ; just, as the case was in *Plato's* Apologue, or *fabulous Cave-students*, in their demeanour towards him that had ventur'd up a rocky Precipice (with great difficulty and danger) into the open Air and Sun-light, on his return and tidings thereof, to them. What of all this ? The Saint is not to regard, these contradicting Blasphemers misregarding him, or his words ; nor be *weary, nor faint in his mind*, or Spirit ; *Heb. 12. 3.* They are to look wholly to God, Christ, blessed Angels, and Saints, that know and own them, for what they know themselves to be. What matters it for *Man's day*, or judgment, in which nothing of their spiritual life or doctrine, is rightly seen, felt, heard, or understood ? Saints, by spiritual senses, do all this, natural never can do. They *hear, see, look upon, and handle the Word of life*, even the original new-creature life, in the living Word & Wisdom of God, Christ's Person ; *1 Joh. 1. 1.* And, they see such life also, in the derived streams of the living waters thereof, in true Saints. When their own Spirit is dead, in Man's sight and judgement, 'tis, most of all, alive, in God's Sight, in his Spirit of Grace. And, those that live and spend their Widow-hood (on Christ's death and departure from them, as a fleshly, first-Covenant Bridegroom) in the pleasures of that life, he has forsaken them in ; however alive in Man's sight, *are dead* in God's, *while they so live* ; *1 Tim. 5. 6.* Incurrible sinners, in filth of Flesh or Spirit, pass along this mortal World and Life, jollily, in the broad way, to an eternal house of mourning (*Job 21. 13. Psal. 39. 5, 6, 11. & Psal. 49. 10, -- 20.*) while true Saints (through much tribulation and mourning) are passing into an eternal house of feasting. Those that will

will on, in their various temporary houses or states of feasting, literal or mystical, making large and swift steps towards *the Chambers of death*, seem to have much the better on't, in this World. Who can help them? Who can lift them up out of these drowning, self-chosen, lustful, goatish ways of Vanity, that will most certainly set them among the *left hand* reprobate-Goats, at last day? *Mat. 25. 33.* Will ye hear a Wonder? Spiritual Saints have the best on't, even in this World; as thus: *They have the promise of the life that now is, and of that which is to come.* True Godliness, the power of Godliness, is profitable to all things. The form of it, and *bodily exercise*, or the fruitful exercise of Man's cleans'd natural Spirit, therein, *profits little.* The truly pure, sinless use of worldly enjoyments (without any sinful love to, or delight in them; and spending the strength of all, in a serviceableness to the designs and interests of Christ, upon, and in Men) belongs to the true Spiritual Saint, only. And, they have a daily *encrease with the encreases of God*, in the promised life of the World to come. So, have they the best on't, indeed and in truth, even in their mortal day and state, on earth. All their Tribulations, Persecutions, and seeming worst things, are wholly and exactly calculated for their good, by him who cannot miss of accomplishing his design upon them, therein, and by. There are three sorts of Men, on the stage of this Earth, together, in a confused jumble, as a mix'd heap, in mortal bodies. Profane *inhabitants of the Sea*, in the corrupt Spirit of nature; *of the Earth*, in the righteous, cleans'd earthy state or spirit of nature; and *dwellers in Heaven*, or in God's heavenly Spirit of Grace; *Rev. 12. 12.* All People upon Earth are living and walking in the corrupt, or changeably righteous Spirit of Nature, or in God's unchangeably righteous *Spirit of Grace*. No state in changeable nature, is unchangeable, or everlasting Salvation; but a state of *Grace only.* *Eph. 2. 8, 9.* Not our *working Spirit of Nature*, but God's working all, in us and for us, by his Gospel-Spirit of Grace, will give us entrance into his Kingdom. 'Tis the *unspeakable new-creation gift of God*, and *workmanship of Christ*, fits any, for the Kingdom. And, 'tis then, the unspeakable folly and madness of Man, to refuse the receiving that Gift, on any terms, seem they never so hard to his nature. *Wo to Laughers, they shall weep and mourn, eternally. Blessed are the mourners; they shall rejoyce and laugh, eternally.* These

were Christ's spiritual sayings and warnings to all, when in our flesh. And he will be the Judge of all, *in that Spirit, wherein himself is justified*, for ever, in our nature, before God most high; *1 Tim. 3. 16.* An innumerable multitude, that have thought it so brave, to have their wills, in this World, will meet with unimaginable, amazing, surprising disappointments, in the next. An irresistible blast, an irrecoverable death-blow, will they be forc'd to receive on all first-creation delights, desires and desirables, *belly and meats*; *1 Cor. 6. 13.* All these dreadful things, *the living spiritual Saint lays to heart*, and (as *knowing the terrors of the Lord*; what a fearful thing 'tis, to fall into the hands of the living God, and be torn in pieces, without any possibility of deliverance, *Heb. 10. 31. Psal. 50. 22.*) endeavours to persuade Men, while call'd to day, to desist from their jovial march and swift posting it, in their several sensual and intellectual paths of delight, and present pleasure to their mis-judging nature, which do all tend to (meet and center in) one and the same point, a state of everlasting darkness and death, under the triumphs of divine Justice and final Wrath. Solomon bewail's the unhappy choice, most Men make, of the merry self-pleasing-paths to eternal mourning. But, to allay the compassionating grief of this undeniably true observation, he discovers an opposite party of happy People, that, in a new life and spiritual-understanding, do lay all these errors, follies, and madnesses of their fellow-mortals, to heart (though they can have little or no hearing with them) and that find it, their unspeakable concern and interest, to obey the counsel, and follow the example of Christ, in his suffering steps, through a temporary *house of mourning*, into his eternal house of feasting and rejoycing. But, for such doctrine of the cross, and practicing it upon our nature, in himself, was Christ himself contradicted and blasphem'd (*Joh. 10. 20.*) as by *Beelzebub*, the chief or *Prince of Devils*, a master devil, casting out other lesser and weaker Devils; *Mat. 10. 25. & 12. 24. Mar. 3. 22. Luk. 11. 15.* Holy first-covenant Preachers and Professors handled Christ, thus. And, *the Disciple must not look to fare better then his Lord*, from or amongst the legal-spirited generation, in any age of this World, under Satan's reign, and in Man's day, while his Wisdom will shuffle it self in for Judge and Umpire, in Religion and Worship, and force all it can, to receive its sentiments, as the only Orthodox and sound Gospel-Divinity.

Verf. 3. Sorrow is better then laughter : for, by the sadness of the Countenance, the heart is made better.

The sorrow (*Heb. anger*) or mourning of the natural Man, under the cross (at which, offended, angry, troubled, griev'd, as run down in his own life, and denied the pleasing himself in his former freedom offeeding on the gratifying *delights of the Sons of Men*) all this, as ill as it appears, is *better than* all his former laughter, in the flourish, fruitfulness, and joy thereof, in its own way, and after its own heart. When brought into such a state of darkness and ignorance, under this dispensation, as not to understand God's design in all his withdrawing from him the favours and fruits of his former presence (as a fleshly bridegroom, in which he has found much content and satisfaction) yet is this a certain truth, he ought to believe, for his own comfort; that this *sorrow is better than* all his former laughter, in the first-Covenant house of feasting, while the candle of the Lord, therein, *shin'd upon his Tabernacle*, which Job (while yet in the dark as to what follow'd) wish'd for the fresh experiencing; Job 29.2,6. The veneration his person was in, so that *young Men hid themselves, aged stood up, Princes refrain'd talking, and Nobles held their peace, when he appear'd and spoke* amongst them; this honour from others, and satisfaction to himself, he had found in the wisdom, glory, and fruitfulness of his enlight'ned, righteous Nature, begot in him a lingring desire to return thither, again, even to his old house or state of feasting and rejoicing. *O that I were as in months past, &c.* Under the cross, all his Glory and Visage was so marr'd, that *now younger then I*, sayes he, *have me in derision, &c.* Job 30.1. Not seeing the more excellent Glory that was to follow; this was a hard point, with him. Paul, when of such a wise, strong, and honorable Man, was rendred by the same sharp discipline of the cross, a *fool, weak, and despicable*, saw that spiritual Glory (yea, had it in him) *which is to be revealed* (or made manifest in him and others, at Christ's second coming, and *manifestation of the Sons of God*, in the visibility of spiritual Saintship) *with which he reckon'd not the sufferings of the present time, worthy to be compar'd*; Rom. 8.18,19. And, Solomon here, declares the advantage of this amazing dispensation of the cross, wherein,
Christ.

Christ not only with-draws his comforting presence, as a fleshly Bridegroom, but turns his hand against his Spouses and Children, in the first Covenant, coming in the posture of an enemy, with his Gospel-fire, Sword, and Cross, speaking nothing but war and death to them, there. *Yea, he runs upon them, as a Giant, with irresistible force; breaks them with breach upon breach; takes them by the Neck, and shakes them to pieces;* and, all this, sometimes, without shewing any cause why, that the Saint is able, presently, to take distinct notice of, in such confusion; as in *Job's* case. *Job* 16. 12, 14. and, *Job* 2. 3. & 9. 17. These wonderful methods and contrivances of God's Wisdom, leave Saints quite at a loss, till they come to see how matters go. Yet, this sorrowful state is better, in it self, however the Saint take it, then all his former laughter and rejoicing, in the house of feasting, by him experienc'd. Christ withdraw's the lesser glory of the first-Covenant-Sun, in order to shine upon him, in that of the second, *that excell's, and remains for ever.* The very Apostles were at the same loss, and sad pass, with *Job*, on Christ's withdrawing from them, as a *fleshly Bridegroom and Comforter. Their hearts were fill'd with sorrow.* But, the joy that follow'd, in the visits of the *better Comforter*, over-answer'd all. When *Paul* had, by the Gospel-Doctrine of the Cross, made the *Corinthians* sorry, dashing all their vain hopes and false confidences in the fading glory of a first-Covenant life, he repented not, but, *rejoyc'd, inasmuch, as that right godly sorrow, wrought a Gospel-repentance in them, to Salvation, not to be repented of;* or, that can never be finally turn'd again, from; *2 Cor.* 7. 8, -10. A Law-repentance, or change of mind, from the corrupt to the righteous life of Nature, they had experienc'd before, as himself, also, when he persecuted the Gospel. But now, came they to the happy experience of a Gospel-repentance; conversion, or turn of mind, from Law to Gospel, from the life and righteousness of Man, to God's. *The letter, that made them sorry,* seem's to be his first Epistle to them, wherein he shew's the vanity of their false joy, and confident reigning as *Kings, without him,* or Christ; yea, against both; *1 Cor.* 4. 8. Nor he, nor they, would ever have cause to repent of such right sorrow, as was follow'd with repentance unto life. For, *no damage, but great advantage, receiv'd they, thereby.* But, say's he, *worldly sorrow worketh death.* Unwarrantable joy in this world's vanities, disposes to unwarrantable *worldly sorrow*

sorrow (about the loss of them) *which works death.* A crucified mind to all worldly, perishing vanities (upper or lower, mystical or literal) with the sorrow of the natural Man, and pangs of death upon him, in order thereunto, work life; or, *a repentance unto life.* Such short sorrow of the natural Man, in the Saint, tends to his everlasting joy, in spiritual life. By obedient losing his own life, he find's God's. From all these reasons or grounds, *sorrow is better than laughter*: and this farther reason hereof, does Solomon give; *for by the sadness of the Countenance the heart is made better.* The *Visage* of the natural Man, *marr'd*, defac'd and made *black*, by the Cross, in Man's sight; the more comly is the Saint, therein, to God; *Cant.* 1. 5, 6. When *Paul* was a *fool*, *weak*, and despicable, in the judgment even of those that were yet wise, strong and honorable, in Christ (as to a fruitful flourish in first-Covenant life) was he truly *wise and honourable* in God's sight, such a one as *the Lord commended*; *1 Cor.* 4. 10. *2 Cor.* 10. 18. The whole-spirited Man in the fading glory of the first-Covenant, *has the praise of Man.* The broken-spirited Saint (as to all that) *has the praise of God*; *Luk.* 16. 15. *Rom.* 2. 29. One such contrite-spirited Man, God value's more, than all Angels and Men, in the unbroken excellencies of the whole first-creation; *Isa.* 66. 2. How vastly distant are God's thoughts, and Man's, in this matter? Again, the more sad and *marr'd* the Countenance or *visage* of the natural, or old Man, in the Saint, under the dispensation and discipline of the Cross, *the better is his heart*, the more thriving, prosperous, and fruitful in spiritual life. The Spiritual Man rises, as the natural decays and falls. The decay and sorrow of the old Man, is abundantly over-answer'd by the encreasing joy of the new. To the full death of the old, does immediatly succeed a completeness of spiritual life, in the new. *As the outer, or natural Man perishes; the inner, or spiritual, is renew'd day by day*; *2 Cor.* 4. 16, 18. *The light and short affliction of the former, work's for us a far more exceeding and eternal weight of Glory*, in the latter; and *Rom.* 8. 18. Hereby comes Man, to be rid of all bondage, and regard of ensnaring vanities, *things temporal*, delights of the Sons of Men, and to be advanc'd into *the glorious liberty of the Sons of God*, so as to *look at* (and *set his affections upon*) *things eternal*, only; *ver.* 21. Lo then, the plentiful harvest-sheaves, *they that sow in the Tear's* of their natural Man, *shall reap*, in the Joy of their spiritual; *Psal.* 126. 6. The decay of the life and glory

glory of Man, in the first-Covenant, attended with an encrease of the never-fading creature-life, glory, wisdom, and righteousness of God, in the second, render's his heart less after Man's, but more *after God's own heart*, with *David* ; and so, better. The unchangeable good, new-creature life only, with all the things, and never-perishing meats thereof (in the Man-Christ, or his Saints and followers) have God's approbation-Seal, as is implied, *John 6. 27.*

Verf. 4. *The heart of the wise is in the house of mourning ; but, the heart of fools is in the house of mirth.*

Here are the contrary places or states, in which the mystical wife and fools are found, as the certain evidence of their wisdom or folly. The latter take up, for happiness, in the flourishing fruitful life of their own restor'd nature. This, in a known, wilful contrariety to the spiritual Law and Example of Christ himself. In such place or state, by them chosen, will they be chain'd up, as a Prison of everlasting darkness and death, under wrath. So, will their house of feasting be turned into a house of everlasting mourning, torment, and vexation of spirit. And this, will they, as a signal aggravation thereof, be forc'd, by God's awaken'd convictions in them, to own, as the fruit of their own device, invention, and wilful choice, against all fair warning. In a perfect contrariety to these (merry travellers to the Chambers of death, and their own everlasting confusion) are the truly *wise, in the house of mourning*, under the cross, as their secret Chamber of safety, *shutting their doors*, (*Isa. 26. 20.*) window's, or natural senses, outward and inward, from all first-creation desireables, visible or invisible, Satan's perishing meats ; the dust, himself feeds on. By this means, are they not exposed (as all, not under the Cross, are) to be catch'd in and with the ensnaring vanities of this world. At winding up, out come the reputed fools, under the cross, into an everlasting house of feasting ; and down sink their scoffing blasphemous enemies, heathen, or people (*Psalm. 2. 1.* fix'd in nature, corrupt or righteous, and so, in unchangeable enmity to God and them) into a house or state of eternal mourning. Saints are content to pass thro' all sorts of reproach, shame, and *much tribulation*, without and within, knowing whither they are going, *even to the Kingdom of God ; Act.*

14. 22. Joh. 16. 33: *In the world ye shall have tribulation.* The world is full of enemies, round about them; corrupt and righteous Men are all enemies to the Life and Righteousness of God, in the spiritual Saint. Thus, does Solomon, distinguish and character, by the marks of wisdom and folly, the contrary-minded inhabitants of the two houses, on the Sand, and on the Rock.

Verf. 5. *It is better to hear the rebuke of the wise, than for a Man to hear the song of fools.*

Here's the cause and ground, whence the said wisdom and folly come to be practis'd. The wise obediently hearken to the voice and rebuk's of Wisdom, Christ; his death-reproofs upon their spirit of nature, that they may receive *his Spirit* of Grace; *Prov. 1. 20, 23.* They receive (and submit to) the chastning Discipline of the Cross, according to the reveal'd and known methods of God's Wisdom, for Salvation. On the other hand, fools listen to the pleasing voice and charming song of folly it-self, in Devils and Men; *their accursed other Gospel*, for Salvation, in the restor'd life of nature. Man's quiet submitting to wisdom's sentence of death, *within him* (upon that life, they preach up and warrant, for Salvation) is unspeakably better for him, then to regard the delusive, destructive song, and flattering voice of fools, that set up the first-covenant, law-life and righteousness of Man; most falsely calling it, a Gospel-state and righteousness of God. This Gospel, or glad Tydings, if true, Satan preached to Eve. *Ye shall not die, at all.* Ye have eternal life in this first-creation state, or life of your own nature. The righteous life of nature, in Man or Angel, is Eternal. This is Man's and Satan's other Gospel, in perfect contradiction to Christ's, and the only way of Salvation. *He that bear's the reproof of (the spirit of) life, on his spirit of enmity and death, get's true understanding, and abideth among the wise;* *Prov. 15. 31, 32.* *He that refuses it, destroy's his own Soul.* Here are the infallible characters of Wisdom and Folly. The only way to get true Wisdom and Life, is to quit and lose our shadowy, under the Cross. *To be fools,* with Paul, as to all Men do, have, delight in, or feed upon, in the first-Covenant, that we may find the Life and Wisdom of God, in the second; *1 Cor. 3. 18. & 4. 10.* God declares, that all

who refuse the chastisements of his Croſs, to the death of their continually ſinning ſpirit of Nature, are *Baſtards*; and not *Sons*, in his never-ſinning ſpirit of Grace; Heb. 12.8. 1 Joh. 3. 9. So, ſhall not be provided for, in his houſe. In ſhort; the rebuke of the wiſe, leads to eternal life; the ſong of fools, to eternal death.

Verſ. 6. *For, as the crackling (Voice or Sound) of thorns under a pot, ſo is the laughter of the Fool: this alſo is Vanity.*

Here's a true character of the ſhort-liv'd joy, ſong, and laughter of fools. All mirth in firſt-creation life, is but *as the crackling of thorns under a pot*; a ſhort blaze, and away. This is all, the *delights of the Sons of Men*, amount unto. All the fine ſong, or noiſe, made in the Wiſdom thereof, is but *an uncertain ſound of a tinkling Cymbal*; 1 Cor. 13. 1. & 14. 8. It gives no aim at the right way toward Salvation; or, at the right armour, to undertake Satan, in. Yea, no greater or fiercer Enemies, bluſtring contradicting Blaſphemers of the very way of Salvation, and right Armour for the Lord's battels, then theſe ſelf-pleaſing Sirens, firſt-covenant Singſters. Such literal-wiſe myſtical fools, will meet with a total diſappointment of all their expectations, for ever.

Verſ. 7. *Surely, oppreſſion maketh a wiſe Man, mad; and, a gift destroyeth the heart.*

In letter, the unreaſonable Injuſtice and Oppreſſion, practis'd in the corrupt ſpirit of nature, in all worldly Governments, may be here meant. The root and cauſe of all, is an evil, falſe ſelf-interedneſs by which, Men in Government, and Judicature, are mercenarily ſeeking advantages to themſelves, in the outward riches and honours of the World. This is implied, in ſaying; *a gift destroyeth the heart*. Even *Joel and Abiah, Samuel's Sons, turn'd aſide, after lucre, diſhoneſt gain; took bribes, and perverted Judgment*; turn'd their bench of Juſtice into a ſeat of Iniquity, whence wrong Judgment proceeded. This gave occaſion to *Iſrael's* asking a King; under which innovation they found themſelves much worſe, and that without remedy. They could not ſhake off that new and grievous yoke. God would not

hear, own, or help them, therein, as he had threat'ned and forewarn'd them. His Spirit, in *Samuel*, rul'd over them, which was a Theocracy. So, God was rejected, in their choice of a King, like the Heathens, round about them. *1 am. 8. They have rejected me, that I should not reign over them*; says God. Yet gave he them their national evil choice, in his anger, after he had said, *I will be thy King*; and told them, *they had destroy'd themselves*, by their own foolish choice, but in him was their help; *Hos. 13. 9,--11*. So, gives he particular persons their foolish choice, to be reigning as Kings, mystical, in the restor'd first-covenant li'e of nature, in preference to his Spirit of Grace, the principle of life and action, in the second; a Theocracy; where God would undertake to rule over, and *work all their works* of obedience to himself, *in them, and for them*. Such an evil self-chosen kingly Power, he gives them, in anger, as a Judgment, and will *take it away, in final wrath*, as he did *Sanh.*

For preventing, or, at least, allaying the cammon evil, and general calamity, under the oppressive outward Governments of this World, God gives Laws, and enables wise Men (in moral Heathenism, or but legal-Christianity, by the knowledge of *Christ*, only, after the flesh) to make Laws, prohibiting all, in places of government or judicature, to take gifts. The reason, alledg'd for this (*Exod. 23. 8.*) is, because a gift blinds the Eyes of the Wise, (*Heb. Seeing*) and perverts the words of the righteous. So, they pass sentence, contrary to their own discerning Light, Thought, and Conscience. This brings unreasonable oppression upon the innocent. A foundation is laid, and occasion given to this oppression, in selling places of Judicature. Whoever buy such places, are under a temptation, on that very account, to sell Justice; that they may reimburse themselves, as to their own bribe for the place, by taking bribes of others, in it. In the counsel of *Jethro*, to his Son in law, *Moses*, approved by God, we find the right qualifications for Men, in such places; that they be able Men, fearing God, Men of truth, hating covetousness; *Exod. 18. 2*. They were to be wise, understanding Men, such as should not respect persons, in judgment; nor fear the face of Man, but hear (and do justice to) the small as well as great; *Deut. 1. 13,--17*. Thus did Job. *I put on righteousness; deliver'd the poor and fatherless, that had none to help them. I caus'd the Widows heart to sing for joy. I search'd out the cause, to the bottom; brake the jaws of*

the wicked, and pluck'd the spoil out of his teeth; Job 29. 12, 17. Did I fear a great multitude? or, did the contempt of Families terrifie me, so as to hinder my doing Justice to the poor, needy, and helpless? Job 31.

34.

So, of the literal; now, to the mystical meaning of these Words. A deeper and sorer evil among Men, (because a greater sin against God) then the former, is here pointed at, as the principal intendment. The truly wise Man, is the spiritual Saint. By the oppression of him, are signified the additional ingredients and aggravating circumstances of bitterness, by Satan's wiles, put into the cup of sufferings, given his natural Man, to drink. In the weakness and barrenness thereof, under the demolishing work of the cross, causing an hour and power of darkness (all the former flourish and fruitfulness, joy and feasting thereof, in the first-covenant, is turn'd into) comes *the roaring Lion*, the Prince of darkness, to oppress, devour, and sink him, quite. Till brought to the test, under the cross, he accuses him to God (be he never so faithful to his first-covenant Light) that all his obedience is but mercenary (from a self-interest, wherein gratified, to the utmost) and not, at all, from any regard or love to God. *'Put forth thy hand, and touch all he has, and he will curse thee to thy face,* says he, of Job, to God. Let me be thy hand, or employ'd instrument herein, and see where Job will be, then. *All he has is in thy hand, or power,* says God. Job. 1. 9,—12. When this dispensation of the cross (and trial of Job, thereby) was begun, Satan wind's about, and employs his Serpentine craft and malice, against both God and Job, another way. He endeavours to bring Job, to espouse his quarrel, against God, as dealing most injuriously with him. He represents to Job, the cross-blows on his righteous natural man, body and spirit (which himself was the permitted hand and commission'd manager of, upon him) as a most unreasonable oppression. And, by thus casting all the seeming oppressing-work, upon God, does he hide his own real oppression, wicked counsel and suggestions, from Job's natural Man, now brought into darkness, and not knowing what matters would come to; what God would do with him, or what would become of him. Till new spiritual day-light was caused to spring up in him, he could not interpret the riddle of the cross; how this devourer of a fading life, goodness, clothing, belly and meats, should be the very means

means of giving all again with usury, in a *more excellent* life and way. *Samson's* riddle was the type of this. *Out of the eater came meat, and out of the strong, sweetness* (Judg. 14. 14.) *hony out of the Lion*, by him kill'd, ver. 6. 18. *Samson* (as a type of the Priestly Spirit of Christ, in its crucifying, sacrificing-work upon nature) *rent that Lion, as a Kid*; which was a usual sacrifice to God, under the Law. The natural Man of the Saint, while in the dark, under the cross, is ready to strike in with Satan, against God. The Devil stirr'd up *Job's* three Friends, far inferiour to what he had bin, in the Light, Wisdom, and Righteousness of a restor'd first-covenant Life. His mistaking self-confident Friends (under Satan's management of them, to oppress him, by adding to his affliction) deny the reality of his first-Covenant Righteousness, and reckon him but a hypocritical pretender thereunto; and now, under the punishing hand and manifested displeasure of God upon him, for his hypocrisy and wickedness. *Job*, in his dark house of mourning, was sorely put to't, as to what way he should go about to defend himself against their most false and injurious chargings of him with falshood and deceit, in all his former life and practice. He did find all that life and goodness going to wrack, in him, under the Cross; and knew not why; nor, what he should have in the room thereof, as God's design in all. Yet did he stem the tide, through all difficulties and enemies (with which, on all hands, surrounded and encountred) till safe landed in the wished haven, the true Land of promise, state of true Life, and Blessedness; *a newness of life*. His own conscience, yea, God himself, were witnesses of his integrity in those first-Covenant Principles, they charg'd him with Hypocrisy, in; *Job*. 1. 1, 8. & 2. 3. Their charging him therefore with falshood, was an unreasonable oppression, and added great bitterness to God's afflicting trial of him, stirring up his muddy earthy part; raising all the dust, and causing all the unadvised speeches, that in a long debate of his case, with them, pass'd out of his mouth. After all, the Devil or his Wife could do or say, 'tis said, *he sinn'd not with his Lips*; *Job* 2. 10. Some few questionable words, he had (in his great Agony and confusion) utter'd (Chap. 3.) that seem to have introduc'd (or given some occasion to) the following discourse of his three Friends. When Satan finds the Saint's natural Man, under the Cross (for a removal out of first, into the second Covenant-Principle)

Principle) he puts him on a vindication of his own faithfulness, in the first, so as strenuously to engage in a self-defence, against the cross-work of the second, upon him. So, makes he the Saint himself, instrumental to the heightning and aggravating of that mystical oppression, *which tends to the making him, mad.* Saints therefore (and others too, under like trial, that apostatize) are forbidden to take that gift which destroys the heart. This gift is that, Satan offers, to bribe them off, from God, or obedience to his Cross. I'll establish you, for ever, in the life and liberty of your own wills, a way after your own hearts, says he; all which, God comes not only to oppress, but utterly to destroy, in you; and you, therein. So, represents he God, as the greatest Oppressor, of all, in that very dispensation of the Cross, that's his certain and constant method for bringing about their everlasting freedom from all bondages, enemies, and deaths. Satan and his Instruments, bring all, that finally listen to their *promised liberty, into everlasting bondage, with themselves.* This, by speaking great swelling words of Vanity, to them, the alluring words of Man's and the old Serpent's Wisdoms; 2 Pet. 2. 18, 19. *Ye shall be as Gods,* says the Devil, if ye follow my counsel and practice (Gen. 3. 5.) that is, ye shall be advanc'd into the highest pitch of happiness, ye are capable of, if establish'd, with me, for ever, in the life and freedom of your own Wills and Spirits. And, this is, indeed, a fix'd state of unchangeable enmity to God, and death to themselves, in the utmost wo, misery and confusion, imaginable, for ever.

Better is the end of a thing, than the beginning thereof: and, the patient in spirit is better than the proud in spirit.

1. In letter; 'Tis better, quietly to bear any evil, God permits others to do to us, order'd by him, for our good, as the end thereof, that's better than the seeming evil beginning, that really tends to such a good end. 'Tis Man's interest as well as duty, to be patient under every dispensation, or, occurrent, by providence, to him. 'Tis folly and sin, to be offended at God's dealings with us, as to things, not in our power, to prevent, or avoid. Such anger is founded in pride, and rests in the bosom of fools, amounting unto a jussling competition of their wills, with God's. And hence, are they angry with their fellow-

low-creatures, God permits by injuring, to cross them. On all accounts then, in reference to God, others, and themselves, *better are the patient than the proud in spirit*. Man ought to suppose, God's infinite Wisdom sees just reasons for crossing his will (that are undiscern'd by his short-sighted understanding) to his great advantage.

2dly. In Mystery ; these words signifie the differing demeanour of two sorts of Persons, under the Cross ; a spiritual Seed, that, at length, yield obedience to it ; and a fleshly first-Covenant Seed, that finally resist and refuse it. The former, patiently submit to, and comply with the will of God, therein, as finding their great advantage, in exchange, thereby, of the embondaging, burdensome, perpetually sinning life of their own Law-spirit, for that *light burden and easie yoke* of Christ's Gospel-Spirit (*Mat. 11. 28, -30*) that's, indeed, *the glorious liberty of the Sons of God*. They find this peaceable fruit of all their loss & sufferings, even the everlasting Life and Righteousness of God. In this *newness of life*, only, can they bring forth *the peaceable fruits of righteousness* (and not in their own spirit of enmity) *to God*. *This end is better than the beginning*. *Beginning and end*, here, signifie God's twofold gift of first and second-Covenant life, and principles of two differing sorts, of righteous fruits, works, duties, and performances, towards God or men. The method of God's Wisdom (in giving, first, the natural or first-Covenant life ; and afterward, the spiritual or second, *1 Cor. 15. 46*.) is not to be question'd, or disputed against, by Man's. Those *disputers of this world*, that so do ; and obstinately set up their natural, against God's spiritual-creature-life, come to a *latter end worse than their beginning*, under final Wrath. They, that in a *lawful use of the Law* (or of their first-Covenant Law-life, call'd their own) exchange it, by death, for the second (a Gospel-life, call'd God's own) come to an end, better than their beginning, in unchangeable union with God : others, to a worse, in unchangeable union with the Devil. By the Cross upon Nature, God tryes, whether Men love themselves and their own life and things, or him, and his things, best ; their natural, or, his Spiritual, new-creation-things. *Satan himself savours only the natural things of Man* or Angel, in the first-creation ; perfectly hates all the spiritual creature-things of Christ and God, in the second ; *Mat. 16. 23*. All Men, that he can fix in a union of mind and will with him, are of the same palat, belly, or desire and appetite with

with him, in unchangeable enmity to all the divine and spiritual things of Christ and God. All Men and Angels, as under this tryal, they make a right or a wrong choice, find eternal life or death, the better or worse end than their beginning. All that make the right choice, *have the praise of God*, but lie under the utmost dispraise and malice of Man, all along this World, under Satan's reign, and the day of Man's orthodox judgment, or Wisdom. This is the great and main controversy between God and his creatures, Angels and Men. 'Tis the very turning point, to eternal life or death; the obedient submitting to the death of nature, or the rebellious keeping up the life thereof. The Saint finds the *end that's better than the beginning*; others, an end, that's worse. The Saint finds that blessed *end of the Lord*, that the Lord Christ himself and his Servant *Job* found, to be the happy issue and result of all their sufferings in the flesh, or natural Man; *Jam. 5. 11.* *The truly patient in spirit*, here meant, that submits to the death of his own nature, finds the life of God's new-creature, spirit of Grace, in the room thereof. So, is he transcendently *better than the proud in spirit*, that contradicts, blasphemes and *does despite to the Spirit of Grace*, with all its words and followers, to his own everlasting destruction. By sparing, saving, and keeping up his own life, in enmity to the Cross, he loses all life and comfort, for ever. The over-value and love of his own freedom, or free-will, brings him into everlasting bondage. The quitting it, for God's Free-will to good only, and that, unchangeably, is everlasting deliverance or Salvation from all captivities, oppressions, enemies, dangers or deaths. The Saints new-creation life of God, *swallow's up all death's and enemies into victory*; renders them, *more than conquerors*, over all, for ever. *The proud* lifts up of themselves against God, will be made *vessels of dishonour*, under everlasting contempt; and *lie down in sorrow*, for ever. *This will they have of his hand.*

Ver. 9. *Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.*

The spirit of Man, rich, full, wise, strong, and honourable, in the fruitful exercise of a first-covenant life, is apt to be *hasty*, angry, and offended at what comes to run down all this, in him; marre his visage,

sage, and lay all this his fading glory, and honour, in the dust. The wise spiritual Saint, in Seed, may be found in this hasty, angry demeanour against the Cross, or any words or Doctrine thereof, ignorantly, for a season, with *Paul*: but, such *anger resteth* or abides, for ever, only *in the bosom*, heart, or spirit of fools, that obstinately persist in such wilful madness and folly, as to their grand concern, and *utterly perish in their own corruption*. Will Man justify himself herein, saying, *I do well to be angry* at the Doctrine and work of the Cross? *He that contends with the Almighty, reproves God's declar'd method and way of saving his own creatur's, let him answer it*; Job 40.2. Why? what? Says Man's wrangling, disputing wisdom; Shall I suffer my house to be set on fire, the Gospel Fire-Baptism (and death thereby) to be brought on my righteous natural state? Christ did, on his more righteous. Shall I suffer the comely *visage*, beauty, and glory, the wisdom and righteousness of my own nature, ('twice set up in, and put upon me, by God himself, once at creation; and again, by redemption) to be all spoil'd and *marr'd*? Shall I suffer all my mystical riches herein, to be seiz'd, and like a tame fool, make no resistance? The Man-Christ himself, did not. *He opened not his mouth* against this dispensation. He suffer'd that fleece to be *shorn off*, all that riches to be taken away, *as the dumb Sheep, her literal fleece*; yea, that life and all, as the *Lamb brought to the slaughter*, without noise, or struggle, *Isa.* 53. 7. And, *Paul was forthwith obedient to the Heavenly Vision* and discovery of the Lord's mind herein, without struggle or dispute. He gave not way to the fleshly disputer of this world, in himself or others, against the known Command of God, and method of his Wisdom, for Salvation. He became a tame fool, in this case, as Man's wisdom reckon's; an obedient, wise spiritual Man, as God's Wisdom reckon's; 1 *Cor.* 4.10. Here's the clash of two distinct opposite Wisdoms. They that reckon themselves wise, *are not wise*, in God's account; 2 *Cor.* 10.12. And those, they reckon fools, *the Lord commendeth*; v. 18. Those that finally refuse to be offer'd up *in the fire of the same Heavenly, eternal, priestly, Gospel-spirit of Grace, in which Christ offer'd up our nature, at best, in himself, without spot, unto God* (*Heb.* 9. 14. *Joh.* 10. 17, 18.) will offer up themselves in the false fire of Satan's spirit, unto him; will give their body or natural state to be burnt by him; not in love, but unchangeable enmity to God. This

is the state, they chuse to pass into, as *set on fire of Hell*; Jam. 3. 6. They are back'd and encourag'd by Satan's lie, to set up their own nature, with him, in unchangeable enmity to God. So come these mystical *proud in spirit*, by their false, self-preserving reasonings, to be guilty of remediless folly and madness, to their own destruction. All this proceeds from a puffing up thought, of the wisdom and glory of their own nature, *above what is written* of it. They take and assert it to be everlasting. But, no such thing was ever written of it, in the Oracles of God's Wisdom; but, the contrary. 'Tis therein abundantly, and frequently asserted to be but a *fading flower*, a perishing *vanity*, and *Man at best therein, altogether vanity, lighter than vanity, less than nothing*. It had bin better for him never to have bin at all, than never to be better. He will find himself worse then nothing. Annihilation-death will be desireable, a reduction to his primitive nothing, rather than a being exquisitely sensible, under eternal torment, and vexation of spirit. When thus gull'd by Satan, do *men carry his lie in their right hand*, teach it as the only way of Salvation, to their own and deceived blind-followers eternal damnation. To prevent this great danger, Solomon advises *not to be hasty in our spirit, to be angry*, in this grand concern and case; as knowing it a fault, Saints themselves are too inclinable to; through a readiness to listen to the voice of their own spirit, the words of their own Wisdom, *which go forth out of their own mouth* (Jer. 44. 17.) with Satan's strong delusions and reasonings, at the back of their own humane arguings, to beget in them a rash, *hasty, angry* temper against the Cross or spirit of Christ, and all the words thereof. A *stiff-necked resisting* the cross-work of the Holy Ghost (Act. 7. 51.) upon them, is the unpardonable sin; *the great, the presumptuous transgression, the sin unto eternal death*. They that thus do, *reject so great Salvation, as in God's way and Wisdom, is offer'd* to them, and chuse what proves damnation, in their own will and way; as the Devil and his Angels, at first, did. But, 'tis the distinguishing mark, brand, and character of fools, to suffer this *anger to rest in them*, or themselves to be fix'd in enmity against the Gospel-spirit and Cross of Christ. The very *Elect*, *Satan would thus deceive*; but, tho' they be, for a season, ignorantly engag'd in the same folly, *such anger against God's declar'd way of Salvation, does not rest or abide, for ever, in them*. Paul was hot in such anger, a while; *Act.*

26. 11. In letter, anger long rests in fools, for any injury, real or suppos'd, done them; whereas a *wise Man will pass by a transgression*, and not harbour in his bosom, long, troublesome, revengeful meditations of an injury, to his own and others hurt. But, the said mystical fool, is the greatest fool, of all; because, in his greatest concern. His *lifted up Soul* in first-Covenant excellencies and ornaments, against God and the second, *is not upright in him*; (Hab 2 4.) indeed, a down-right hater of (and hateful to) God. *The patient in spirit* waits for new spiritual light or revelation: *the proud in spirit*, scorns and scoffs at this new light, and rejects what ever his conceited wisdom can't receive or discern, that is, all Gospel-Truths and *Mysteries of the Kingdom of God*.

Verf. 10. *Say not thou, what is the cause that the former days were better then these? for thou dost not enquire wisely, concerning this.*

Solomon, here, prevents and rebukes Man's quarrel, and complaint, that the latter day's of this World, since the fall, are worse then the former, before the fall, which brought a desolating change upon mankind, into a dark, dead, ignorant, corrupt state of nature. Man does not judg nor inquire a right, as wisely considering and discerning this thing. Fallen Angels indeed, were gone, without remedy, on their first sin. But 'tis not so with Man. For, God has over-rul'd his fault and punishment, to the farther magnifying of his Free-Grace, by which, he is offer'd better things, and greater advantages than were given him, in his first creation. God has found a way for restoring him to some measure of his lost righteous life. And, the universal experience of mankind, as to the fading nature of that life, by the first sin, and fall from it, and by a world of faithful warnings from God (and multiplied instances of Apostates, after renewed therein) do make up an advantage to them, beyond what *Adam* had, before his fall. For he, through somthing of inadvertency, was surpriz'd and catch'd alive (2 Tim. 2. 26.) in that *snare of the Devil*, the very righteous life, he was possess'd of; as if all, that God intended for his final and absolute blessedness. All men, now, find that Suggestion of the Devil, (*Adam*, thro' the weakness of his flesh, or fleshly state, en-

tain'd as a truth) to be a lie. If his saying, *Ye shall not die at all*, be not sufficiently refuted by the death of all Men (as to that righteous life, set up in the first-creation make of *Adam*) when will it? or, what will undeceive men? Man then, restor'd into something of the same changeable righteous life, *Adam* was created in the perfection of, may seem to have the advantage-ground of *Adam*, in order to the second, personal trial of every one, against the like fallacious arguings of Satan; 2 Cor. 11.3. And, as men's advantages are greater, for preventing a *sinning after the similitude of Adam's transgression*, so will their punishment for it, be greater, even an irrecoverable destruction; *the latter end worse than the beginning*; as higher and greater *sinners against the Holy Ghost*, then *Adam* was, or, they, in and with him. The same sin, willfully repeated in any man, is absolutely unpardonable. If that of *Adam* (and all men in him) had bin so, who could have bin saved? What Christ the second *Adam*, has done for all Men, leaves no Men capable of defending or excusing themselves, by that worn Proverb, a fleshly first-Covenant *Israel* or people of God, had got in their mouth's; that *our first Parents ate sown Grapes, and their Childrens Teeth* are thereby set on edge; Ezek. 18.2. All Men may be recover'd out of their polluted fallen nature, if they will, by Christ's *General Redemption-work*, as the *common Salvation*; 1 Tim. 4.10. Jude 3. Rom. 5.18. All are capable of such life, and justification therein, as *Adam* had, before his fall. And, all are capable of a new trial, for the obedient exchange of that life, for a better, an everlasting; which *Adam*, at first, fail'd in. Man's latter condition then, since the fall, is circumstanc'd with valuable advantages, both for escaping Damnation, and obtaining Salvation; beyond his former, before the fall. All the evil consequents of the first *Adam's* sin, are remov'd by the obedient death of the second; and Gospel-instructions are afforded, to caution against the like, beyond what *Adam*, in innocency, had. So, in the said respects, God has made the latter day's of Man, better than the former, tho' man had made them worse. And, if man make the right use of his advantages therein, as he ought, God will make his latter end better than his beginning, by setting up in him, an everlasting Gospel-life, that never can be lost, in the room of his fading Law-life, that has bin, and will be lost, for ever.

by every man and Angel, that do what they can, to keep and save it, in a known rebellion against the only Saviour, and all his words of counsel and instruction; *Mat. 16. 25.*

Verf. 11. *Wisdom is good with an inheritance : and by it there is profit to them that see the Sun.*

The new-creature Wisdom of God, in man, qualifies him for the inheriting of God himself; renders him *a joynt-heir, with Christ, of God*; Rom. 8. 17. The corruptible, old, or first-Creation life and wisdom of Man, gives no title to this *incorruptible inheritance*; 1 Pet. 1. 4. It belongs not to *flesh and blood* (1 Cor. 15. 50.) Man or Angel, in their natural make and state, *which, at best, is in both (and they, in it) altogether Vanity.* No entering into the second Covenant, and Kingdom-spirit of God, but by the sacrifice of all we receiv'd from his own hand, in the first, to him; *Psal. 50. 5.* All our own, in our natural first-creation-make and life, must go, for all God's own, in the second. If Man yeild to his suffering, parting part (in order to his entering the new Covenant) the surrender, loss, and perfect resignation of all his own, without any reserve; if he come roundly and clearly off, herein, not keeping back any part of his earthly life or possessions, with *Ananias and Sapphira*, Heaven is his own; God himself, *his inheritance, for ever.* Christ will not fail to perform his part, and undertake in the second Covenant, as to the unspeakable gift, *the promise of the Father*, (Luk. 24. 49. Act. 1. 4.) which he calls *his own.* The young Man refus'd Christ's terms, herein; *Mat. 19. 22.* The old Man, in him, was not willing to part with his old earthly things, for Christ's new, and heavenly; his natural, for Christ's spiritual creature-life and possessions. A conclusive refusal to part with all we have, is a final parting-blow, between God and Man. *Paul* found *Corinthian Professors*, bewitch'd *Galatians*, and belly-God *Philippians*, dangerously engag'd towards a fixure in this most presumptuous Sin and Error. 1 Cor. 4. 8. 2 Cor. 11. 2, 3. Gal. 3. 1,—4. Phil. 3. 18, 19. And, Christ found a first-Covenant party, in enmity to the second, in most or all the seven Churches (*Rev. 2. & 3.*) In *Laodicea*, scarce any other; and all this, under the outward dispensation and ministry of the Gospel; owning themselves, as Gospel-Professors. And, what or who else,

else, in a manner, at this day, can we find; but such anti-Gospel-Gospelers, in all variety of opinion, form, and way? All the highly pretending and conceited *Children of the Kingdom*, in the most sublimated Church-forms, or purest Churches, in but restor'd first-covenant Law-principles, without advance by exchange, and Gospel-conversion, will be found at a loss, and cast or kept out of the Kingdom of Christ, as not at all, of his new-Covenant Gospel-spirit of *Grace and Truth*. 'Tis in the heavenly Wisdom of this, only, Men can attain the sight and inheritance of the most glorious divine Sun, and of the new-creation-Sun of everlasting righteousness, (Mal. 4. 2.) in the Mediator's person, which is the greatest gain, the highest profit and advantage, Man or Angel can receive or enjoy, to all eternity. This, Solomon proves, *ver. 12.*

Verf. 12. For, Wisdom is a defence (Heb. shadow) and money is a defence; but, the excellency of knowledg, is, that Wisdom giveth life them that have it.

Here's a distinguishing character of the first and second covenant spirits, Lives, Wisdoms, with or by the effects, riches, and privileges of each. The *Wisdom* and mystical *mony* or riches of the first, are a defence against the rude assaults, the unruly brutish motions of the corrupt state of nature; and, do make up to Man, all, he thinks he needs, for eternal life; 1 Cor. 4. 8. Rev. 3. 17. But, through the fading nature of all that life and riches; and evil use of it (in preference and opposition to the durable life and true riches, in the Gospel-spirit of God) all's spoil'd. Man's inordinate love to the former, is that love of *mony*, that's the root of all evil, against God; and to himself; evil of sin and punishment. It renders all, the *mammon of unrighteousness*, as prefer'd to the *unsearchable riches of Christ*, in his infinite divine, and everlasting righteous new-creation Life.

First-creation Life, with the riches thereof, is to be allow'd its due, as good, in its kind, and lawful use, for suppressing the unruly desires, thoughts, and motions of the corrupt state of Nature. Man, so using it, is faithful to the Light afforded him by Christ, in the first Covenant, as a *fleshly Bridegroom*. But then, farther, is he to follow this Bridegroom, in the death and loss of all this fading life and riches,

Wisdom

Wisdom and Money, for what, in spiritual conviction-Light, is shew'd and offer'd him, by Christ, as a *better* Bridegroom and *Comforter*, in the second. This second and principal thing, done, (as the passive part of obedience, requir'd in the right and lawful use of all, in the first Covenant law-state) God is well-pleased, and Man saved. But, be Man never so faithful in the active obedience, performable in his law-life, if he refuse to perform or yield to the requir'd passive obedience, all his active turns, in conclusion, to no account, at all. Himself is turn'd out of God's house, for ever, as but that *servant*, in his own law-spirit of bondage, that refus'd to become a Son of God, in his Gospel-spirit of glorious liberty, that makes free indeed; *Jo. 8. 35, 36.* The truth, the Gospel-spirit of Truth, makes Man truly free; ver. 32. *Where*, (or in whomsoever) *that Spirit is, is liberty*; 2 Cor. 3. 17. The Gospel-law of the Spirit of life, is *the perfect law of liberty*. It renders Man free, not to, but *from* all *sin and death*, at last; *Rom. 8. 2.* *Jam. I. 25.* Man's *spirit of bondage*, chosen; before and against God's *spirit of true freedom*, becom's a house, a prison, a state of eternal death, to him. If Man use his law-life, aright, as to the first end, for which restor'd; and miss the appointed and declared second, all comes to worse then nothing, for ever. He misses that true *Wisdom*, that gives and is eternal life to them that have it. This, the Law-life and best Wisdom of Man, can never give (or be) to him; *Gal. 3. 21.*

Verf. 13. Consider the work of God: for who can make that straight, which he hath made crooked?

Consider well the life and state of Men and Angels, as the first-creation Workmanship of God's hand; and you'll find it *crooked*; first, comparatively. To the second make of them, by his new-creating Workmanship, all the fading goodness, Life, Wisdom, Glory, and Righteousness of the first are as nothing; *no Glory, &c; 2 Cor. 3. 10.* If the Glory and other things of Man, in the first, be not only presumptuously compared with, but prefer'd and exalted into a jussing competition with, and opposition to the Life, Glory, Wisdom, Righteousness, Works, Fruits and things of God, offer'd them, by a new and second Creation; this renders all such things, worse then nothing. Yea, if this be finally, wilfully and conclusively done; the Glory, Wisdom,

Wisdom, Light, Life, Righteousness, all things of Man, are turn'd into unspeakable shame, utmost folly and highest wickedness, to which belong utter Darkness and eternal Death. *The corruptible seed* (1 Pet. 1.23.) of God's left-hand planting, in Man's or Angel's natural, first-creation-make and state, at its utmost growth, flourish and fruitfulness, amounts but to a *fading flower*. Man, in all, at best, is *altogether Vanity*. This fleshly state of Life, was figur'd by *the tree of good and evil*, before the fall. Since the fall, 'tis always evil, root and branch, tree and fruit; filth of flesh or spirit are found in all its operations, fruits, products, or performances, root and branch. When Paul was eminent in the restor'd righteous law-life of Man, how fiercely did he persecute the Gospel or new-Creature life of Christ, in himself and Saints? That was filth of Spirit, enmity and *despite to the very Gospel-spirit of Grace*, in which any can be saved; 'twas a sinning against the holy Ghost; but, ignorantly. When done knowingly, and so, wilfully, tis the presumptuous, unpardonable *Sin unto Death*.

God made Man upright, set up in him a first-Covenant-life, perfect in its kind; but, fallible, corruptible, changeable, loseable, as all mankind have sadly experienc'd; by the first error of humane nature, at best, in the first Man. Now, what is corruptible, God calls *corruption*. The natural-seed of a first-Covenant life, cast into Man, in his natural, first-creation make and fashion of being, was *sown in corruption, dishonour, weakness*. By the obedient death of Man, therein, 'tis rais'd in *Incorruption, Glory, Power*; a spiritual body, or man. His whole Body, Soul and Spirit, is fill'd and clothed with a Spiritual Life, Glory, and everlasting Righteousness. *Flesh and blood* (the comprehensive character of all, Man or Angel were possess'd of, by the first creation,) *cannot inherit the Kingdom of God: neither doth Corruption inherit Incorruption*; or attain the *incorruptible Inheritance*, 1 Pet. 1.4. Nor Man nor Angel, in innocency, had any such thing as eternal Life, or everlasting Righteousness, actually, about them or in them, that qualifies any for entrance into the Kingdom of God. Man and Angel then, set up by God's left-hand, as we may say, in a first-Creation-state, if they knowingly and wilfully set up for themselves, there, in enmity to God and the second, they will be found those lustful *Goats* (that through inordinate love to, evil covetousness and lust after their own fading life and things thereof, so as to hate and reject

God's

God's, by a new and second Creation) at *Christ's left hand*, sever'd from his obedient spiritual Sheep on his right, and forc'd to receive the meet recompence of their error, the vengeance of eternal fire; Mat. 25. 33-46. Jude 7. By chusing their corruption, or natural state, before God's Incorruption, or incorruptible spiritual Life, *will they utterly perish in their own Corruption*; 2 Pet. 2. 12. The question here, then, amounts unto this. *Who can make the natural or first-Creation state of Man, straight* (or, unsubjected to change and miscarriage) *that God, in the above-said sence, has made crooked*, liable or subject to both? This question imports an utter impossibility of making it straight; Eccle. 1. 15. Tis therefore, peerless folly and madness in Man or Angel, to attempt it; or, to establish themselves in it, for happiness. There's no way possible for either, to be happy, but by the death and loss of all *their own*, there, for *God's own*, which they can only arrive at and attain, by the death of their spirit of nature, and so, a resurrection into the life of his *spirit of Grace*. God positively requires both and all of them, to part with their crooked changeable, first-creation thing or things, for his unchangeably straight and incorruptibly perfect new-creation life, and things. However straight the former appear in Mans day or discerning; in the Light and Judgment of his Wisdom; in God's, tis crooked; and so, declar'd, for Man to take notice of. Man ought to consider the whole work of God, from first to last, beginning to the end; his beginning with him, in a first creation, and ending or finishing Workmanship upon him, in and by a second. Men ought also to listen to his whole counsel and instruction; to his convincing discoveries and revelations of the second and more excellent state they are offer'd, by a new Creation, and the way of attaining it. The death of their *crooked* state, is the undispenfable means and way of being exalted into God's *straight*. Their crooked, set up in unchangeable enmity to his *straight*, is certain damnation to them. They ought to believe God's own report and declaration of their *crooked* natural state, and look after his straight spiritual Life, and State, *in a Spirit that can never sin*; 1 Joh. 3. 9. They ought not to stick at any cost, or loss, they can be at, for Truth, (*Prov. 23. 23. & Luk. 14. 28.*) or for the life of God's new-creature-spirit of Truth, and everlasting Righteousness.

Verſ. 14. *In the day of Proſperity, be joyful; but, in the day of Adverſity, conſider: God alſo, hath ſet the one over againſt the other, to the end that Man ſhould find nothing after him.*

The good and evil day, in the original, are here tranſlated; *the day of Proſperity and Adverſity.*

Here's a two-fold day, for Man, in God's wiſe method and appointment, ſet, one over againſt the other, which 'tis man's duty and concern, to take notice of, and comply with, recoying in the former, and duly conſidering the yet greater advantages to him, in the latter. To follow the Lord's counſel, in both, is his beſt courſe. The ſpiritual myſtery of theſe Words is the principal intendment. But, firſt, in the literal ſence; the greateſt content, joy, and ſatisfaction, man can find in the greateſt outward Proſperity (when ſurrounded with a confluence of all viſible deſireables in this World) he muſt come to experience the loſs of all, firſt or laſt, which he ought to conſider. In the perſhable nature of all ſuch enjoyments, is diſcernably writ out a day of adverſity, over againſt his utmoſt proſperity, therein. The perſhing nature, alſo, of that life and deſire in him, that's gratified by ſuch things; *the belly that's for ſuch meats*, does farther preach the ſame doctrine to him, cautioning againſt the placing his happineſs in ſuch ſlippery, uncertain things. Death puts a full period to all ſuch deſires, as are answer'd by ſuch deſireables. Vanity on all hands, proclaims *a day of Adverſity* and darkneſs, *ſet over againſt the day of ſuch Proſperity.* Unwarrantable over-value for, love to, and delight in ſuch worldly things, will cauſe *a deſtructive worldly ſorrow* to man, if he out-live them. When run down into a deſpicable ſtate of miſery and want, he knows not how to bear it, or what to do with himſelf. Life grows a burden. Sometimes he makes away himſelf, as weary of it.

But now, aſto the myſtical, principal ſenſe of theſe words; Here's a moſt concerning caution to man, in the utmoſt flouriſh, fruitfulneſs and inward myſtical riches of his nature, in a firſt-covenant righteous life, where *belly and meats*, deſires and deſireables, root and branch, tree and fruits, principles and operations, are all but a higher ſort of *perſhing* vanities, figur'd out by the former. All this yet, is but a

vain

vain shew, a dream, a fools Paradise, a shadow, an image only of true durable life and substantial riches, in the heavenly creature-image of the second *Adam*. *Man*, at best, in all this fading glory and honour of his own nature, is altogether vanity. *Pf.* 39. 5, 6. The first *Adam* was made in but the earthly, shadowy Image of God: the heavenly, substantial, creature-image of the infinite Divinity is found only in the second *Adam*, and his spiritual descendents, by a new birth, or second creation. *A day of adversity*, then, is written out, in the perishing nature of all such inward, as well as outward prosperity, over against the highest prosperity, therein. All such mystical, soul-riches, life, food, clothing, glory, honour, wisdom, righteousness, all will be gone again, most certainly make themselves wings and flee away; *Prov.* 23. 5. While then, *Man* sets his eye or heart on such things, which God says, are not, he is sure to meet with an amazing disappointment. By new-creature things, things of God, (which God's Wisdom reckon's the only creature-things that are; man's wisdom, things that are not) will God bring to nought all those things of man, which his foolish wisdom reckon's the only creature-things that are; *1 Cor.* 1. 28. In the day of man's prosperity in the restor'd first-Covenant righteous life of his own nature (under the cherishing, impregnating influencings of Christ, as a fleshy Bridegroom, or Husband, rendring him fruitful in such births, fruits, works of righteousness and duties to God and Man, as are producible and performable therein) should he be joyful, and thankful to God, for mercifully restoring to him, the proper life, food and clothing of his dead, desolate nature, lost by the fall. *Ezek.* 16. 3, 14. This is the common Salvation, or general deliverance, all men may receive, from Christ's General-Redemption-Purchase. This, by his putting our nature, at best, in himself, to death, as to this very life, he offer's, thereby, to restore in all men. And thereby, has he shew'd them the right use of such life, when restor'd, even to give it up, in Sacrifice to God, as he did, in order to receive from him, that spiritual, new-creation life, in the image of the Heavenly, into which, he has exalted our nature in his own Person, in which he lives, and in which, we may (on like obedience, as thorow-followers of his suffering-steps) live with him, for evermore; *Rev.* 1. 18. A twofold day of adversity and house of mourning then, will infallibly succeed a twofold day of prosperity and feasting, in all possible outward or inward Riches of this

World. In the day of the said utmost twofold Prosperity, then, is it man's important concern, to have in his eye, thought, and due consideration, the approaching twofold *day of Adversity*. Such a consideration may keep him from a sinful over-value of, and over-rejoycing, or trusting in his fading enjoyments, and *uncertain riches*; 1 Tim. 6. 17. The day of adversity, as to all such riches, under the Cross, and in the house of mourning, and death to Nature, is the method of God's Wisdom, for the bringing him into his house of everlasting feasting and rejoycing, with *Joy unspeakable and full of Glory*. So is the day of adversity and mourning, a greater Mercy, then the restoring him into the utmost prosperity of his nature, outward and inward, as bringing him nearer to absolute life, and *special Salvation* (1 Tim. 4. 10.) *then when he first believed* (Rom. 13. 11.) in Christ, so as to receive the fresh gift of a first-covenant life, from his hand. On obedient submitting to the appointed death-pass *into the Glory that follows, excels, and remains for ever*, does Christ stand ready, to perform the promise of the Father (A&T. 1. 4.) in giving Men durable Life, Riches, never-perishing food and clothing. So, follows a day of everlasting Prosperity and feasting, to them. *They must suffer and die with Christ*, as to the fading, first-covenant law-life of Nature, *that they may live and reign with him for ever*, in the Gospel-life of his Spirit of Grace and Truth; 2 Tim. 2. 11, 12. God sets all this, before Man; declares his whole counsel to him, with the advantages of his compliance with, and disadvantages of his rebellion against him, as to absolute Salvation, on the one hand; or final damnation, on the other. *Isa. 1. 19, 20.* All this, fairly declar'd, man may run and read, what's like to become of him, for ever, as wilfully running after Satan's lie, or obediently complying with God's Spirit of Truth. God has so clearly stated his true interest and duty, in reference to his eternal blessedness, that he will make him confess, at last, he kept nothing from him, that 'twas his true advantage to see or know. This, *to the end Man should find nothing, after him*; no concerning Truth, that has not bin clearly and plainly set before him; and so, no cause to complain of God; as the Septuagint render it. *For the joy of an everlasting day of Prosperity, spiritual feasting and rejoycing, set before them, ought Men, with Christ, to despise the shame, and sorrow, brought upon their natural state, by his Cross.* Heb. 12. 2. Former Saints and followers of Christ, are a
great

great cloud of witnesses, for this (ver. 1.) that the sufferings of the natural man, in the present time, are not to be compared with the Glory that shall be reveal'd to and in the spiritual state of the whole man, Body, Soul, and Spirit; Rom. 8. 18. Unchangeable enemies of the Cross, from a most foolish, unwarrantable love to their own nature, will find all their day of Prosperity therein, inevitably swallow'd up into an eternal night of darkness and death, under the fiery Indignation of God.

Verf. 15. *All things have I seen in the days of my Vanity: there is a just Man, that perisheth in his Righteousness; and, there is a wicked Man, that prolongeth his life in his wickedness.*

Here's Solomon's large experience of all things in this first-creation World of Vanities. *He has seen the end, all corruptible perfections and excellencies, therein, will come to;* Psal. 119. 96. The just man, here, may be the moral Heathen, that depends on his own personal Righteousness, as also the first-covenant Jew or Christian, that depends on the perfect Righteousness or Comeliness of that sort, imputed to, or put upon him; Ezek. 16. 14. Both these are bidding, with some confidence and hopefulness, at Salvation, in the natural, corruptible first-creation or first-covenant Principles of Light, Life, and Action; their own Wills, Understandings, and Wisdoms, under the Law of works, that requires such obedience as is performable in the active, working power of their enlightned Nature. These two sorts of just Men, in Heathen-morality or legal-Christianity, have nothing brought afloat, in, or about them, but what's perishable; which, therefore, fix'd in, is unchangeable enmity to God. This enmity to God's Spirit, which, is the unpardonable filth of Man's, renders all such righteous opposers of the vile affections or filth of Flesh, in the corrupt spirit of Nature, guilty of the most criminal sort of uncleanness and wickedness. So, do all such *just men perish, in (and by) their Righteousness*, as abused, and set up, against the Gospel-Life and everlasting Righteousness of God, in his Spirit of Grace. The gross, profane wicked man, in the unbridled, unconsionable exercise of the corrupt spirit of Nature, contrary to both the said righteous Men, oft *prolongs his life*, in a prosperous, flourishing outward condition, in this World; Job 21. 7. And the literally-righteous, spiritually-wicked Man, typed hereby,

hereby, may *prolong his days*, also, in this World. Both these fortunate fools, are, through the mistake of the natural man, in the spiritual Saint, *envied, as having*, in their differing ways *more then heart can wish*, while his nature is *plagu'd and chasten'd, daily*, under the Cross; *Psal. 73. 2,—14.* But, when his spiritual man recovers and comes to work, he finds himself, passing, according to the fixed methods of God's Wisdom, through a house of mourning and death, into eternal life; and the other, through their desired Prosperity and house of feasting, into eternal sorrow darkness and death; *ver. 17, 20.* He owns his natural man, to be *foolish and ignorant, as a Beast*, as to the making any right judgment, in this case; *ver. 22.* *That brutish fool understands not this* riddle of providence, in outward dispensations to friends, as foes; and foes, as friends. He sees not this mystery, that *when the wicked spring as the grass, and all the workers of Iniquity flourish; it is, that they shall be destroyed, for ever*; *Psal. 92. 6, 7.* They are, in their various self-pleasing wicked ways, but *treasuring up Wrath for themselves against the day of Wrath*, and posting to eternal death, as happy as they both seem to themselves and others, to be. God's abused patience and long-suffering towards them, will be found, at winding up, a signal aggravation of their sin and punishment. Yet, mean while, God magnifies his mercy towards them, in giving them so large a time, to take notice of (and advantage by) his instructing warnings, for preventing *the wrath to come.* The mystical-wicked, first-covenant Brethren, fix'd in enmity to the second, do long live and prosper (generation after generation) in union of mind with the Devil, *filling up the measure of their Fathers*, in the highest and most criminal wickednesses. *Wolves in Sheep's-clothing* are they; *Serpents, a generation of Vipers*, that have drunk down the old Serpent's poyson of unchangeable enmity to God; and, *how then, can they escape the damnation of Hell*? *Mat. 23. 31,—33.* *They applaud and follow their first-covenant Fathers*, in former generations, as persecuting Zelots against the second, and so pass along into the same everlasting darkness, after them, *and never see light*; *Psal. 49. 13, 19.* To prevent this dangerous fixure in the righteousness of Man, in the first covenant, against the Gospel-life and new-creature righteousness of God, in the second, *Solomon* advises all, capable of repentance or change of mind, as follows.

Verf. 16. *Be not righteous over-much, neither make thy-self over-wise : why shouldst thou destroy thy self? (Heb. be desolate?)*

Man is righteous over-much, or long, in the first-Covenant, when he over-much values it, and lay's to great a stress upon it ; when he trusts, rest's in, and builds upon the changeable, fallible principles thereof, for Salvation. On this mistake, he refuses Christ's heavenly call to him, to come up, out of the life and image of the earthy, into his heavenly ; out of the perishing life, wisdom, and righteousness of man, in the first-covenant principle, into the everlasting Life, Wisdom and Righteousness of God, in the second. An overvalue for, and unwarrantable security in the first, endangers man's shutting the door of his heart, and deafning his ear to Christ, against his gracious offer of (and invitation into) the second. So, by preferring the Law-righteousness of man, to the Gospel-life and righteousness of Christ and God, *do men destroy themselves* ; bring the desolating, final judgments of God, upon their guilty heads. This get they, by being over-much righteous, and over-wise, as putting a value upon such righteousness and wisdom of their own nature, *above what is written* of it (1 Cor. 4. 6.) in God's Oracles of Truth. *Job*, while yet much in the dark, as to what God was about to do with him, said, *tho' he were perfect, yet would he not know his own soul, but despise even his righteous life* ; Job 9. 21. The professing Jews blasphem'd and crucified Christ ; *Paul* breathed out threatnings and slaughters against the Disciples of the Lord, from a fond conceit, over-value for, and confidence in the restor'd life of the first Covenant, and the wisdom and righteousness of man, therein, so as to prefer it to the everlasting Life, Wisdom, and Righteousness of God, in the second. This snare, when *Paul* was happily deliver'd from, he found his Jewish professing Brethren, still in, *Rom. 10. 1, -3. They were ignorant of God's Gospel Righteousness*, in the second ; and so, *zealous for their own Law-righteousness*, in the first. While thus ignorant, as he, once ; and so, pardonable and curable, *he earnestly pray'd* they might so accept of, and receive his Gospel-instructions, *that they might be saved*. He had greater love and better desires for them, than they yet knew how to have, for themselves. He compassionatly bemoans (and laments

over

over) them, on the same account, Christ himself did ; *Mat. 23. 37, 38. O Jerusalem, Jerusalem, &c. Behold, your house is left unto you, desolate.* Here's the temper of the mystical earthly *Jerusalem* professor, in all times and places, under Law or Gospel. They have bin, all along, generation after generation, found in a posture of defiance towards all right words, brought to them in Christ's Gospel-spirit of true Prophecy, declaring the death of nature in the first-Covenant, undispenfably necessary to their finding eternal life, in the second. The final refusal of the Lord's Counsel, herein, *will render their first-Covenant house* of feasting, eternally *desolate*. This twofold error, one the certain consequent of the other, even, the placing Salvation in the first, and finally rejecting the life of God, in the second, is certain Damnation. Man, establish'd in his own righteousness, as a state of Salvation, is the unchangeable enemy of God, Christ, all spiritual Saints, and Gospel-Truths. This unlawful use of the Law, or their own Law-life, against Christ's everlasting Gospel-life, amounts to that *love of the World* (or of themselves, in their worldly, first-creation, Law-life of Nature) *that's enmity to God* and his Gospel-spirit of Grace. *This is spiritual* and most criminal adultery ; *Jam. 4. 4.* Law-life, thus abused, is *the leaven of the Pharisees*, a root of bitterneffes against the Gospel-life and Truths of Christ, with mystically *profane Esau* ; *Heb. 12. 15, 16.* Such wilful opposing (instead of obedient submitting to) *God's Righteousness* (*Rom. 10. 3.* and *Jam. 4. 7.*) keep's Men from ever entering into *God's Righteousness*. David the Type, and Christ the Truth, intercede against such incorrigible enemies ; *Let them not come into thy righteousness* ; *Pfal. 69. 27. Let their habitation be desolate* ; *ver. 25.*

Be not then righteous over-much, or over-long, by over-much valuing, and over-long staying in that first-Covenant life, place, or state ; whence (by the death and loss of all thou art there possess'd of) *the true spiritual Children of Christ break forth*, into the new-creature-life of God ; *Hof. 13. 13.* Be not over-pleas'd (transported and delighted) with the fading righteous life of thy own nature, so as to be leaven'd and sower'd into a bitter enmity against that spiritual life of Christ, in which alone, any can be saved. Prefer not thy mortal, to God's immortal righteous life. *Why shouldst thou destroy thy self?* or be *desolate*, and undone for ever ? This, by turning all
the

the fading Life, Righteousness, Wisdom, Beauty, and Glory, by Christ himself, set up in, and put upon thee, into a perfect abomination to him, and cause of final desolation to thy self.

Verf. 17. *Be not over-much wicked, neither be thou foolish: why shouldst thou die before thy time?* (Heb. not in thy time?)

Here's another branch of Solomon's advice to another sort of Men, whom he call's wicked, living in the vile affections and lusts of the corrupt spirit of nature; refusing the Redeemer's purchas'd and offered Deliverance out of that most palpably evil and shameful state of bondage, and *death in trespasses and sins*. These, under the self-polluting practices of their unbridled brutish lusts, carry folly and madness written in their foreheads, to be seen and read of all men, in and by the restor'd common light of Nature. They hate the righteous life of their own nature, with all reproofs and instructions, towards their recovery, into it. They abuse what light of Reason they have, rendering it a slave to those brutish powers of life (it ought to direct and rule over) so as to prog about and fetch in provisions for them. The consequent hereof, Solomon declares, to be a dying before (or, not in) their time; saying, *Why shouldst thou die before thy time?* In a literal sense, how oft do men hasten the death of their body, by intemperance, riot and luxury? These are *bloody-minded men, that shall not live out half their days*; Psal. 55. 23. They wholly delight in the brutish lusts and pleasures of their degenerate nature, *polluted in its own blood*, (Ezek. 16. 6.) *dead in trespasses and sins*, Eph. 2. 1. Solomon advises men, not to be over-wicked, or stay over-long in the brutified, polluted state of fallen nature, out of which the first-covenant *Children* of Christ, do *break forth* (by a being *born of* (and knowing) *him, after the flesh*) into the righteous fleshly-life of the Law; who also refusing to *break forth*, out of that fading righteous state (with the spiritual new-Covenant Children of Christ) when warn'd of, and call'd thereunto, become guilty of more criminal uncleannesses, Adulteries and abominable Idolatries, then they that remain wholly in their polluted Nature. A being *born but of the flesh, or will of Man*, in Christ, is vastly short of a being *born of the spirit or will of God, in him*; Joh. 3. 6. and 1. 13. *That that's born of his flesh, is but flesh, holy flesh,*

righteous Nature; makes but a first-Covenant Saint, Spouse, and Child of Christ, which *Paul* wholly quitted as *dung*, for the knowledge of him after the Spirit, or in his Spiritual, Resurrection-life. This turn'd the Law-Saint, in holy flesh, into a Gospel-Saint, in God's holy new-creature Spirit of everlasting Righteousness; 2 Cor. 5. 16. Phil. 3. 6, --10. So became he a fool, weak, despicable, as a crucified, dead Man, to them that were yet wise, strong, and honorable in Christ, by the knowledge of him, only, after the flesh (1 Cor. 4. 10.) or, in but the first-Covenant.

But, to the wicked, here. Christ has restor'd the first-Covenant Light of Rational Nature in every Man, that comes into the World. By this, he shews (or gives them a fair prospect into) this first mystical Canaan, or earthly Jerusalem-state; and so, a call into it, even into the righteous, cleans'd Life and State of their own Nature. Those that refuse deliverance out of their polluted, dead state of Nature, do, by this additional evil, to their Hereditary Disease and Pollution from Adam, pull the just charge of that original Sin, upon their own guilty heads, as delighting in it, and chusing it, in preference to any thing of the righteous life of Nature, Adam had, before his fall. They render themselves literal Sodom, incorrigibly and therefore unpardonably wicked, to whom belongs the vengeance of eternal fire. (Jude 7.) as the meet recompence of such error; Rom. 1. 26, 27. Will they reckon it too hard, eternal punishment should be brought upon them in Hell, for a little short brutish pleasure, upon Earth? In this also they greatly err, not considering, that their unchangeable enmity to God, deserv's his unchangeable Wrath upon them. Thus, Man dies before his time, chuses his state of death and pollution, when he might receive the fairly offer'd Righteous Life of his own Law-Spirit of Nature, again; after which, yet, he may die eternally, if he refuse, by the right death and sacrifice of that, to receive eternal Life, in God's Gospel-Spirit of Grace. But, as an enemy of all Righteousness, or Righteous Life, God's and Man's too, does he turn that but changeably dead state of Nature, he was born in, into a state of unchangeable, eternal death; a latter end worse then his beginning, worse then that changeable, curable, recoverable state of death, he was born in. Such brutified monsters will not admit any thing of the least tendency towards their Deliverance or Salvation; not any thing towards the rendring them clean sacrifices to God, in a restor'd first-Covenant Life,

Life, in order to receive his life, in the second. By this over-plus of wickedness, does man hasten his own eternal ruine. If he hate the Righteousness of *man, that he has seen, much more* does he hate the more excellent, spiritual, new-Creature, everlasting Righteousness of God; and much more yet, the infinite and eternal Righteousness of the very Divinity, *that he has not seen* (1 Joh. 4. 20.) As still more and more above, and contrary to the vile affections and lusts of his brutified self-polluting Nature. Eternal death is the undeniably just recompence of all that finally refuse to submit to the Lord's declared terms, for their receiving eternal life, whether they be found in corrupt or righteous Nature; whether *Publicans and Harlots, common Sinners of the Gentiles; or Righteous Scribes and Pharisees, professing first-Covenant Jews, or Christian Gentiles.* So have we the sence, in which these two verses, 16th & 17th, are spoken to two sorts of Men, professors and profane; one perishing by being *over-much righteous*; the other, by being *over-much wicked.* The former will needs have his Righteousness and Wisdom, to be everlasting and unchangeable (*above and beyond all that God has ever written or spoken of it*) crying, *Peace, peace,* to himself and others therein, as entitled thereby, to eternal life and peace, in and with God. All this, in a perfect contrariety to all God's Declarations, Counsels and Warnings, about it. So, they love and delight in, what, Christ makes *the hating, parting with,* and death of, undispensably necessary to their being saved. Eternal death is the meet recompence of such error, finally persisted in. As for the over-much-wicked (ver. 17.) he sinks himself into a far worse condition, then left in by his first Parents. So come they both, to a latter end, *worse than their beginning,* eternal darkness and death. These two sorts of incorrigible sinners, mystical and literal Sodomites, *bring upon themselves swift destruction, by denying the Lord that bought them,* (2 Pet. 2. 1.) One denying or refusing to receive him, so much as in his first; the other, in his second or new-Covenant life. And, of the two, the mystical Sodomite will have the worst on't, forever, under *the wrath to come*; Mat. 11. 24.

Verf. 18. *It is good that thou shouldst take hold of this ; yea also, from this withdraw not thine hand : for, he that feareth God, shall come forth of them all.*

The good, we should take hold or lay hands on, is Christ's new-creation life of Truth, the absolute unchangeable good thing, that's to be sought and purchas'd, at any rate ; sold or parted with, at no rate ; *Prov. 23. 23.* Satan had his highest (*all the Kingdoms of this World, and Glory of them ;* all first-creation excellencies, humane and angelical, and that, as transform'd into the gilded likeness of the second) to purchase the life of Truth, out of Christ's own hands. How Christ handled him, we find, *Mat. 4. Luk. 4.* But, he prevails with a World of professors, that have put their hand to the Gospel-Plough, (as brought by Gospel conviction-Light to see their concern, in running down Nature, at best) to look back (*Luk. 9. 6 2.*) to his first-creation offers, withdraw their hands from, and turn their backs upon Christ and his Kingdom-Spirit (with the bewitch'd Galatians, *Gal. 3. 1, -3. & 5. 7, 8.*) which alone could secure them from the destruction, the over-much righteous or wicked, come to. That dungy-life, Paul quitted (which many hold fast, unto damnation) are we to withdraw our hand from, and let go our hold of, in order to lay hold on that unchangeably good thing, that is eternal Salvation. Those, that *having begun in the Gospel-spirit*, withdraw their hand from that Gospel-plough or cross upon their cleans'd enlightn'd natural Spirit, and return to the love of, and self-deceiving confidence in their holy flesh (or righteous Law-life of their restor'd Nature) are in a dangerous way towards final Apostacy, and Damnation. Paul found the bewitch'd Galatians, not so absolutely gone, as to leave no room for his Gospel-endeavours and intercessions, towards their recovery ; *Gal. 4. 19.* But, many, after Gospel-convictions (owning and following Gospel-Truths, for a season) play false, and turn final Apostates ; sell Christ's Gospel-spirit, for their holy Law-flesh ; take off their hand, and let go their hold of Christ's Spirit of Truth, for Satan's Spirit of lies, on his engaging to advance them in their own nature, will, and way after their own hearts. Such oft become his most pregnant, eminently accomplish'd Instruments, to oppose those very Gospel-Truths, that, for a season, they

they profess'd and own'd. They knowingly part with, or sell Christ, his Gospel Spirit of Truth, (and his great Salvation, therein offer'd them) for themselves, or their holy flesh, restor'd Nature, the Devil, and Damnation. They part with Christ's great Spiritual, Gospel-Pearl, for their lesser natural, after they had agreed to (and vow'd) the parting with all, for that one thing necessary. They'll not stand to their new-covenant bargain; not go through, as to the cost for a new building, the utter demolition of their old. They'll not part with all their old things, for Christ's new. They like them not so well. So, hold fast what they have, and lose all; whereas they that obediently lose all they have, find all again *with usury*, in what the others refuse; *Mat. 16. 25.* After all fair warning of this, thus they do. What help? To *begin in the Spirit*, and finally apostatize to a false confidence for Salvation, *in the flesh*, fits Men for the hottest Hell, the greatest portion of Wrath, for evermore. This exposes such bidders at the new-building, to everlasting derision and contempt; *Luk. 14. 28.—30.* When Men have yielded, a little, to cross-work; suffer'd something of the old building to be pull'd down, (*Gal. 3. 4.*) Stood the shock of some reproach from scorers, for it; and then, are offer'd by Satan, not only to be repair'd and made whole again, as ever, but also to have their old natural first-creation building rais'd higher, and made larger, and wider (by the super-additions of superior angelical excellencies and brightneses, of the same first-creation sort, with their humane) they are willing to take this for the right new-building, for the Kingdom of God; the true Gospel-state. When Satan has them, at this lock, in this snare, he lays his confirming paws upon them, fixing them in unchangeable enmity to the very Gospel-Life and Spirit, in which any can be saved, or ever could. They are then fully engaged *in the sin against the holy Ghost*, or Gospel-Spirit of Truth, beyond retreat, leaving no place for repentance; *Heb. 6. 4.—6. & 10. 26, 27.* This get all such *Esa's*, by greedily catching at Satan's first-creation morsel, in preference to Christ's offer'd new-creation birth-right; *Heb. 12. 16, 17.* They let go Christ's new-creation all things, for Satan's glittering gilded first-creation nothings, perishing vanities; Christ's heavenly, for his earthly things; dust, the old Serpent's diet; *Gen. 3. 14.* This trade, many thousands have driven, and do drive, in this World, to their eternal ruine, in the next. There's no helping them

them that will not be help'd. Finally to refuse the things of God, for the things of Man and Devil, deliberately, on a fair view of both, is unpardonable folly. They see how matters go, on all hands; see what they refuse, and for what; so *their sin remains*, upon them, for ever, as Christ told the Pharisees; *Job. 9. 40, 41.* They that refuse to, part with their earthly life, as *dung* (Phil. 3. 8.) for Christ's heavenly, *will perish as their own dung, for ever*; *Job. 20. 7.* All fading first-creation Vanities, are *dung* to Christ's heavenly, spiritual things, *things of God*, offer'd, by a new-Creation. The best services in their own life, on this fatal miscarriage, will he *spread as dung, upon their faces*; *Mal. 2. 3.* To withdraw their hand from Christ's offers, to comply with and accept Satan's, is a drawing back to perdition; *Heb. 10. 39.* This, Solomon warns against; farther declaring, *he that fears God, shall come forth of them all*; shall escape out of all sin, all evil company, and ways, every evil path, that mystical *Sodomites* are in (*ver. 16.*) or literal, *ver. 17.* He shall be delivered from the presumptuous, unpardonable sin of both and all, a fixure in their differing evil ways of death, and be finally deliver'd and acquitted, as to all his other sins, on the death of the guilty sinner, the evil-doer, in him. He shall surmount all sins and sinners, come out of all literal or mystical *Sodomites* and *Sodomites*, in corrupt, or righteous Nature; and so *partake of none of their plagues*, under final Wrath; *Rev. 18. 4.* *2 Cor. 6. 17.* The Saint is highly concern'd to watch and fight against the Belial-party in him, *flesh* (or nature, corrupt or righteous) *with the affections and lusts, that war against his own Soul*; *Gal. 5. 24.* *1 Pet. 2. 11.* What Satan backs and offers to gratify, support, and cherish in Saints, are they constantly to fight against, oppose, cross, impoverish, and run down to death. *If they not only live but walk in Christ's Gospel Spirit*, wherein he will judge the World (and they, with him) thus will they do. They'll judge the World within them their worldly natural Spirit, now; pass sentence of death upon it, in harmony of their spiritual mind; with Christ; and as *workers with him*, joyn in the speedy carrying on the execution of it, lest Satan *set or fix their heart in them to do evil* (*Ecc. 8. 11.*) in unchangeable union with him. All, that by Christ's Spirit in them, *mortify the lusts and deeds of their body*, or natural state, *will live, for ever, with him*; in his spiritual. *Rom. 8. 13.* The right death of what's expos'd to all snares, deaths, and enemies attacks, delivers
out

out of, and from them all ; from all snares of Satan, on the right and left hand (calculated to the self-interest, palate, and desire of Nature, in the corrupt or righteous life and principles thereof) in order to lodg all he can, in unchangeable enmity to God, with himself. God warns all sorts of Sinners, as to Satan's various snares ; if therefore caught therein, 'tis at their own peril. *Their destruction is singly of themselves by their own choice ;* Ezek. 3. 17,—21. Prov. 8. 36.

Verf. 19. *Wisdom strength'neth the wise, more then ten mighty Men which are in the City.*

The Wisdom or living Word of God, the Gospel-Spirit of Christ, makes all the truly wise partakers thereof, Spiritual Saints, stronger and wiser too, then all that's found in the first-creation-state of Men and Angels ; 1 *Job.* 4. 4. This new-creature-wisdom of God, *by which the Worlds were made* (Gen. 1. 1. Jo. 1. 1,—3. Col. 1. 15,—19. Heb. 1. 2.) Wheresoever it is, or in whomsoever, admits no comparison of any first-Creation Power, Glory, or Excellencies, with it. *Prov.* 3. 13,—19. 2 *Cor.* 3. 10. The evil Angels, with their Luciferian head, as the supream invisible *Principalities, Powers, and Rulers of this dark World*, may fitly be represented by the *ten mighty Men, in the universal City*, Province or Dominion thereof. The truly wise Saint, in the Life, Light, Strength, Power, and Armour of God, can discover all the devices, and vanquish all the power, the mystical *Goliath* and his Philistine Army can come forth against him, with. True Spiritual *Davids*, in the new name and power of the Lord, will be too hard for them all ; will be more then conquerours over the whole incorporated first-creation City of evil Angels and Men. *Their weapons are spiritual and mighty through God* to beat down the City, and strongest forts thereof, about the ears of the rebellious defendants, that have fortified themselves, against the *new Jerusalem City of God*. The enemy has none but *carnal weapons*, fleshly Wisdom, Power, Strength and Arms, perishing Vanities. Saints, with spiritual, will tumble down all their *strong holds and every high thing, that exalts it self*, against God and them. *They have in a readiness, Power to revenge all such disobedience of Man and Angel, when their own Gospel-life and obedience is compleated ;* 2 *Cor.* 10. 4,—6.

Verf. 20.

Verf. 20. *For, there is not a just man upon earth, that doth good, and sinneth not.*

This confirm's what is said, v. 19. There's not one man amongst all men, in their earthy, first-creation life and wisdom, at best, without sin, in God's sight. Yea, their highest righteousness and wisdom, oppos'd to God's, are the most criminal wickedness and folly. There's *none truly righteous*, among them all ; *no, not one.* None, in their earthly spirit, or natural state, corrupt or righteous, *understands or seeks after God*, in his spiritual, new-creation life. So, are they all, unprofitable to themselves as to true blessedness, because not one of them does that good, in God's sight, that's of any conducibleness or tendency thereunto. They rebel against (swell with indignation and despite to) *his offer'd Spirit of Grace*, wherein alone, any can ever please him, or be saved. *Their throat is an open Sepulcher*, to belch out blasphemies, *threatnings and slaughter against it*, or any that own or talk of it, in its own words and wisdom. *Their tongues are deceitful, the poison of Asps is under their lips ; their mouth is full of cursing and bitterness*, against it ; *their feet are swift to shed the blood* of any that declare it. From *Cain* downwards, to the end of this World, Satan's reign, and man's day, all's of a piece ; one uniform spirit of contradiction to, and rebellion against the Spirit of God, and all its words. *Destruction and misery are in their way's : and the way of peace have they not known.* They have no fear of God before their eyes. Yet, flatter they themselves, as true fearers of God, at peace with him, and in the very way to Salvation. If good words, fair speeches, and most delusive self-pleasing imaginations will do't, they are in a fair way to blessedness, while they are serving their own belly, gratifying their own lust and desire, in direct enmity to God, Christ, all Gospel-Saints and Truths ; Rom. 16. 18. *They cry peace, peace, to themselves and others, where there's no peace ; and say, the Lord saith, when 'tis Satan and their own lying spirit of divination saith so ;* Ezek. 13. 6,--10. *They have not known (or ever set foot in) the way of peace with God, but Satan's way of enmity to him.* And, in all this, with their leader, are they bold, confident, and fearless ; *behave themselves as Satans Children of pride, without fear ;* Rom. 3. 9,--18. Job 41. 33, 34. *There's not a just man upon*
Earth

Earth (in the restor'd righteous life and image of the earthy) *that sinneth not*. There's not a man, perfectly free from *filth of flesh*, the vile affections of the corrupt spirit of nature ; and *filth of spirit*, or enmity to God, and his Spirit of Grace, is inseparable from the most restor'd righteous life of Nature, since the Fall. Only, by the perfect death of the spirit of Nature, under the Cross, can this enmity be slain and utterly abolish'd out of any man. So, there's a very great mixture of sin, in any possible fading good, found in, or performable by man, in his highest renewal. Enmity to God lurks under all their *fair shews in holy flesh, form of Godliness, righteousness of man*. This spoil's all. The perpetually sinning life of Nature, utterly abolish'd by death, and the never-sinching-life of God's Spirit of Grace, set up in the room thereof, can render any man truly and fully just, in God's sight. *He that's so dead, ceases, or, is freed from all sin, & justified before God, for ever, in a newness of life, that's above all death ; 1 Pet. 4. 1. Rom. 6. 7.*

Verf. 21. *Also, take no heed unto all words that are spoken ; lest thou hear thy Servant, curse thee.*

In letter, here's a prudent walking, requir'd, by not troubling ones self, with regarding (or harbouring any revengeful thoughts against others, for their) injurious words. But, as the chief intendment, is advice here given to the spiritual wife Man, as to his deportment towards the natural, in his own person, made clean, wise, and righteous, in first-creation principles. The spiritual is to take heed to any words or doctrine, proceeding from this natural (so as to follow the direction or counsel of its fallible wisdom and judgment, about things pertaining to God, and his own Salvation) lest he hear this natural Servant, that would fain be dictating and ruling, as a Master, curse the spiritual, Heaven-born Son, in him. *Paul*, on his Gospel-conversion, *immediately, conferr'd not with flesh and blood*, (Gal. 1. 16.) *lean'd not to*, but turn'd from *his own understanding, and own'd the infallible spirit of the Son of God, for his Counsellor, and the director of his paths ; Prov. 3. 5, 6.*

t. *Lest thou hear thy Servant curse thee.* Here's the reason, for this advice. The natural ought to be an obedient servant to the spiritual man, in the Saint, as its dictatour and ruler ; but oft, presumes to

usurp the authority of its Master, pretending to an infallibility in its judgment, and so, fit to be obey'd by the whole Man. But, the words of his Wisdom, thwarting the Counsel, Doctrine and words of the spiritual, it follow's, the said natural Man will be apt to curse, blaspheme or speak evilly, of all the right words of the spiritual. These words of the rebellious, contradicting Servant, or Woman, against its spiritual Lord, Master and Husband, is the spiritual Man in the Saint, not to heed; nor follow the false reasonings thereof, against his spiritual mind. If he do, it will breed great disturbance and confusion to him. By a perverse mis-interpreting the Methods of God's Wisdom, in his dealings with them and others, in this world, and its false conclusions there-from, will it raise a fore, troublesome combustion and tumult, in him; *Psal.* 73.1, 14. When the spiritual Man recover's it self, it does, in Christ's Heavenly *Sanctuary-light*, render all well and quiet, again, by its infallible discerning, arguings, and conclusions. And, it discovers the natural disputer of this World, *ignorant and foolish as a beast*, unfit for the debating or rightly judging such matters, between God and them; *v.* 15,—22. So *Jer.* 12, 1, 3, and 20. 7, 9.

Verf. 22. For often-times also, thine own heart knoweth, that thou thyself likewise hast cursed others.

Others; that is, the Spiritual Man in other Saints, while and when in but the single activity and exercise of thy natural. *Paul*, while in his legal-spirited, cleans'd, righteous nature, was of a perfectly contrary judgment to Gospel-Saints, about Salvation, and all things, relating or conducing to it. Hence, did he blaspheme Gospel-Truths, and persecute the Declarers and Owners thereof. So has the Saint this farther argumentative Consideration, for quiet bearing contradiction to, and persecution for his Gospel-Doctrine; not only, because Christ, that never sinn'd, did patiently bear it; (*Heb.* 12.3.) but, because himself, before Gospel-Conversion, contradicted, blasphem'd and persecuted others, on the self-same account. *Peter's* natural man (before the spiritual Seed was waken'd in him, or known to him) very confidently joyn'd with Satan, in that seeming friendly advice and rebuke to his Master; *Be it far from thee, Lord: this shall not be unto thee;*

thee; that is, pure nature in thee shall not die. *Christ rebuk'd his rebukers, Peter and the Devil, as an offence to him,* for being offended at that Cross and Death, which by God's appointment, is to be brought upon the natural-state of all Men and Angels, first or last, in Love or final Wrath. 'Twas the self-same Doctrine, the Serpent preach'd to *Eve*, and, by her, to the first *Adam*. *Ye shall not die at all; this shall not be unto you.* Ye have a life, above all danger of death, in your natural first-creation make, and first-Covenant life or state. The Devil was unchangeably fix'd in enmity to the Cross upon Nature: *Peter*, not so; but, beguill'd as *Eve*, (2Cor. 11.3.) unawares. *Job*, while in the single activity of his decaying natural man, under the Cross, *multiplied words without knowledge, walk'd in company with wicked men*, enemies of the Cross-dispensation he was under. Yea, he *added rebellion to his sin, clapp'd his hands, and multiplied his words against God*. Job 34.7.9.& 35--37. and 35. 2,3,--16. The natural man is an offence to the spiritual, because offended at the doctrine of the spiritual, in others, and in the Saint himself. There's just ground for the spiritual to be offended at *the words of the natural man's wisdom*, about Salvation. The natural, without any just cause, is offended at the spiritual, for the *words of God's Wisdom*. Satan and the natural man, in the Saint himself, are of the same mind, judgment, and palate, in this great Case. Neither of them savour, but hate all the Eternal, Divine, Spiritual, Gospel-Things or Truths of Christ and God. They are, only, for the old, temporal, fading first-creation life, wisdom, and *things of Angel or Man*, perishing vanities. This whole Controversy is clearly discover'd and stated, by Christ himself; *Mat.* 16. 21,--26. The natural man, or spirit of the Saint, in the single judgment and voice thereof, is *the foe of his own house, the false friend in his own bosom*, that's not to be listned to, or trusted, in this greatest Concern and Case. *The secret of the New-Covenant*, even the required death and loss of the changeable, womanish state of Nature, in the old, or first, *is to be kept from her*; Mic. 7. 5,6. The spiritual Man should *shut out*, or exclude *his natural*, when he retires into his Closet to pray, and treat with Christ, about the death of the natural. For, if that be admitted any share in prayer, *it will ask amiss*, even the sparing its own life, and what may nourish and gratifie the lusts thereof, whether in its corrupt or righteous state, *filth of flesh or spirit*. It will never vote

or ask aright, any thing of God, in Prayer. The thought and voice thereof, is to be rebuk'd and rejected, as well as Satan himself, with a *get thee behind me* ; stand off. Nothing but death will fully silence, the cross-desire of Nature to the Spiritual Cross. 'Tis the love of God, therefore, brings the cross upon it, and the highly concerning duty of the Saint, to yeild obedience to it. No other way, to be saved. *Paul*, when a holy Law-Man, gladly *receiv'd the sentence of death within him*, on his righteous natural state. 2 Cor. 1.9. Gal. 6. 14. All the thoughts, desires, and words of the natural man, in the Saint or others, are to be suspected and rejected by the spiritual ; not regarded or listned to, either as to its counsel, or cursing the contrary-minded spiritual. Sometime or other, 'twill be at this work. For, 'tis flat against all the thoughts and words of the spiritual, in its preaching or prayer. 'Tis the *carnal or fleshly-minded enemy to God* and the spiritual, *lusting against the Spirit of Christ*, in himself ; and against the spiritual mind thereof, in the Saint himself. Gal. 5. 17. *The carnal mind of enmity to God*, finally follow'd, is eternal death to man ; Rom. 8. 6, -8. *It enviously lusts against the spiritual mind* (Jam. 4. 5.) is directly contrary to it, in all its thoughts, desires, and affections, lusts, and motions ; labours, might and main, *to hinder what that would beat ; and further what that is against, and hates* ; Rom. 7. 15. *Out of the Saint's mouth* (by reason of the untamed, or not fully crucified unequal Yoke-fellow, his natural mind or man) *proceed's blessing and cursing* ; Jam. 3. 9, 10. The spiritual *bleses God, the Father ; the natural curses the spiritual man*, in Men, *that's made after the Supream new-creature image or similitude of God*, in Christ's Person ; *the image of the Heavenly Adam*. The restor'd natural man may (and ought to) *bles God*, for his mercifully restor'd righteous Law-life, as effectually call'd out of his corrupt state ; but when by God's second voice, or Heavenly call, summon'd to deliver up all that, back again, for a spiritual and more excellent life ; *he curses, rebell's against, and blasphem'es* this Gospel-voice, *this heavenly Call*, all the words and things or truths of God's Gospel-spirit and Wisdom. On these various accounts, *proceed Blessing and Cursing*, for a time, *out of the same mouth* of the Saint. But others, in their restor'd Nature, fixing themselves in enmity to God's Spirit of Grace, go on cursing, and blaspheming, to eternal death. *With Gospel-Brethren these things ought*

not so to be ; nor will always be so. When the envious, spiteful Curser and Blasphemer, the Belial-party, the Infidel or unbelieving Rebel, in the Saint, the natural man or spirit, is fully crucified, dead and buried, and then rais'd into unchangeable harmony of mind with his spiritual ; and so, with Christ and God most high ; then, all such cursing-work will cease, for ever. But, till *all old things*, with Man's old life of nature, *are pass'd away* from the Saint, and *all God's new things*, fully compleated in him, has, even he, need enough of this advice, not to heed the Counsels, perverse thoughts, reasonings, cursings or evil-speakings of the natural spirit, in himself or others, against the whole Gospel-Doctrine of the Cross, and only way of Salvation. Let it bark and make what noise it will, they should regard none of its thoughts, lusts, words, or ways, so as sinfully to comply with or follow it ; but flight, turn from, and avoid, as much as in them lies, this troubler, opposer, and hinderer of their spiritual mind, till wholly cut off, and taken out of the way.

Verf. 23. *All this have I proved by Wisdom : I said I will be wise ; but, it was far from me.*

The Wisdom, by which, *Solomon* examin'd, found out, and proved the truth of all things, could be no less then the spiritual, new-creature Wisdom of God. In this, he saw all things, divine, spiritual and natural, in their distinct differing excellencies and perfections. So could he call all things by their right names, and give their true discriminating characters. This is the peculiar priviledg of the spiritual Man's understanding ; 1 Cor. 2. 10, 15. *Solomon*, in this, did, with his Father *David*, see all natural first-creation things of Man and Angel, at last, to be altogether vanity ; Psal. 39. 5, 6. The wisdom of Man, at best, is the wrangling *disputer of this World*, about, and against all things of God, in the next. 'Tis the contradicting blasphemer of all such things, absolutely denying the very Gospel-spirit, life, and principle of the next. 'Tis the wisdom from beneath, earthly, sensual or natural, and, if fix'd in, devilish (Jam. 3. 15.) the unchangeable enemy, and opposer of God's Wisdom, and all the words thereof, in true Saints. The natural undertaker in such Wisdom, to debate matters of Salvation, things of God, is the untreatable, unreasonable man, *Paul* desir'd

desir'd to be delivered from; 2 Thes. 3. 2. A self-confident Man, utterly denying the very Gospel-Principle (or Spirit of Christ, the Saints rocky foundation) in defence of his sandy, is unreasonably burthen-some to the Saint, when intruding to discourse Gospel-matters, which he knows nothing of. *Envy, strife, confusion, tumult or unquietness, and every mischievous evil thing or work*; what else can come on't? *Jam. 3. 16. 2 Tim. 2. 16, 17.* Here's the result of all such discourse and engagement. The quarrelling worldly Disputant, discourses in choler; goes away, full of Wrath, meditating revenge on the spiritual Saint, for his cross-doctrine. Such *Swine*, ravenous *Wolves*, and poisonous vipers, *Christ advises Saints, not to cast Gospel-Pearls or Truths, before.* But, where the wise man suspect's and question's his fitness, in such wisdom, to judg of such matters, the case is altered. He may hopefully be dealt with, in such affairs.

In the latter clause of this verse, *Solomon* speaks of another state and wisdom, he had bin eminent in; the wisdom of Man, distinct from that, wherein he had proved all things. What he happily, at last, found in the Spiritual Wisdom of God, he had bin successlessly and vainly seeking, long before, in the wisdom of man, tho' taller then his fellows there. *I said, I will be wise, but it was far from me.* True Wisdom was far from me, as wise as I thought my self. All eternal, divine, spiritual, heavenly, most excellent, concerning things and truths, lay clear out the reach and comprehension of that earthly wisdom, *as far as the Heavens are above the Earth.*

Verf. 24. *That which is far off, and exceeding deep, who can find it out?*

How should the shallow, weak-sighted, low, earthly wisdom of Man, ever find out the exceeding deep, high, remote, divine and creature-things of the wisdom of God, that are all spiritual, heavenly, and from above? Gospel-things and Truths, *mysteries of the Kingdom* of God, lie in a depth unfathomable; at a distance, never to be reach'd by the utmost line of natural, first-creation understanding. *They are spiritually discern'd,* (1 Cor. 2. 14.) Or by new-creation understanding, only. Man, in his best wisdom, bid's at an absolute impossibility. Brute beasts, in meer sensual life, may as well, if not better, bid

at the rational *things of Man*, as of nearer kin to their things, (all of the first-creation sort, natural) then the spiritual things of God, arc, to the natural Man and his rational, intellectual things. And, when Man has thus presumptuously pitch'd upon things, beyond the reach of his own wisdom, he is ready to complain of, and dispute against God, that he has reserv'd things of highest concern to him, out of his sight; all spiritual, heavenly, new-creation things, Wisdom, Life and all, in which found; *Rom. 10. 6, 7.* This does Man, in stead of yielding to the terms of receiving that wisdom (wherein he might reach, see or know *all things*) the loss of his own; Life, and all. All spiritual things or truths are hidden, seal'd up mysteries, from the most soaring, searching capacity of man, in first-creation wisdom. The Scriptures are a *Book seal'd*, as to all the spiritual truths thereof, from the highest wisdom of Man; *Isa. 29. 11.* The professing learned Jews; yea, the very Apostles knew not what to make of Christ's Gospel-words, New-covenant doctrine, while they were but in old or first-Covenant Wisdom. *The Bread I give, is my flesh*, says Christ. *How can this be?* say the Jews; *Joh. 6. 51, 52.* *A hard saying, who can hear (or understand) it?* say his very Disciples; ver. 60. So, when he spoke of his Sufferings, and Resurrection; *a little while, and ye shall not see me*, viz. as a fleshly Bridegroom; again, *a little while, and ye shall see, and know me*, viz. as a spiritual one, in my Resurrection-Life (*Act. 2. 1, — 4.*) which was the promise of the Father, *Act. 1. 4.* *What's this, he says?* say his Disciples. *We cannot tell what he says, or means*; *Joh. 16. 16, — 18.* Such mysterious things or words, do absolutely *non-plus* Man's wisdom. It knows not what in the world, to make of them. Hence, man thinks, or says in his heart, *Who shall ascend to Heaven, to bring down Christ to me*, in that new-creation Life and Wisdom, you talk of, that's above my understanding, and out of the reach of my Wisdom? Vain Man suspects not his own wisdom, as to its sufficiency, for the reaching any thing that concerns him; and so, concludes, all the spiritual, heavenly Truths and mysteries, the Saint speaks of, are just nothing. So, all the spiritual sense of Scripture, all Gospel-Truth is rejected, to a tittle. The death and loss of that first-covenant life, wisdom, and all the things thereof, for the Life, Wisdom, and *things of God*, in the second, is the only way for man to understand all the *mysteries of the Kingdom of God, the whole counsel of God*, the methods

of his Wisdom, and contrivances of his infinite Understanding, about the Salvation of his Creatures. The death of Man's Law-Spirit of nature, at best, and resurrection into Christ's Gospel-Spirit of Grace, is the only way, by which he can *enter into*, or so much as *see the Kingdom of God*, and things thereof; *Joh. 3. 3, 5*. The loss of a first-covenant Wisdom, Life and all; the becoming a *Fool* there, with *Paul*, a no-body, is the only way to that Wisdom, wherein to see and know all things; *1 Cor. 3. 18. & 4. 10*. *Solomon* then, charges himself with that foolish thought (many are guilty of, who are far inferior to what he had bin in that natural wisdom) wherein he said, *I will be wise*, or shall find this Wisdom of mine, able to reach and comprehend all things. By Spiritual Wisdom, that can so do, does he discover and judg the former over-weening thought of his natural, that never could. 'Tis in spiritual, new-Creation life and wisdom, Man or Angel, ever could, can, or will truly see their eternal concerns, or be saved. Man's wisdom is bounded with first-Creation-vanities, perishing shadows, only, for object. Here's his *walk*, *to and fro, in the Earth*, among earthly shadows of heavenly, substantial things.

Verf. 25. I applied mine heart, to know, and to search, and to seek out Wisdom, and the reason of things; and to know the wickedness of folly, even of foolishness and madness.

Solomon, here, by way of confirmation to what he had said (*v. 24*) offers his own certain experience of the utter impossibility of reaching and discerning new-creation Life, Wisdom, and things of God, in the single first-creation life and understanding of Man. Few, if any, travel and reach so far, in this Wisdom, as he had, through a super-eminency therein. And, as to the insufficiency of his own wisdom, however great (*1 King 4. 29,—34.*) *For directing his steps, and ordering his conversation aright*, before God; this did sufficiently appear, by his falling again, under the prevailing *lusts and vile affections* of the very corrupt spirit of Nature, in him. *He did set his heart, to experience the wickedness of Folly, even of foolishness and madness*, in direct opposition to his own wisdom and rational Light. He gave up himself to all extravagancies, in brutish pleasures. And, he found *such wickedness, folly; and such foolishness, downright madness*. He walk'd

walk'd contrary to all Light or Wisdom of Man, in Heathen, first-Covenant Jew or Christian. *He fed, with the Prodigal, on husks* (among Satan's *Swine*, the common herd of brutified sinners, literal Sodom, Egypt and Babylon) *the lowest part of the dust of this world* (things below the Serpent's own angelical belly, desire, appetite; or palate; affording only such pleasure, as is common to brute Beasts. At this low rate, was Solomon *wallowing with the Sow in the mire*. Yet, under all this madness and folly, that his own wisdom hinder'd not his falling into, lay there *an incorruptible Seed of Spiritual Life and Wisdom in him, that lifted him up* (Eccl. 4. 10.) out of all his extravagant madnesses. It put forth it self, thro' Christ's powerfully influencing it; lifted up its own head, into the exercise of a prevailing authority and ruling power, and so, his whole man, out of the dark Dungeon and deep pit of miery filth and corruption, into *the marvellous Light and glorious Liberty of the Sons of God*, yea, the top-height of a supremely double-portion'd spousal Saint. Thus did God favour this *Jedid-jah*, or *beloved of the Lord* (as by the Prophet Nathan, he named him, at his birth) this *Solomon* (or Son of Peace) as his Father David named him, 2 Sam. 12. 24, 25. The Lord raised him up, from feeding on *the lowest dust* in Satan's kingdom of darkness and death, to feed on the highest *never-perishing meats*, divine and creature glories, in his Kingdom of *marvelous Light*. By this most transcendent change, from a most polluted Beast, in the first creation, to the highest rank of Saints in the second, was he enabled to give a true account of the single first-creation Spirit of Nature, in all the several parts, states, conditions, and dimensions thereof, from first to last, as having fully experienc'd it, in all its *wisdom and folly*, all the pleasures and contentments of it, whether in the corrupt or enlightned state thereof. As the result of all his Observations and Experiences, he declares it, in general, to be the Woman, he describes and character's.

Verf. 26. *And I find more bitter then death, the Woman whose heart is snares and nets, and her hands as bands : whoſe pleaſeth God (Heb. is good before God) ſhall eſcape from her ; but the ſinner ſhall be taken by her.*

The Myſtery, here, lies in the Woman, figured out by the amorous, enticing practices of the literal. Interpretation is properly the diſcovering the hidden, unknown, myſtical Truth, ſignified in the Scriptures of Truth, by literal ſhadows. The Myſtery here, is the practice and way of the womanish, changeable firſt-creation ſpirit or natural ſtate, in all its variety, throughout Satan's whole myſtery of iniquity, falſhood, and deceit, from the beginning, to the end of this World. What tumults and confuſions, the literal Woman is made the occaſion of, in States, Families, and all worldly Societies (thro' her deluding Arts, and Men's fooliſh dotings on her, in the vile, womanish ſpirit of nature, on all hands, in both Sexes) is no news to the common light of Nature in all mankind. But, God's Words of counſel and inſtruction, ſignify Myſteries, hidden from the beſt Wiſdome of learned Man. The literal ſenſe, here, is obvious to the unlearned. To the Myſtery then, of this Woman, *Solomon* here reflects upon, and ſum's up his whole Experience in the Life and Wiſdom of his natural ſtate (after all the ſore miſtakes he had bin involved in, with his fellow-finners and mortals) calling that changeable ſtate, in Man and Angel, *Woman*. This myſtical Woman, in both Man and Angel, is here conſider'd, as fix'd in unchangeable enmity to God, and the true Spiritual, New-creation Man, or Heavenly creature-*Life and Image of God*, in Chriſt, bleſſed Angels, and Saints. The ring-leading Head of all, thus fix'd, is the Devil. This Head, as repreſentative of the whole party of incorrigible wicked Angels and Men, and comprehending them all, is the Woman here, the myſtical Babylonish-ſtrumpet, guilty of unpardonable Adulteries and ſpiritual wickedneſſes, againſt Chriſt, the true Spiritual Lord and Husband of Angels and Men, whom they ought all, to obey, and be eternally ſubject to, in every thing. The very perſon of the Devil, as poſſeſs'd of the higheſt natural glories and excellencies, by the firſt creation, was, therein, the ſupream firſt-Covenant Spouſe of Chriſt. But, this Spouſe,

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soon apostatiz'd, and became the *grand mystical strange Woman and Adulteress*, that did, from the date of her first sin and fall, set herself to draw as many Angels and Men as she could, into the same adulterous and murderous mind of enmity against Christ, that spiritual Lord and Husband, they all ought to submit to his terms of being married to, for ever, in the new and everlasting Covenant. All that rebelliously keep up their *own* life and *beauty*, in the first, against him and the second, will be judg'd, as mystical *Wedlock-breakers, Murderers*, and most criminal Idolaters; *Ezek. 16. 15, 38.* The Devil, by this practice, in the top-excellency of first-creation life, has render'd himself a bottomless pit of deceits, and all sorts of spiritual wickedness, endeavouring (and abundantly prevailing, through God's permission and Men's wilful folly) to corrupt their spirits, and fill their hearts with the same unchangeable enmity to Christ and God, with himself. By the Workmanship of this mystical Woman, are Men rendered temples of her unchangeable evil Spirit. *The mouth of this strange woman, is a deep pit: he that is abhorred of the Lord, shall fall therein.* This have we, from Solomon, also; *Prov. 22. 14.* But, *who so pleases God, shall escape her.* Thus, gives he a true account of the said bottomless pit, with the sad condition of all that fall therein; and the blessed privileges of them that escape her. *All blind leaders, with their followers*, in the first-creation-state, excluding Christ and the second, *tumble together into this deep ditch* or bottomless pit of unchangeable wickedness; *Mat. 15. 14. Luk. 6. 39.* The very spirit of the Devil is this ditch, or bottomless pit; *the mother of all mystical Whoredoms, and spiritual abominations of the Earth* (*Rev. 17. 5.*) Or in the earthly, natural state; *lying in wait, as a robber, for a prey, and encreasing the transgressors among Men*; *Prov. 23. 27, 28.* All, that in their renew'd spirit of Nature, righteousness of Man, or *Form of Godliness* in the first-Covenant, finally *deny* and reject the *Power of Godliness*, the New-creature-life, Wisdom, and *Righteousness of God*, in the second, are fallen into this bottomless pit of deceits. All fix'd first-creation builders on the Sand, absolutely reject, exclude, and deny that Spirit of Grace, that's the corner-stone and rocky foundation of the true Church. The Woman, here, is, indeed that *strong, powerful Man of Sin*, or Son of Perdition, that by his superiour angelical strength and subtilty, when slain, was too hard for Man, at best, in innocency. By the obedient death only, of Man's

spirit, at best, can he receive the life of that new-creation *spirit* of Christ, *that's greater, stronger and wiser then he*; 1 Joh. 4. 4. Then, he is an over-match for the Devil; able to fight, and run down all evil angelical *principalities and powers*, those wicked spirits, with all their *spiritual wickednesses, in high places*, or counterfeit heavenly appearances; Ephes. 6. 10, 13. When *strong in the Lord, and in the power of his might*, in the life, armour, or clothing of God's Spirit of Grace (set up in, and put upon him) then is man able to still the said enemy and avenger; Psal. 8. 2. This spirit, in man, is stronger then the *strong man of sin*, who therefore cannot enter that House or Person, it possesses, nor spoil his house or goods; Mat. 12. 29. Man, *wise, strong, and honourable in Christ*, but by first-covenant communications (1 Cor. 4. 10.) Satan is too strong for, and can spoil all he has, or is. *All that is in his power*; Job 1. 12. So, let Man want the Spirit, stronger than Satan, he'll fall under him, and be *led captive at his will*, in and by that very first-covenant life, he reckons to be saved in; 2 Tim. 2. 26. The wisdom of it, cannot discover his snares; nor the strength of it, withstand his power. All's but as *straw and rotten wood*, to his superiour Angelical Wisdom, Strength and Armour; Job 41. 27. *Flesh and Blood*; Man, at best, is so far from being fit to *wrestle against evil Angels*, that they can make all that, in Man, serviceable to their designs, for destroying him; as on their side; their friend, in him. In Christ's Spirit of life, are Saints only fit to fight down both; both Flesh and Blood, the natural spirit, at best, and evil Angels at the back of it, to strengthen that *Foe of their own house*, that, with them, in all its *affections and lusts, fights and warrs against God*, and the true interest of *their own souls*. The compleat death of this home-bred Foe, but pretending Womanish Friend and Counsellor in the Saint's own bosom, (Mic. 7. 5.) is his full deliverance from all Satan's *nets and snares*. For, then he finds no part in him, that he can tempt or touch, please or hurt, John 14. 30. When the Saint is crucified, as to all worldly desires in him, to all worldly desirables without him, *the God of this World finds nothing in him*; his Belial-party, the enemy of God, is extinguish'd and abolish'd. The literal Woman, by her snares and alluring Arts, makes literal; the mystical; by her's, spiritual and more criminal Sodomites. *Twill be easier in the day of Judgment for the former, then for the latter*; Mat. 11. 23, 24. The light of Reason

son in all men, may fence against the literal : but the best Wisdom and Strength of first-Covenant holy Men, is no defence against this mystical Woman's practices, upon them. Yea, she turn's that very Wisdom and Strength, with *the perishing meats*, they feed on, therein, at *Christ's earthly table* (and fruits, they bring forth, under Christ's Husbandly influence, as a *fleshy Bridegroom*) into so many Snares, by which, she catches them. While she keeps them confident in holy flesh, or *knowledg of Christ after the flesh*, she renders them wholly regardless of his holy Gospel-spirit, and words thereof, save to oppose, contradict and blaspheme all. *When Men give up themselves with Christ's* first-Covenant gift of life, and second-Covenant enlightning gifts, (and thereby a *taste of his new-Wine* (Hof. 2. 8. Heb. 6. 4, 5.) of the the Kingdom) to *Baal*, the Devil, they become his most Gigantick opposers and strenuous fighters against all Gospel, Kingdom-Truths, and all that bring such things to their ears. When men wilfully deafen themselves to the voice of the true Shepherd, the said strange Woman fill's her mouth with the most inticing, *perswasive words of her serpentine wisdom*, to furnish them for the serving all her mischievous designs upon themselves and others. The words of Man's and Satan's wisdom's, joyntly hand forth another (pretended) Gospel, in flat opposition to every word of Christ's; clothing all their falshoods with the misapplied letter of his words of truth. This Woman's words are *smoother than Butter, softer then Oil* ; but, are drawn Swords, wounding Men to eternal death ; *Psal. 55. 21*. Many strong Men (*Wise, Strong, and honourable in Christ*, by first-Covenant attainments) have bin so slain by her ; *Prov. 7. 26*. The palate and temper of humane Nature, in general, is, what *Ahab* discover'd, in *hating the one true Prophet*, Micaiah, that counsell'd him, contrary to his own will, for his good; and rewarding the four hundred false ones, that gratified his will, to his own destruction; *1 Kin. 22*. The language or thought of all natural hearts, God declar's to be this; *Prophesie not unto us, right things : speak unto us, smooth things* ; prophecie deceits (*Isa. 30. 10.*) and Satan finds false Prophets enow, in a readines, to gratify them ; so, as to keep true Seers out of all hearing or regard, all whose words lie cross to the will, palat, and desire of humane nature, corrupt or righteous, in all mankind. They preach the Cross and death to it, in all, as necessary to the Salvation of any. This, Satan represents as the greatest.

greatest loss and prejudice imaginable, to them ; indeed, their utter ruine. He advises them to hold fast their own, decrying the pretended advantages of *suffering and dying*, (even a *living and reigning with Christ*) as meer delusive fictions. All men, in their natural principles, corrupt or righteous, stand ready for receiving Satan's doctrine, *the doctrine of Devils*, pleasing to Nature, in all variety of condition, it can be found in. No man, in that worldly nature and spirit, receives Christ's Gospel-Testimony ; *Job. 3. 22. & 14. 17.* This must needs make a vast difference between the numberless flockers after Satan's Gospel, and the few or next to no listners after Christ's. When Satan has lock'd up men in a double prison, the will of their own fixed spirit of bondage, and his will upon that ; in this firm union of these self-embondaging spirits and wills, are they invincibly hardned against all *the words of God's Wisdom*. And then, the whole counsel of the Devil, in his *Mystery of Iniquity*, passes currant with them, for the whole Counsel of God, in his *mystery of Godliness*. Solomon, Paul, and other awaken'd spiritual Saints, can find out all these depths, wiles, devices, *snarcs, and nets* of this *Woman*, that they see their fellow mortals, even the professing party, so generally involv'd, entangled, and caught in. *This Woman is more bitter than death ; her heart being full of snarcs and nets*, So subtilly contriv'd and methodiz'd, as most certainly to catch, all that refuse (and so, are destitute of) the new-creation *wisdom of God*, which alone can enable to *number* and find out *the name* and nature of this first-creation *Beast* (*Rev. 13. 18*) with all her natural perfections, disguis'd and gilded over by her whorish paint and transforming skil, with counterfeit resemblances of spiritual, in order to give the utmost shock of opposition to what is so. For this end, does she vent her Gospel-lies, *in hypocrisy*, or feigned resemblances of Christ's Gospel-Truths ; *1 Tim. 4. 1, 2.* Thus accoutred and furnish'd with gilded, painted *snarcs and nets*, from the date of her first sin and fall, is she the Captain-General of all her hosts of evil Angels and Men, fix'd, with her, in a spirit of unchangeable darkness and fallshood, against God and his new-creature-spirit of *marvellous Light*, and infallible Truth. Under her powerful witchcrafts and alluring charm's, fell Man, at best. And, *what can he do, that comes after the King ?* Adam, in the unstain'd purity of all natural perfections and excellencies of humane nature ? *Remember this*

this first battel (in which, all mankind, with the first, fell dead at the Serpent's feet ; *dead in trespasses and sins*) and *do so no more*, Job. 41. 8. Never think of undertaking him, with success, in but the gradually restor'd Righteous Life, Wisdom, and *Armour of Man*. In the most restor'd righteous natural Man, is now found actual *enmity to God*, but, changeable, pardonable, curable, by the cross ; not otherwise. If Satan render this, unchangeable and unpardonable, his work is finish'd. Christ comes with Fire and Sword (speaks War and Death to Nature, at best) Satan, with flattering kisses and pleasing Words. Who is like to be best liked by Man ? *The wounds of the true Friend and Saviour*, submitted to, will be Salvation : *The kisses and smooth words of the enemy*, complied with, Damnation ; *Prov. 27. 6.* Satan finds in man, a natural inclination to resist the Cross, as his enemy ; and he leaves no means unattempted, conducive to the fixing him, in such resistance. Then, is he his own true subject, in his kingdom of darkness : and *God swears in wrath, he shall never enter into his Kingdom of Light*. This Woman will not fail to lay *her snares and nets* before Saints, every step they are making, under the cross, towards the Kingdom of God, while any thing of his natural friend in them, is yet about them. He, was at it, with Christ himself, again and again, while he had any thing of our pure fleshly Nature and changeable life of the Law, in him ; *Mat. 4. & 16. 22, 23. & Luk. 4.* *Man, establish'd in his own Righteousness*, thinks all safe, for Salvation, when fast lodg'd in the very arms of this grand mystical Adulteress, the Devil ; irrecoverably wrap'd and bound up in the bundle of death, caught and held fast *in her nets and snares*, while pleasing himself with hopeful thoughts, that *his soul is bound up in the bundle of life, with the Lord*, as David's, 1 Sam. 25. 29. *The persuasive words of Man's* and Satan's *wisdom*, are exactly calculated to gratify the desires of humane Nature, in order to fix men in enmity to the unpleasing doctrine of the cross, upon it ; and so, perfectly deafen them to *the voice of the true Shepherd* ; *all the words of God's Wisdom*, in himself and Saints ; to all spiritual *charmers, charm they never so wisely*, Psal. 58. 4, 5. Man, by willingly giving himself up, in obedience to (and compliance with) Satan's known lie, against God's *known truth*, (Heb. 10. 26.) *is abhorred of the Lord*, and *given up by him to such strong delusion*, as holds him fast in the snares of this bottomless pit, the very spirit of the Devil, *that he*

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be damn'd with him; 2 Thef. 2. 10, -12. When men are thus caught in the Snares of this Woman, her hands are as bands upon them, powerful cords and chains, they can never break, or get loose from; never get out of this deep Dungeon and bottomless pit, into which they have plung'd themselves.

Who so pleaseth (or, is good before) God, shall escape her: but, the Sinner shall be taken by her.

Nothing but what's unchangeably good, is properly and truly good, before God. No man then, that has not some unchangeable good thing, or goodness in him, can please God. *Without a spiritual Faith, (or new-creature principle of life and action, something of the life of the Faith of the Son of God (Gal. 2. 20.) distinct from, and superiour to the most righteous life of the Sons of Men) 'tis impossible to please God; Heb. 11. 6. Man, wise, strong, and honorable in Christ, as a fleshly Bridegroom, that has restor'd the old, first-creation righteous life of Nature in him, and rendered him fruitful there, (1 Cor. 4. 10.) This is not yet the He, that singly as so, pleaseth or can please God.* For then, what was *Paul*, that had quitted all the advantages or privileges, that such *knowledg of Christ himself after the flesh*, brings along with it, and includes in it? *2 Cor. 5. 16. He became a fool, weak, and despicable there, having parted with all that, as dung, for the knowledg of Christ after the Spirit, in his Gospel-life, into which; risen from the dead; Phil. 3. 6,—10. Rom. 7. 1,—4. Christ requires his Law or first-Covenant Spouses, to quit him there, as he, them; die with him, there, in order to meet him, in the life of the second. First-Covenant Spouses or Children of Christ, live in him: but, he comes properly to live in them, in the second; Gal. 2. 20. 'Tis but the Life, Wisdom, and Righteousness of Man, Christ restores, and afresh sets up in Men, in order to render them his first-Covenant Children and Spouses. The Life, Wisdom, and Righteousness of God, a spiritual immortal Gospel-life, he sets up in the second, in the room of their surrender'd, fading, mortal Law-life, in the first. Christ abolish'd death (or crucified that Law-life, in himself, that was subject to death) and so, brought a Gospel-life and Immortality to light; 2 Tim. 1. 10. This is true life, in an absolute sence: th'other, but a shadow. In the*
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infallible Light, or spiritual Understanding, that accompanies (and is found in) Gospel-life, are true Saints enabled to discover all the wiles of the mystical Woman, here. All the subtle practices and falsehoods of evil Angels (coming as *false Christs*, and their *false Apostles and Prophets* (Mat. 24. 24. & 2 Cor. 11. 13.--15.) in the dress, language, and nearest resemblance of the true Christ and his Prophets or Apostles) lie open and naked, before that understanding in spiritual Saints, that *judgeth or discerneth all things*; 1 Cor. 2. 15. *That Spirit, in which they can discern the deep things of God* (ver. 10.) *the utmost depths and heights of Satan*, can't lie hid, from. All his *nets and snares* are seen, and all his *power of darkness*, overset and master'd, by this Gospel-spirit, and marvelous light thereof. When the mysterious methods of God's wisdom, for Salvation, are seen, all *the depths and methods* of delusion, Satan can use (in the utmost stretch of his Serpentine Wisdom, to destroy Men) lie open. All Satan's Apostles, Ministers of his Gospel, in whatever variety of doctrine, form, language, or way, in the same sandy, fallible, first-Creation Principles, do all center in this point (whatever their thought or intent be) to run their hearers into the very arms of the Devil, as their only security, for Salvation. If the Devil can impose himself upon them, as Christ and God (as he can, 2 *Thef.* 2. 4.) This must needs be the issue and result of all their teaching; 2 Cor. 11. 13,—15. *Their end will be, according to their works*. All's earthly, and so, fuel for the fire of that Wrath, that will be kindled on them and all their earthy doctrine, life, and works, *at the day of the Lord's appearing in that Gospel-spirit and life*, they'll be found in unchangeable enmity to; 2 *Pet.* 3. 10. No wisdom of Man, secures from this Woman, here. *Adam*, in his unspotted naturals, clear from all *filth of flesh and spirit* too, was not fence-proof against the wiles of this Woman. The womanish, fading, changeable first-Creation life in the evil Angel, when fallen, was too subtle and powerful, for man in his inferiour womanish-life, of the same kind, to deal with, before his fall. Satan's first lie to *Eve*, passes currant all along this World, (with multitudes of professors and high pretenders to the Gospel of Christ and Kingdom of God) for the very Gospel of Christ; to-wit, that the establish'd righteous life of the first Creation-state of Man, is eternal life; *that man need not (will not) die at all*. Literal *Sodom*, *Egypt*, and *Babylon*, are made up of

Men, fixed in corrupt Nature, *given up by themselves, and* therefore also, by God, *to the vile affections*, enormous lusts, and madnesses of that; Ro. 1. 26. Mystical Sodom, Egypt and Babylon, are made up of Evil Angels and enlight'ned first-Covenant Brethren or Professors, *establish'd or fix'd in the Law-righteousness of Man*, and so, *in unchangeable enmity to the Gospel-righteousness of God*. These two sorts of Babylonians and Sodomites, in these last and worst of times, do, or will so fill the scene, with their super-abounding iniquities, literal and mystical, as to leave no room for any hearing of Christ's Gospel, at all. The spiritual Saint, by his Gospel-life of that *faith that overcomes the World* (1 Joh. 5. 4.) remains secure, amidst this vast heap, this innumerable multitude of Babylonians (visible and invisible, evil Men and Angels) under the protecting shadow and comforting influence of *Christ's new name, that's the strong Tower, into which he runs and is safe*; Prov. 18. 10. Heb. is set a-loft; to wit, *on that Rock, that's higher then he*; Psal. 61. 2. But, all incorrigible, wilful haters and refusers of Christ and his Gospel-truths, will (every one of them) be taken in the snares of the said Woman. So, it follows; Text. *But the sinner shall be taken by her. He that's abhorred of the Lord, falls into the mouth of this strange Woman, whose heart is a deep pit, full of snares and nets; and her hands, bands. Who is this sinner, the Lord abhors? The fixed, incorrigible hater and loather of God, and his Spirit of Grace* (call'd God's Soul or Spirit; as the spirit of nature, *Man's Soul*) Zec. 11. 8. *All blind leaders, with their followers, tumble into this deep ditch or pit*, Prov. 23. 27. Luk. 6. 39. *All, whose minds are willingly blinded by the God of this World, the Devil, lest the light of the glorious Gospel of Christ, who is the supream creature-image of God, should shine into, or upon them*; all such, embrace Satan's accursed, other, contrary Gospel, and his spirit of unchangeable enmity to Christ and his. They are engaged, what in them lies, *to shut up the Kingdom of Heaven, keep off the Gospel of that Kingdom, out of all hearing, or reception; and to set open the Kingdom of the Devil, asserting that, to be the Kingdom of God; and his Gospel, Christ's*. So are they, with their admirers, engaged in defence of *the bottomless pit of deceits, full of snares and nets*, as the very Kingdom of God, and Salvation to men. And, *they make others to hope, that they will confirm or make good their word*; Ezek. 13. 6. In a *lying spirit of Divination*, do Devil and Man, jointly

joyn'tly declare this ; and boldly affirm, 'tis in the Lord's Spirit of Truth, they say so. *They say, the Lord saith. They see* nothing but *vainity*, and preach up nothing but perishing vanities (the natural excellencies or fading things of Man or Angel, in the first-creation) for eternal Life. *They speak only of the world*, this world's vanities, *and the world hears them ; all the world wonder's after them ;* 1 Joh. 4. 5. Rev. 13. 3. All, in the but earthly spirit of nature, corrupt or righteous, are for such Preaching, or none at all. Satan's Apostles or Ministers, come forth, in great variety of form, language, and way ; all, making but a universal *Babel* of confusion, running their hearers into the very bosom of the Devil (the bottomless-pit of all deceits and fallhoods) as their only security, for Salvation. Men are deeply concern'd, to take heed *who they hear* ; not such strangers to, and enemies of Christ's Gospel (Jo. 10. 4, 5.) and then, *what, and how they hear* (Mark 4. 24. Luk. 8. 18.) that they rightly take the voice or words of the true Shepherd, and his Spiritual Apostles or Messengers ; and obey them. Many may hear right Gospel-words, and not understand them, *Mark 4. 12.* And then, they'l not follow or obey them ; but, run still after Satan's Law-Gospel. Those that distinguish not the Words of God's, from those of the Serpent's & Man's Wisdom, how, should they scape the snares of this grand mystical Adulterers ? If they suffer themselves willingly to be beguil'd into a perswasion, that Satan's Gospel, and that, which true Saints call Christ's, are all one, they are caught in the snares of the Devil. Satan's Apostles say, those that pretend to be Christ's, differ from them only in an affected singularity and disguise of words, not matter. While this shuffle will serve the turn, Satan's Gospellers find it not needful or convenient, to enter the lists, for a debating the case with *Sion-Saints*, about a true Gospel-state. But, if Christ's Gospel come forth, in such sharp, discriminating language, as to evidence its distinction in the whole matter of it, from Satan's, and Man's ; then, to prevent, yet, any farther trouble, about it ; they sit in their Majesterial Chair ; and, in general (without meddling with any particular in it) decry it for the most dangerous, destructive blasphemy and fallhood, that ever was invented, or impos'd upon Men ; worse then Popery or Mahometanism ; then the grossest Idolatries, or most brutish practices of any Heathens. This general vilifying Christ's whole Gospel-doctrine, and

assertors of it, as the vilest of doctrines, and men, they find a far easier and safer way, then to meddle with any particulars of it. Thus far, and at this rate, only, seems the shock of opposition to be given to it, and manag'd against it, at this day. But, if matters once grow to that pass, that some valuable number of awaken'd Saints, and spiritually convinced Men, should be the Assertors, Followers and Owners of *the very Christ*, the very Gospel, so as to give occasion to Satan's Gospel-ministers, to say (in the same leavened, sower spirit of enmity to God, with the *Pharisees*) *Perceive ye, how ye prevail nothing? behold, the World is gone after them*; when this comes to pass, enemies will go another way to work. *The Jews*, when *they could not resist*, or bear up against *the wisdom and spirit, by which Stephen spake*; they could and did (through the permission of God, and instigation of the Devil) silence him, as they reckon'd, with stones. But, *he being dead, yet speaketh*, as Abel, and all other such witnessing Saints, most injuriously slain for the Testimony of *Jesus, in the Spirit of true Prophecy*. The regenerating, transforming, assimilating touch of the Gospel-spirit of Christ, fixes Man's versatile, changeable Law-spirit, in eternal obedience to, and harmony with God. The degenerating, transforming, assimilating touch of the spirit of the Devil, on Man's, fixes it with himself, in unchangeable enmity to God, as the very principle of his life, desire, thought, word, and action. By one or other of these unchangeable good or evil spirits, comes man to be lodg'd up, in a state of eternal life or death; *a bed of true rest*, and unspeakable joy (*Isa. 57. 1, 2.*) or of everlasting sorrow (*Isa. 50. 11.*) torment, and vexation of Spirit. He that's born of God's unchangeably good Spirit, *is secure from the transforming touch of the unchangeable evil-one*; *1 Job. 5. 18.* The touch of spirits is a qualifying, alterative touch; baptizes Man's changeable spirit into the unchangeable toucher, the Spirit of God, or of the Devil. By the death of their own spirit, that Satan can touch; and resurrection into the life of God's Spirit, he can never touch; by this way and means, and this only, are Saints deliver'd and secur'd from all *the nets and snares of this grand Adulteress*, the Devil. The whole World, all that take up in their worldly, earthly life of nature, run into them. A babe, a suckling in Christ's Spirit, is too hard for Satan; *Psal. 8. 2.* Man, in the highest restor'd perfections of his own, is no body in his hands; *Job 41.* *The incorrigible*
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first-creation sinner is taken by her : the new-creation Saint, who alone pleases God, shall escape all her nets, snares, hands or bands, for ever.

Verf. 27. Behold, this have I found (saith the Preacher) counting one by one, to find out the account,

Solomon, in the Sanctuary-balance, the all-searching new-Creation Spirit of true prophecy, weigh'd one thing after another, so as to give a clear and full account of what he was so inquisitive, after; an everlasting state of Truth and Righteousness. He weigh'd and tried all parts of the first Creation, the utmost goodness and excellencies, found in Man and Angels, before their fall; or restor'd in Men, since; and, in the total sum of all, found *the one thing necessary* for the true blessedness of any, wanting. 'Tis not in the whole first-Creation *Land of the living* (Job 28. 21.) or state of Life. No such thing, found he, in the whole heap of this World's Vanities. So arriv'd he, at this negative satisfaction, that there's no hope of ever finding true happiness, there. He resolv'd therefore, no longer to squander away his time, with others, in seeking for the living amongst the dead; or, true Life and Happiness, *in a Region of Darkneſs, and of the shadow of Death*. No such life, as will swallow up Death into Victory, is to be found there; nothing, but what *Death will swallow up, into Victory*; and triumph over, for ever. This, he declares,

Verf. 28. Which yet my Soul seeketh, but I find not : one Man, among a thousand, have I found ; but, a Woman among all those, have I not found.

No unchangeably good thing, could he find in the first-creation. What then found he? *One Man, among a thousand ; but, no Woman, among them all*. No true happiness, to Man or Angel, in the changeable, womanish, first-creation life of either. What's not there, can the wisest man never find. 'Tis folly to seek it, there. The self-evidencing vanity of all first-creation things, is such, *that all and everyone say, 'tis not in me, in us ;* no true life, wisdom or goodness, no manly, unchangeable new-creation Wisdom, Life, or Goodness, is to be found in or amongst us all ; seek while you will ; Job 28. 12,--22. The first-creation

creation life of Nature, in the first-covenant spirit, or Law-principle of action, God alway saw defective, as to the true blessedness of Man or Angel. He had beforehand, therefore, even from everlasting, set up (prepared, and kept in reserve, to bestow) a creature-life of everlasting Righteousness, in his new-Covenant Gospel-spirit, that's in unchangeable harmony with his infinite Divine Spirit. *Heb. 8. 6, -13. The Law makes nothing perfect ; (Heb. 7. 19) no incorruptible Perfection or unchangeable good, is to be found in the natural, first-creation make, or Law-life of Angel or Man. The Law never had in it, nor therefore could give true Life or everlasting Righteousness to any ; Gal. 3.21. If it could ; no need of Grace, Gospel, new-Covenant, new-Creation.* Man's and Satan's Gospel says, there is eterna! Life, in the first-Covenant principle, *the spirit of the Law ;* or natural, first-creation-state ; *ye shall not die at all.* What need then of a second? Never look farther, for eternal Life. *Adam's* yielding to this Doctrine, slew all his posterity. Yet, abundance of his posterity, when restor'd to some measure of the life they had, and lost, in and with him, are at the very same point. Can't the universal sad experience of Mankind, as to the dreadful consequents of their first sin (nor all examples of like Apostacy, since ; nor all the abundant, reiterated Warnings and multiplied Counsels of God, or Instructions, *by the mouth of all his holy Prophets and Apostles, or Messengers, since the World began ; yea, and by the Son himself*) prevent men's running into the same error, *sinning after the similitude of Adam's transgression?* What then, can? How currant does renewed old first-creation life, pass, at this day, for new? and the words thereof, for Gospel? How mad were the righteous Jewish Teachers and Professors, with Christ, for disturbing their peace, and dashing their hopes, in Satan's Gospel-state? Whereas 'tis in God's new-creature life and wisdom, only, on the death and loss of all this, we can receive God's *eternal good things*, to have, hold, and enjoy, for ever. *These are we to eye, and look at ; 2 Cor. 4. 18. 1 Pet. 1. 3,4. Not one Woman, could Solomon, a true spiritual Preacher, find, in the whole first-creation ; not one Man, or Angel, in that changeable, womanish state, in whom was any such thing as eternal Life, or everlasting Righteousness ; any unchangeable good thing.* From his certain experience, and infallible sight hereof, he declares, it's never there to be had. But, he leaves not
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the point, so. On this Negative testimony, giving a dash on the whole first-creation state, he proceeds to the Affirmative, shewing where the one thing necessary, unchangeable Goodness, is to be found ; in the second or new-creation Spirit and State, signified by *the one Man, among a thousand*. The manly Spirit of the *second Adam, never sinn'd; nor can any, born of it, as living and walking therein*; 1 Tim. 2. 14. 1 Joh. 3. 9. Gal. 5. 25. This *one Man*, the manly new-creation Spirit, *Solomon found among the many thousands* of blessed Angels and Saints, yea, in *Christ the head, and all the members of his mystical body, the Church*; Col. 1. 18. 1 Cor. 12. 13. Eph. 5. 23. Christ, and all his true thorow-followers, *whithersoever he goes, and call's them, make up the one mystical Man*, in unchangeable opposition to the Devil, and all his Babylonish Party of Angels and Men, fix'd in the first-creation, womanish state, the whole mystical-Whore of *Babylon*. Not one Man, nothing of the manly new-creation spirit, in all these; *nor one Woman, to be found*, nothing of the womanish spirit, in all the compleated new-creation *body of Christ, the one mystical Man*. All these come to be *of the same mind and judgment*, in every thing, as one Man. *There's no Female* in new-creation Life : no Male, in the first. Angel, Man, and Woman, are all but the mystical Woman, in the first; and, when fix'd there, unchangeably so; and so, an unchangeable Adulteress, against the man Christ, to whom she ought to have been married, in the second. In a peculiar, prerogative-sence, Christ himself is *the one Man among a thousand*, even thousands of thousands of his Spiritual Saints and Angels, as the fountain of that Life, they are all partakers of. *He never fails to give it, in the distinct measures and seasons, appointed by his Father, to all, the Father has given him*; Joh. 17. 2. All the things of the Man, here, are eternal : of the Woman, temporal. Eternal Life and Death are set before us, in these two Spirits, the manly second, and the womanish first-Creation Spirit. *All that hate Christ, in the second, love and chuse their own eternal Death, in the first*; Prov. 8. 36. Christ, *the one Man, Solomon found among the thousands* of his Saints (in a headship of pre-eminency over, and above them all) comprehensively signifies the whole number of elect Angels and Men, in whom his one Spirit lives; and they, in it. Here then have we the negative and affirmative Testimony of this Kingly Preacher, in this grand concern of Man; where eternal Life is to be found; and where, not.

Verf.

Ver. 29. *Lo, this only have I found, that God hath made Man upright; but, they have sought out many Inventions.*

Here's a farther account, not only of the first-creation state, but man's evil use thereof. *God made him upright*, pure, clean, and righteous, without spot, any filth of flesh or spirit; *very good*, (Gen. 1. 31.) but, changeably so. So, soon did he make himself, very evil, by rebellion against him that made him very Good. This, by following *his own many evil inventions*. Having once rebell'd, do men set themselves to *seek out many inventions*, to justifie and fortifie themselves, in their self-chosen evil way of rebellion against God, to their own destruction. This destructive trade, are they at, might and main, turning the deaf ear to the spiritual charmer, the spirit of Truth, in Christ and his followers; wholly *rejecting all the Counsels of God, against their own souls*; Luk. 7. 30. This is the case of all first-covenant Lawyers (in the renew'd righteous life of the Law, in their own spirit of Nature) in enmity to the *newness of life*, in Christ's Gospel-Spirit of Grace, and all the words thereof. They resolutely and confidently walk in their own invented paths, to damnation; refusing, resisting, defying, *contradicting and blaspheming* the only way of God's invention, and most wise contrivance, for their Salvation. God's abundantly declared way, from first to last, and all along, is a death-pass to the spirit of Nature, under the cross, or death-work of his Spirit of Grace, into its own everlasting righteous Life. It takes down their natural, sandy-foundation'd Building, to build them up anew, in its rocky-life, *that's higher then theirs, as the Heavens than the Earth*; a Life, a Glory, *never to be done away*. Man is grown to have exceedingly contrary thoughts and ways, to God's, in reference to Salvation. And, he will on, in his own invented way, to destruction; rather then in God's, to Salvation. Hereby have all Men, (in and with the first) and many Angels, given many infallible sinful proofs, the wrong way, of the changeableness of the good and upright state they were created in. The good Angels, with their head, *as the Lamb slain from the foundation of the World*, proved it, the right way, by a death of that, and resurrection into a life, unchangeably good. *Whither the Head look'd and went, they look'd and went; turned not,*

not, or looked back, as they went. When he was lifted up from the Earth, or out of the earthy, changeable first-creation life of Nature, these angelical wheels or chariots were lifted up, by him. For, his spirit was in them; Ezek. 1. 12. and, v. 19, -21. and Ezek. 10. 11. The spirit of the living creature, or, spirit of life was in them; v. 16, 17. They follow'd the Lamb, whithersoever he went, thro' the death of the first-creation state, into the Resurrection-life of the second; in which, he became the first-born from the dead; Col. 1. 18. In the utmost reach of those words (Rev. 14. 4.) the peculiar Spousal Saints follow the Lamb whithersoever he goes, over all the heads of the highest elect Angels, sitting on the very Throne with him, as his Bride and Wife; about which they stand (Rev. 7. 11.) as friends of the Bridegroom and his choice Bride, from among men.

A sinless power of sinning was in Angel and Man, at best. The exerting this, in sinful Acts, was their sin and fault; unpardonable, in Angels, at first; pardonable in Men, till wilfully committed the second time, in their own persons, after the similitude of Adam's first sin. This amounts to a fix'd preferring the Life, Wisdom, and Nature of Man, to the Life, Wisdom, and Grace of God; the Creature, to the Creator. The fruit of this their own device and invention, will Men find a sower Grape then Adam, at first ate; unchangeable Wrath; Prov. 1. 31. Many such do prosper in their own self-chosen way, having more then heart can wish, in this World. They set their mouth against the Heavens, or heavenly Spirit of Christ, in himself and Saints. Psal. 73. 7, —9. But, what come they to? Desolation, in a moment; they are utterly consum'd with terrors; ver. 18. 19. They spend their days in wealth, or mirth; and, in a moment, go down to their eternal grave, Job 21. 13. These fat and strong Cattel, in first-Covenant Life, Strength, and Wisdom, thrust with their shoulder, and push the diseased with their horns, the lean, feeble, poor and needy Cattel, Spiritual Saints, whose Natural Man is death-struck by the Cross or Gospel-sword, plagu'd and chasten'd continually, thereby; Ezek. 34. 20, 21. Psal. 73. 14. Those, the Lord is thus disciplining, for Salvation (Heb. 12. 6, 7.) the poor and needy little ones of Christ's flock, do the sturdy, daring, stiff-necked, self-confident, proud, fat, full, wise, strong, and honourable (1 Cor. 4. 10.) first-Covenant Cattel, despise, deride, shoot all their revengeful Arrows, bitter Words, against; Psal. 50. 20. Their teeth are Speares and Arrows;

their Tongues sharp Swords, against them; *Psal.* 57. 4. Thus are they merrily posting to the *Chambers of Death*, while the impoverish'd, needy ones of *Christ*, are passing through much *Tribulation*, into the *Kingdom of God*; *Act.* 14. 22. The former make *swift steps*, in the broad way, to *Destruction*: the latter, safe steps in the narrow way (under the Cross, that narrows and shrinks Nature to death) unto *Salvation*. The former set their heads awork, to invent what will gratify their own Wills, in a known contrariety to God's. They fondly and madly please themselves with hopes of *Salvation*, in a state, all mankind have experienc'd, no such thing was ever to be found in, at best, in innocency. *The Righteousness of it*, then, was but a fading Garment; Since the fall, *filthy raggs*; *Isa.* 64. 6. Think they, to enter the *Kingdom*, and sit at the *Marriage-Supper of the Lamb*, in such Garments, where all the Guests are cloath'd with everlasting *Righteousness*? See what's like to become of them; *Mat.* 22. 11,—13. Their life is not of the same kind; nor, their Garments of the same Cloth, make, or fashion, with the true Saint's. So will they be thrown out of *Christ's Kingdom of Marvelous Light*, into Satan's accursed *Darkness*, *their own proper, deserved place*, with Judas; *Act.* 1. 25.

Angel's first sin rendred them unchangeably evil, because unpardonably wicked, being a full, noon-tide, daring, and most presumptuous *Sin*, against the *Holy Ghost*. Man's first sin, render'd him but changeably evil: and if he love that so well, as to become unchangeable in it, he will find himself in the same condition, with evil Angels, even in unchangeable enmity to God. *Let God then be true, and every Man a liar*; *Rom.* 3. 4. *God made Man upright*; Man, by his own evil choice and invention, has spoil'd himself, and is the single and only demeritorious cause of his own ruine. *He seeks out many inventions*. Errour is manifold; Truth, one; the Gospel-spirit of Truth, one, in head and members. *Men are toss'd to and fro*, into variety of Opinions and Ways, from their various conceptions, in their fluid, wavering, unstable, unconstant spirit, under the blasts and inspirations of Devils. David aware, of this, pray'd for that right or constant Spirit of God, the evil one can't touch; *Psal.* 51. 10. *1 Joh.* 5. 18. Yesterday, to day, and for ever, from everlasting to eternity, is God's Creature-Spirit of Truth, one and the same. *This is the one thing*, with all its things of God, awak'ned Spiritual Saints are for, and interpret the

Scriptures

Scriptures of Truth (given by this *Spirit of Truth*) into. Man's one thing (and things of that thing) is his own spirit of nature, which, by the Conceptions and *Words of his own Wisdom*, he interprets all Scripture into, in favour and defence of himself, against the cross of Christ, (and all the spiritual Truths and sence of Scripture, *the things of God*) as the very sum and substance of all his humane Divinity. And, he will not endure this one thing of his, should be call'd by its right name, a spirit of direct enmity to God, and all his Gospel-Truths. Consequently, as unwilling is he, Christ's one thing, or Spirit of Truth should be call'd by its right name; or any name, at all. *He denies, there is any such Holy Ghost*, or Spirit, at all, communicable to men. *John's Disciples*, and conscientious, faithful followers, in first-covenant holiness, *Paul found at Ephesus*, wholly ignorant of any such thing as this Gospel, new-creature Spirit, or *Holy Ghost*; Act. 19. 2. Men clap all the titles of Christ's one thing, on the back of their one thing, that's a spirit of darkness, enmity and death. Their but renewed spirit of Nature, must needs amount to a state of Grace, Regeneration, New Creature, Heir of the Kingdom of God. What then must the *very Christ*, the *very Spirit of Grace and Truth*, be? a *Blasphemer*, a *Devil*. Thus did the children of the Devil, first-covenant Professors, baptiz'd into his spirit of unchangeable enmity to God, call the *Holy Ghost*, or Gospel-spirit, in Christ himself, *with all its Words*. Joh. 1. 11. & 8. 44. & 10. 20. and, Mat. 12. 24,—32. This subtil, Serpentine trade won't do man's work, when *God is Judg himself*; Psal. 50. 6. He will call every thing by its right name. Man's Wisdom, in Divinity, calls every thing, by a wrong name; all *his natural*, *God's spiritual things*. And, what name, title, or character, then, God's things must have with him, is easie to guess. If natural Man or Angel will needs be as *Gods*, in the proudly and presumptuously assum'd sovereignty, and uncontroll'd exercise of their own Wills, they'l certainly judg and call the true *Spiritual Man*, a *Fool*, that quits all this as dung, with Paul, which they ruffle in; Hos. 9. 7. 8. 1 Cor. 4. 10. No remedy for this, in *Man's day*, or Judgment. In God's, there will. True Saints ought, in *Faith and Patience*, to possess their Souls, quietly waiting for the decision of all *Zion-controversies*, at Christ's second appearing, to their Joy, and to the Confusion of all their self-confident, proud, boasting enemies; Isa. 66. 5. *Your first-Covenant Brethren, that hate*

you, sit and speak against you (Psal. 50. 20. Ezek. 33. 30.) and cast you out, excommunicate you, as Blasphemers; but I'll appear, says God, to your Joy; and then, they shall be ashamed. I'll excommunicate them out of my Church, and lay them under the *Anathema Maranatha*, for ever; under my everlasting Curse and Wrath. Let the naturalist then, or first-Covenant Brother, for a season, wear the title of the second, and allow him nothing but Blasphemer and Mad-man: consider the great Lord and Master. Did not he quietly endure the *Contradictions* and Reproaches of such Righteous first-Covenant Sinners against the second, in his own day, and turn, on Earth, among the only professing People, in the World? All will out, at last; after all scrambling confounded doings, in this dark World, and Kingdom of Satan. All shame will be laid at the right door, and God and his true Saints be glorified. All, in good time. God's time is best. Mean while, the one, uniform truth of God (most harmoniously represented, all along the *Scriptures of Truth*, in great variety of Similitude, Language, and Type) is, in a manner, universally rejected, even by Professours; and, their one sandy-foundation'd thing, by a *lying Spirit of Divination*, set up in the room thereof (which, in the highest sense, is the *abomination that makes desolate* Mat. 24. 15.) and, herein, boast they themselves, as to that great variety of the *many Inventions*, they stand here charg'd with, as their own self-destroying folly and madness. The true spiritual Church own only *one God and Father of all, one Lord, one Faith, one fire-Baptism, one Spiritual Circumcision*, setting fire upon, and cutting off all fleshly life, holy and profane, in *Pharisee and Publican*. The Church on the sand, has many Gods, many Lords of their Faith, which are many Devils, many Men, in their differing and various teachings or doctrines; all which, in the same lying spirit of Divination, do tend directly to the Destruction of themselves and hearers. Such *false Christs and Apostles*, evil Angels and Men, will, in these latter times, more then ever, pass unquestionably for the true, as coming in the guise, language, dress, and appearance thereof. Has not the true Christ and his great Apostle foretold all this? *Mat. 24. 5. & ver. 23,—25. 2 Cor. 11. 13,—15*. In such disguise, they'd deceive, if possible, the very Elect. The Worldly Church, on the Sand, boasts of such variety of Invention, as amounts to but a *glorying in their own shame*. Such poetical Creation-Preachers are always liars;

Tit. 1. 12. Under all pretence to Gospel, are they the flattest enemies to it. They come with methodiz'd discourse (in the contrivances and *Words of their own Wisdom*) Doctrine, Reasons, Uses, Motives, order'd and placed rank and file, in Battel-array, with the Armour of Man, upon them, to fight the Devils Battel against all Spiritual Saints, and Gospel-Truths. These are your *Gospel-Merchants*, that *corrupt (or deal deceitfully with) the word of God* (2 Cor. 2. 17.) *destroying Souls, for dishonest gain*, Ezek. 22. 27. *They labour to make the truly Righteous sad*, by their reproachful censures; and *strengthen the wicked*, in their hidden, mystical uncleannesses and abominable Idolatry; Ezek. 13. 22. They interpret Scripture into anti-Gospel-Doctrine, and then invent reasons for it, uses of it, motives and arguments to follow and obey it; all, to encourage people in their Self-chosen way to the *Chambers of death, the congregation of the dead, or assembly of Giants*, the Gigantick fighters against God; *Prov. 21. 16. Gen. 6. 4, 5.* All their Preaching, Reasons, and Uses, as pretending to shew and lead men into the true Gospel-way of Salvation, runs in a strein of direct enmity to all the spiritual reasonings and words of Christ's Gospel-spirit; and so, to the *whole Counsel of God*, Paul declar'd; *Act. 20. 27.* The right opening the Scriptur's, is an *opening the Kingdom of God*. This does the true publick one Gospel-spirit of Christ, in himself and Saints. The private natural womanish changeable spirit of man, shuts out all spiritual, Kingdom-Truths, and in union with Satan, *open's his kingdom or bottomless pit of deceits*, and preaches up that first-creation state he has chosen, as the only true Salvation. When thus resolutely engag'd, they dissuade all people; and frighten them, what they can, from touching or coming near such doctrine (as indeed opens the Kingdom of Heaven) as the arrantest Heresy and Blasphemy in the World. This is the old Pharisæical trade of *hypocritical Sinners in Zion*; *Mat. 23. 13.* But true interpretation of Scripture, *in that Spirit and Wisdom, none are able to bear up against*, (*Act. 6. 10.*) will speak for it self, in the hearts and consciences of the hearers; and be a *savour of life or death* to the obedient receivers, or wilful rejecters thereof. The Cryptick Methods and Arts of man's mercenary wisdom, are calculated to deceive. All their Elocution, Mymical gestures and affected tones, look this way. These humane Artifices are not to be used in uttering the words of God's Wisdom; but clear,

clear, powerful, *spiritual demonstration*; 1 Cor. 2.4. This was the way of Christ, and his inspir'd Pen-Men, or Teachers, in the words of his Wisdom, whether speaking to a multitude, or only in answer to particular inquiries. Convincing evidence, and demonstration, in the Wisdom and Power of the Holy Ghost, were they alway's for. An *open ear to the strangers voice*, and too general reception of the methodiz'd words of man's wisdom, as orthodox-Gospel, does wonderfully disframe Peoples minds, and prejudice them, as to a right listening to one right Gospel-word of God's. If the true Gospel-Praecher gratifie not their prurient or *itching ears*, their vain, wanton understandings, or fancies, with the humane methods, they have bin, all along, accusom'd to, and habituated in; from enmity to, and dislike of the matter, they'l pretend that occasion, to fly off from any farther hearing it. The numberless things of the Gospel *one thing necessary, the Pearl of great price, the unspeakable gift*, the Thoughts, Affections, Words, Works, Births, Fruits and products thereof, will be found to out-number, as well as transcendently to exceed in dignity, all man's first-creation no-things, shadows, *things that are not*. Things eternal have their numerous varieties as well as excellencies, above all first-creation perishing vanities. The New-creature Gospel-spirit, brings with it, into man, the New-creature *Life, Wisdom, and Righteousness of God*; that is, that creature-life, that (being in Christ, personally united with the Divine; and, in Saints, in unchangeable harmony with the Divine) is call'd *the Life of God*; and they that have it, are said to be *born of God, and partake of the Divine Nature*; 2 Pet. 1.4. *All things are theirs, and they are Christ's, and Christ is God's*; 1 Cor. 3.22,23. *God*, or the infinite Divine Nature *is their inheritance*, by way of object, to their sight and enjoyment; not an ingredient into their persons, as in Christ's. That's his super-eminent Prerogative. But Saints are *Co-heirs with him, of God* (Rom. 8. 17.) as to the vision of, and feeding on the Divine Glory, to eternity.

The great design of the whole Scripture, is, to bring Men into the view, love, and enjoyment of *things eternal*, (2 Cor. 4. 18.) all which, are comprehended in the explain'd *one thing necessary*. The vast number of *things eternal*, in the one eternal Creature-spirit of Christ (Heb. 9. 14.) are handed to us, in great variety of Expression, Types, Figures, Parables, Similitudes, with most significant Instructions, about

about *the one thing, or spirit*, that comprehends them all ; as the natural spirit in Man and Angel, comprehends all their natural things, first-Creation Shadows, perishing Vanities. Those that come to any right frame of mind towards God's Gospel-things, will quit (and rid themselves of) all those Prejudices and false Conceptions, they have bin cramm'd with, and built up in, by worldly-Church-custom's; and freely expose their darling nature, to be touch'd and *hit, between the joynts of the Harness, or Armour of Man*, by the sharp doctrine and discipline of the Gospel-sword and Cross of Christ. Man, at best, in his own Strength, Wisdom, and Armour, stands ready to resist, and fight against God ; not the Devil. Whose side was *Paul* engag'd on, when according to *Law*, *blameless*? Every right interpretation of Scripture will be at this work with us, even the darting in mortifying Truths upon Nature's heart, shooting in the sharp *Arrows of the Lord, into the hearts of the King's Enemies*, even in Saints, *the foes of their own house*, their own very Spirit (and that, at best) with all the mystical Children, Works, Fruits or Products thereof, as *altogether Vanity*, and sinful. All the desires, thoughts, and reasonings, our own spirit (*the foe of our own house*) people's our Souls with, against God, and his only way of saving us, are a numerous throng of Enemies, *Fighters* and Warriors against God, and the true interest, or eternal concerns of our own Souls. These are all struck at, at every turn, by every right Gospel-word or doctrine of the Cross. If we come, with but *itching Ears*, to gratify our curiosity, by hearing a few Gospel-words of *God's Wisdom*, as a novelty among the various Words or Doctrines of Mans, for our understandings to trade in (to furnish notional Discourse, only ; and so, to pride our selves in over-topping others understandings) we shall find our selves sorely mistaken, in the case. Such a design may seem a-kin to *Ptolomee's* curiosity, in procuring the *Greek* translation of the old Testament (by 72 Jews, 6 of each of the twelve Tribes, call'd thence, *numero rotundo*, the Septuagint) to furnish his new-erected *Egyptian* library, amongst the learn'd writings of the wise *Greeks* and others, from others parts. God's Word is another-gets thing, and has far other-gets matters to do, with Men, then to furnish a little overly Discourse. Where rightly interpreted in the Words of his Wisdom (or of that spirit, which inspired the holy Pen-men thereof) 'twill be a *Savour of Life or Death* to the hearers ;

hearers; 2 Cor. 2. 15, 16. 'Tis as a fire in and upon Men's spirits (*Luk. 24. 32.*) *A hammer, that breaks the Rock in pieces*; Jer. 23. 29. *'Twill prosper in the thing whereto he sends it, accomplish that which he pleases*; (*Isa. 55. 11.*) *Life or Death*, in and to the respective heedful or regardless hearers thereof. 'Tis dangerous dallying with such sharp, two-edg'd tools. Do we stand trifling, and lie at catch, with the *Pharisees*, to see what Gospel-doctrine will be at? Where it will pitch? Alas, alas! Every Word of it, rightly heard and consider'd, makes a home-thrust at Nature's heart, howe're it slips o're Men's inadvertent heads, while they confusedly wait for they know not what; hoping to hear some change of voice, in favour to poor Nature's head, and that the Righteous Life of the earthly *Jerusalem* State thereof, need not be surrendred to the Gospel-sword and Cross. A like vain thought, to that of King *Zedekiah*, when he sent privately for *Jeremy* out of a Dungeon, to speak with him. *Is there any Word from the Lord?* Says he, to him. *There is*, says *Jeremy*; and this is it. *Thou shalt be deliver'd into the hand of the King of Babylon*; Jer. 37. 17. How *Nebuchadnezzar* handled him; see, Jer. 52. 8,—11. The Word of God is a *steddy, constant Word*; not off and on; *no yea and nay*, with it; *all's yea, and amen* (2 Cor. 1. 17,—20.) Or absolute, infallible Truth.

The mercenary preachers of Satans accursed other Gospel, in great variety of opinion and way, flourish in worldly dignities and recompences, for their pretended skil in spiritual affairs; *the whole world running after them*; 1 Joh. 4. 5. Rev. 13. 3. Amidst this self-exalted crew of mercenary Babylonians, with *their many inventions*, if the true, spiritual Gospel-Declarer, can but scape blows, he will think himself tolerably treated. He comes with a Doctrine, that strikes at the very root and foundation of all their humane self-interests; the very principle of all their Life, Desire, Thought and Action, at best.

CHAP. VIII. V. 1.

Who is as the wise Man? and, who knoweth the interpretation of a thing? (Heb. word) A man's wisdom maketh his face to shine, and the boldness (Heb. strength) of his face shall be changed.

Here are too questions; the latter, implying an answer to the former: and then, a declaration of the valuable privileges of the truly wise man. *The wisdom of man* is nothing in the case. *The words of God's Wisdom*, his oracles, whether given in *Dreams, Visions*, or by his true *Prophets*, are too hard for that interpreter. The new-creature *wisdom of God*, in *Daniel and the three Children*, was ten times better than that, in all the *Magicians (or wise men)* in the *Realm*. Dan. 1. 20. In this, could *Daniel* tell both the oraculous dream of *Nebuchadnezzar*, and the interpretation: those *wise men*, neither; Dan. 2. The great prophetic Image of worldly Monarchy, from that day to the end of this World, Man's day, and Satan's reign, was the matter of the Dream. Then, the *Dream of the great & high Tree*, which more particularly related to *Nebuchadnezzar* himself, was interpreted by *Daniel*, also; Dan. 4. 22. And, after this, in the reign of *Belsazzar*, grandchild to *Nebuchadnezzar*, did the same *Daniel* interpret the *Mene Tekel*, on the Palace-Wall, none of the *wise Men of Babylon* knew what to make of; Dan. 5. 15. and v. 25, -28, *Daniel*, as an awakened spiritual Saint, knew the interpretation of the thing, or word, no wisdom of Man could interpret. Yet, does the but restored righteous first-covenant Saint, *Wise, Strong and Honorable in Christ*, there, (figur'd by the *wise Men of Babylon*, Egypt, and the *King of Tyre*, presumptuously reckon himself wiser than *Daniel*, or *Paul*; Ezek. 28. 3. 1 Cor. 4. 10. The *Queen*, recommending *Daniel*, to frighted, amaz'd King *Belsazzar* (when she saw his thoughts trouble him, and Countenance chang'd) said, there's a man in thy Kingdom, in whom is the Spirit of God, an excellent Spirit, having the light, understanding and wisdom of God in it; by which he had knowledge and understanding, for interpreting dreams, shewing hard sentences, and dissolving doubts, or untying knots, as the Chaldees reads.

Daniel interprets the Mene Tekel, and the execution was speedy; For, *that night was King Belshazzar slain, by the Medes and Persians*, who, after two years siege, then enter'd the Town, by diverting the River *Euphrates*, Dan. 5. 5, --31. Here's the truly wise man. His Wisdom consists in, and is evidenced by a right interpreting of Parables and dark sayings, of important concern, in their significancy, but too obscure and difficult for man's wisdom, at best, to deal with, or unridle. Neither literal, nor mystical Magicians, Men or Angels, in any first-creation understanding, or learning, can interpret them. Such another as *Daniel*, was *Joseph*, long before. *Pharaoh* had two Oraculous Dreams, that by their impression upon his mind, signified, that they signified some important thing, to him and his people: but what, he could not tell. This was left for the true interpreting Spirit in *Joseph*, to declare. *Nebuchadnezzar* knew, tho' *his Dream was slipp'd from him*, that 'twas an Oracle from God, and had a concerning significancy, *so his spirit was troubled*, as *Pharaoh's* in like case, *till they both knew what their Dreams meant*; Dan. 2.1. Gen.41.8. They were both perfect puzzlers to the wisdom of man. *None of the wise men in Egypt or Babylon, could interpret either of these Kings Dreams. Pharaoh's doubled Dream*, in two distinct Sleeps, signified the same things, seven years Plenty, and then seven of Famine. *The fat and lean Kine coming out of the River Nile*, signified the same cause of the Plenty and Famine; of the Plenty, by its wonted overflowings; and of the Famine, by failing therein. The two Kings, for the signal benefits they received by the hand of these two choice Saints, advanced them to great worldly dignities, in their several Kingdoms and days. The Reason given, was, *because the Spirit of God was in them*; Gen.41.38. Dan. 2. 48. & 5. 11. Is this a qualification for preferment with Kings, now a-days, tho' call'd Christian, that these two Heathen Princes prefer'd *Joseph* and *Daniel* for? Were there true Gospel-Saints in Heathen Cæsars household (Phil.4. 22.) in *Paul's time*? Where are such now, in Christian Cæsars households?

The Wisdom then, or *Understanding that judges*, or discerns all things (1 Cor.2.15.) and so, can interpret all words (into those things, signified by them, as God's full intent and meaning in them) this renders the happy possessor thereof, *the wiseman*, here meant. It makes him a *Seer of God*; one that can read, understand, and declare the

whole Counsel of God, about the Salvation of men. Such Wisdom, as reaches the *deep things of God's* very Divinity, and most excellent spiritual creature-things of Christ and God; sure, natural, the lowest general rank of things, in Man and Angel's first-creation-make, can't lie hid, from. *The divine and spiritual things of God, knoweth no Man* or Angel, in their single, natural make or state; *but in the Spirit of God*, the new-Creature Gospel-spirit of Christ, becoming the Principle of their Life and discerning, by a new-Creation of them; 1 Cor. 2. 10,—15. *Such Wisdom is not found in the first-creation Land of the living*, or State of Life. Visible or invisible natural things, first-creation Vanities, are the bounding (utmost immediately discernable) objects of the highest Wisdom, in that state. *No fowls of the Air*, Angels, by their mystical *Vultur's Eye*, or quickest, clearest natural sight, do so much as reach that place or spiritual state in Christ, *where true Wisdom, and Understanding are found*. Job 28. 7, 12, 13, 20, 21. Spiritual Light, darted on the natural Understanding of Man or Angel, may convince them both, that there are, not only Divine, but Spiritual, new-Creature things, which are quite out of the reach of their bare natural Understandings. And, that 'tis in the awak'ned principle of spiritual Life, only, they can properly and fully see and enjoy such things. All then, that undertake to handle the written Oracles or Word of God, without this only Key, or true interpreting Wisdom of God, communicated to them, in his Creature-Spirit of Grace, we may easily judge what work they are like to make on't, or what recompence they'll have for their pains. How Men, that handle the written Word of God, in a Wisdom and Spirit, that's foolishness and enmity to the living Word, Spirit, and Wisdom of God, will be handled by that living Word, at last, may easily be guess'd. Man, in all first-Covenant Life, Light, Wisdom, Righteousness, Holiness, is but *bold flesh: wise, strong, and honourable in Christ*; yet, *but the natural Man, that can't receive the things of God*; for, *they are foolishness to him*: and *Paul*, or any true Spiritual Saint, is reckon'd a fool, for owning or asserting any such things; 1 Cor. 2. 14. & 4. 8, 10. They are not the objects of the natural understanding, *are only spiritually discern'd*. And he is offended, and *stumbles at the cross-doctrine* of death to his natural state, as undispensably necessary to his coming at true Wisdom, or spiritual Understanding. Such doctrine, he reckons *folly and madness*;

1 Cor. 1. 23. *Joh. 10. 20. Hos. 9. 7, 8.* First then, negatively, where is true Wisdom not to be found? *not in the first-Creation Land of the living.* Then, affirmatively, where is it to be had? In the new-Creation *Land of the living*, or spiritual, Gospel-state of life. *The Wisdom of Man, that can't discern spiritual Things or Truths*, how should it interpret the words of God's Wisdom, that means only such things, by all first-creation shadows, figures, and similitudes? All Scripture, as to the true spiritual intent and meaning of God, is a *Book seal'd* to the highest natural Wisdom of Angel or Man; *Isa. 29. 11.* All divine and spiritual things of God, meant in the Scripture, are *mysteries, fast lock'd up from that sort of Understanding, in learned, or unlearned Man.* Man then, going to work, with that, which discerns no things of God, shuts out all those things, that are shut up from him, out of his humane Divinity, so call'd; and so, *shuts up the Kingdom of Heaven*, in stead of opening it, to his Hearers. Let him read, study, and preach, as long as *Methuselah* lived, he comes not one jot nearer the mysteries or Truths of God, in the Scriptures, then when he lay in his cradle. Yea, worse; he is a direct enemy to all such Truths or Things, when declared; he hates and detests them, as blasphemous Fictions. So, *shutting up the Kingdom of God*, runs down himself and his blind Followers to the *Chambers of death*. In a *lying humane spirit of Divination*, back'd with Satan's lying evil angelical spirit, do Men come forth, to declare the Truths of God, and say, *the Lord saith; Ezek. 13. 6.* God signifies his divine and spiritual things, to Men (which lie quite out of their natural discerning and reach) by such earthly shadows and figures, as are discernable to them; and they lay hold on those shadows, denying all allegorizing, or interpreting them into God's Spiritual, Heavenly truths, or things. God's things can be no otherwise spoken to man, then in *parables*, or by such things as are discernable to him; *Mat. 13. 34.* *The truly wise spiritual Saint, only, understands the mysteries of the Kingdom of Heaven*, or, mysterious things of God, signified in the Scripture; *v. 11.* To others, that stick in the letter, all's a parable; a riddle. And thus do, even Saints themselves, before the incorruptible Seed or principle of Spiritual Life be actually waken'd up in them. And after that, also, their natural Man (so far as unsubdued and untransform'd into harmony with their spiritual, in life, and light) understands not such Mysteries. *No Man, in his natural state,*

State, receives Christ's Testimony of spiritual, heavenly Truths or things; *Job. 3. 31, 32.* Man's very Wisdom or understanding is *the Vail* on him, *the partition-wall*, between him and all spiritual things. The exchange of that, by the obedient death of nature, for God's unspeakable gift of spiritual Life and Wisdom, is his only possible way of coming at any right and full understanding of the Scriptures. Man swells and puffs at any thing, his understanding can't reach, and his Will hates: so, scoffs at allegorizing the Scriptures, or interpreting them, into some other, farther things, then the literal shadow or figure; lest something should, by so deep dipping into it, be turn'd up for Truth, that's above his understanding, and not pleasing to his Will. In love to his own Wisdom, he denies there is any other but God's purely divine, no spiritual Creature-Wisdom. And, if any pretend to that, he censures them, for *Luciferian* Presumption. He denies that superiour Creature-wisdom, Saints are partakers of, which is call'd also, *the Wisdom of God*; and then, most falsely taxes them with pretending to the very infinite divine Wisdom. The spiritual Saint, only, has *the seeing Eye, hearing Ear, and understanding Heart*, the senses suited to the divine and spiritual things of God. All others, *seeing, see not; and hearing, hear not, nor understand*; *Mat. 13. 13,--15; From Isa. 6. 9, 10.* *The spiritual wise Man*, in his new erected intellect and life, *sees all things*, divine and twofold creaturely, spiritual, and natural, in their very hidden essences, properties, and naked evidence. The natural wise Man, does but conjecture, guess at the hidden properties, essences, and occult qualities (as he therefore call's them) of the very visible, or lower sort of natural things. In the Apocryphal Wisdom of *Solomon*, we find words to this purpose; *Chap. 9. 13,--18.* What man knows the Counsel of God? "Or who can think what the Will of the Lord is? The thoughts of mortal Men are miserable, and our devices uncertain. For, the corruptible body presseth down the Soul; the earthy Tabernacle weigheth down the Mind, which museth on many things. Hardly guess we aright, at things on Earth, that are before us: but, things in Heaven, who hath searched out? Thy Counsel, who hath known, except thou give Wisdom, and send thy holy Spirit from above? For so, the ways of Men on Earth, are reform'd, as taught things, pleasing to thee; and saved through Wisdom. Lo then, the

the vast differences of natural and spiritual Wisdoms, or Understandings! The divine and spiritual creature-things of Christ and God, are clearly discernable to the one; and not the lower sort of natural things, to the other. Spiritual Wisdom that sees all the things of God, can interpret all the words of God; declare the very divine thought, intent and meaning, in all. They that have *this unction from the holy one, know all things. The said anointing teacheth of all things;* 1 Joh. 2. 20, 27. That new-creature, Gospel-spirit of Truth, where-with true Saints are anointed, *guides them into all Truth, and shews them things to come,* even all that God will do with the obedient submitters to, or incorrigible Rebels against, the said Spirit, for ever, in eternal Life or Death. *This Spirit, in the awaken'd-up seed thereof, will bring to remembrance, words or things past, also; what their natural Man, in the days of their ignorance, has receiv'd the report of, by the bearing of the Ear; and give them the clear, full sight or understanding of, by the seeing of the spiritual Eye, or new Intellect;* Job 14. 26. Job came to the blessed experience of this, by and after the sufferings of his natural Man, under the Cross; Job 42. 5. *All things the Father hath, are mine,* says Christ; *and this Spirit of mine in you, shall shew you all* (Joh 16. 14, 15.) all the things of my new-creation Kingdom, in the conjunctive Divine and Creature-glories of me, the King thereof; all which, are Mysteries, hidden and shut up from all natural, first-creation understanding of Man or Angel. They can be spoken to that, only in Parables, figuratively represented to it, only, by first-creation Shadows, and Similitudes, in *dark sayings,* till open'd by the spiritual Remembrancer, in Men. This is *the Interpreter, Messenger, Apostle, or sent-one of God, as Elihu calls him, that can shew to Man his Uprightness* (Job 33. 23.) Yea, make him unchangeably upright, in God's sight. He was not made so, by the first-creation. For, then could he not have miscarried, by his many inventions; as, Eccle. 7. 29. This Spirit makes the Saint *wiser then all his first-creation Teachers,* in the words of Man's Wisdom; who will yet pretend to teach, and endeavour to reclaim him, from his heretical and blasphemous Enthusiasms, as they call *the very Inspirations of the Almighty* (Job 32. 8.) *The teachings of God.* Does the spiritual Saint need, that *any such Men should teach him,* (1 Joh. 2. 27.) who themselves may be, or are the most criminal *Enthusiasts,* under the inspirations

inspirations of *seducing Spirits*, preaching the very *doctrines of Devils*? 1-Tim. 4. 1, 2. Christ, as our risen Lord, is the supream Gospel-Minister, in the said Spirit. And there are no Ministers of his Gospel, save in and of the same Spirit, given to (and quickned up in) them. Thus, see we, *who is the true Gospel-wise Man*. Paul was such an one, when a fool, weak, and despicable, in the Eye or Judgment of first-covenant Professors or Brethren, *wise, strong, and honourable in Christ*, there; 1 Cor. 4. 8, 10.

Having then dispatch'd the two questions, come we to the declar'd Priviledges of this wise Man.

t. *Such a man's wisdom maketh his face to shine, and the boldness (or strength) of his face shall be chang'd.*

These effects of the Spirit of true Wisdom, in man, were eminently seen upon the natural Man of Christ, *in his transfiguration*, prefatal to what would be fully accomplish'd upon him, in the Resurrection. *His Face shone as the Sun, and his raiment was white as the light*; Mat. 17. 2. After his Resurrection, and Ascent also, *he shone brighter then the Sun*, to Paul, *in his way to Damascus*; Act. 26. 13. The Divine King greatly delights in this beauty, put upon men; and men, therein; *Psal. 45. 11*. This beauty, gives men a holy boldness, in God's presence. No first-creation beauty or righteousness will do this. Filth of Spirit, or enmity to God's Divine and Creature-Spirit, renders all that, deformity and *filthy rags*; *Isa. 64. 6*. See what *all garments and works* in the but restor'd natural state of Man, amount unto; *Isa. 59. 6, 8*. No *flesh* (or man in fleshly, first-creation life, and best performances thereof, and in) *can stand with boldness, be justified before God* (Gal. 2. 16.) or saved; 1 Cor. 15. 50. *In the clean, unspottable, incorruptible life, linen or clothing of the new-creation Spirit of Christ, can men come boldly to the Throne of Grace, or appear before God, with success, in their addresses and prayers*; *Heb. 4. 16*.

Verf. 2. *I counsel thee to keep the King's Commandment; and that, in regard of the Oath of God.*

The strict confining these words to the literal sense, may overthrow

throw the very advice given, in them. For, literal Kings oft require what's contrary to *the Oath of God*; yea, to the common light of Nature. Both the moral Heathen, faithful to his first-Covenant light or Law of rational Nature; and the Jew or Christian, possess'd of first-Covenant Life, also; both these are to *keep the Command of the King*, here meant, who gave them both the said Light and Life; as *the enlightner of every man that comes into the World*; Joh. 1. 9. As fast as Christ set up in *Paul*, one light after another (light of Nature, light and life of the Law, and then light and life of his Gospel-Spirit) he walk'd faithfully, in obedience to him; *Act. 23. 1.* He obey'd him morally, and then legally, in first-Covenant light; and, then, evangelically, in the light of the second. Man, in all variety of light, ought to be faithful to that King, that gives all; following that light, as his Law, in and to him, for directing his steps, in desire, thought, word, and action. Now, a literal King, oft establishes mischief by an evil Law, or commands things contrary to establish'd good Laws, and wants not for Flatterers, that will tell him, all are bound to obey such his personal Commands, under pain of damnation, from that of (*Rom. 13. 1, 2.*) most falsely interpreted, in a perfect contrariety to God's meaning, in it. *Zedekiah* swore Allegiance to *Nebuchadnezzar*, who gave him that name, signifying, *the Oath of God*, to mind him of his Covenant. His rebelling, and sending to *Egypt* for help, against *Nebuchadnezzar*, God revenges upon him. *Shall he prosper? shall he break the Covenant, and be deliver'd? with the King, that made him King, whose Oath he despis'd, in Babylon, shall he die*; *Ezek. 17. 14,--16.* Yea, *v. 19.* God calls it his Oath and Covenant, the breach whereof, therefore, himself would recompence upon his guilty head. *Nebuchadnezzar* and his Council of War, at *Riblah*, cause his Sons and all his Nobles to be slain before his eyes: then, put out his eyes, and carry him prisoner to *Babylon*, where he dies; *2 King. 25. 4,--7.* So, *Jer. 39. 4,--7.* and *Jer. 52. 8,--11.* This got he, by rebelling against the words of the Lord, by his two eminent Prophets, *Ezekiel in Babylon*, and *Jeremy in Jerusalem*. A passive obedience to the Civil Magistrate, in suffering for well doing (*1 Pet. 2. 20.*) is, what God requires, even from Saints (as acknowledging Civil Government an Ordinance of God, under which by Providence, they are put) figurative to a great spiritual Truth, which is the full meaning of this advice, for *keeping the King's Command*,

mand, here, in passive obedience, under his Cross, and Spiritual Sword, on their natural state, however faithfully they have demean'd themselves in it ; as *Job*.

Not then denying these literal Truths, as to a right stated active or passive obedience to Civil Magistracies, let's turn our understandings to the ultimate sense of the counsel, here given. The absolute King, here, is Christ, over all the Earth ; *Psal.* 2. 6, -8. This, not in the spirit and life of the Law, as the *Jews* would have made him (*Joh.* 6. 15.) but, of the Gospel, into which he rais'd our nature, in himself. In his resurrection-state, is the Man Christ, the universal Monarch ; as *Paul* interprets *Psal.* 2. 7. *Act.* 13. 33. By love or force, shall every knee bow to, and tongue confess this King. All friends and foes must and shall pay homage to him, when he takes to himself his great reigning Power ; (*Rev.* 11. 17) or actually comes forth in the visible exercise thereof. None shall be able to hurt or hinder him, or his true subjects, in his peaceable Reign over all. He will dash enemies in pieces, like a Potters Vessel, with his Iron Rod or Scepter ; *Psal.* 2. 9. *Isa.* 11. 1, — 9. In that all-powerful new-creation life and name, into which he has rais'd our nature, will he do all this, to foes : Nor is there Salvation in any other name or life, for friends ; not in his partaken-of Law-name or life, by the knowledge of him after the flesh, or conformity to him in that perfect changeable first-covenant life of the Law, he took, as born of a Woman ; but that, into which rais'd out of the death of that ; *Act.* 4. 10, -12. He says, that of himself, in his Law-life, he could do nothing. The obedience he had to perform in that, was passive ; as commanded of his Father, *John* 10. 17, 18. This suffering obedience, appointed by the Father, when finished, (*Job.* 17. 4.) our nature in him, was glorified and exalted by the Father, into a life, wherein he can do all the Father doth ; *Joh.* 5. 19, -27. So, Saints can do nothing of themselves ; or, in their own Law-life, towards Salvation ; but, on the obedient surrender of that, in Christ's Gospel-life can they do all things ; *Phil.* 4. 13. God, then, works all in or for them, and they work all their works in him. *Isa.* 26. 12 *Phil.* 2. 13. *Joh.* 3. 21. But, consider how great this Man, the King of Saints, & Ruler of all, is ; He is exalted above all his fellow-Brethren (that are Co-heirs with him, of God) in the transcendent prerogative of his fountain-creature-life of everlasting righteousness, and also of his infinite divine life ; *Psal.* 45. 7. *Rom.* 8. 17 :

Saints, that are *Kings & Priests to God*, will ever own him as their King; *King of Kings, Lord of Lords*, and High-Priest, in a transcendent supremacy over, and superiority to the highest Saints, and all Saints and Angels, put together. *All are to honour him, as they honour the Father*; Jo. 5. 23.

See then the weight of Solomon's Counsel; here, for *keeping this King's Commandment*, to whom God has given all Rule and Authority over both Worlds, as *Heir of all things*; Psal. 2. 6, -- 9. Heb. 1. 2. The Reason he gives for this Counsel, is, *in regard of the Oath of God*. This Oath implies the terms between God and the Man Christ, on which he is to possess all God's Authority over his creatures. The surrender of the pure and spotless natural Life of the Law, for that spiritual Gospel-Creature Life, that's in unchangeable personal union with the divine, entitles him to the exercise of all conjunctive, divine and creature-power, over all. Christ's own Priestly, Gospel-Spirit, offer'd up his Law-spirit, in Sacrifice to his Father, as his part of the *Covenant of the Oath, the new and everlasting Covenant*. Then, the Father perform'd his part; made the Man Christ, Ruler over all, as advanced into the life of his original priestly Gospel-spirit; and so, *made a Priest for ever, after the order of Melchisedec*, or in the life of his creature-root, the original Melchisedec. And, on the same account, *has he made him King over all*; Psal. 2. 6, 7. All this, *hath God confirm'd by Oath*, to our mystical Lord, Abraham, figur'd by the literal, on offering up his mystical Isaac, or spotless natural Life, to him. *God swore by Himself*, he would perform his promis'd part, for advancing the Man, Christ; and Saints, in their degree, on the like obedient Sacrifice of their natural State. So have they *two immutable things for their strong consolation*; his immutable Counsel, or living Creature-word, and his immutable infinite Divinity; Heb. 6. 13, — 18. Here's the safe anchor-ground for Saints sure and certain hopes of eternal Life and Blessedness, on surrender of their fading natural Saints, by following Christ's suffering-steps, into a *conformity with him in his death*, are assur'd by him, *they shall reign with him*, in that life, he is risen and ascended into; 2 Tim. 2. 11, 12. No other way, can any come to reign with him. *Saints must keep his Command, as he his Father's*, that has made him King; Job. 14. 15. & 10. 18. These are the true and faithful sayings of his spiritual Law; all, *yea, and amen*; of absolute, infallible certainty. The same way, our changeable nature comes to
reign

reign in him, can it, in us ; a change by death, for his unchangeable creature-Life, that's spiritual and eternal. The Man Christ, *the King of Kings*, in infinite divine and irresistible Creature-power, exercises a universal kingly and priestly Authority, in Love or Wrath, over all Angels and Men, good or bad. He will sacrifice changeable nature, as to any goodness thereof, in them all ; in the incorrigibly wicked, to God's revenging Justice. No being saved, but as with Christ, obediently yeilding to the terms of the Covenant by Oath, the new and everlasting Covenant ; even the sacrifice of all, receiv'd by us, in the first ; *Psal.* 50. 5. This must be done (*in regard of the Oath of God, to Christ*) as our duty, in obedience to this King's command to us ; who requires nothing of us herein, but what himself has done. Father and Son, are herein, obey'd or disobey'd, together. *He that hath the Son, hath the Father also* : and he that obeys the Son, obeys the Father. 2 *Joh.* v. 9. *Mat.* 10. 40. *Luk.* 10. 16. *Joh.* 15. 10. & ver. 23, 24. & 16. 15, 27.

Verf. 3. *Be not hasty to go out of his sight : stand not in an evil thing ; for, he doth whatsoever pleaseth him.*

Here's a farther reason for obeying this great King. He has full commission to do whatever he pleases, in both Worlds ; to foes, that set up in the first, or natural ; and Friends, that obediently quit that, for the second, or spiritual. *Be not hasty then, to go out of his sight*, by wilful turning from that light, by which he shews and offer's that Life to you, wherein he is King. Think not to get out of his sight, or reach of his Power. He sees you, whether you'll see him or no. And his Power will reach you, for your wickedness, in refusing to see, own, and become willingly subject to him. *There's no fleeing from his presence. His presence in Wrath, will reach you, in Hell it self ; Psal.* 139. 7, 8. Yet, will Enemies labour to shuffle themselves out of his presence. *They will bid him, depart from them, as not desiring the Knowledge of his Ways* of saving them ; *Job* 21. 14, 15. Even first-covenant holy Men, desire not to hear of his Counsels for the saving them, by the destruction of their fleshly life, or natural state, at best. Yea, true Saints, for a season, are found amongst these refusers of God's Reproofs and Counsels, for their Salvation ; ignorantly, with *Paul*. And *Joh*, while frightened at the Death-discipline of the Cross,

upon his righteous natural state, *went a-while in company with the workers of Iniquitie*, pleading against the equity of it, with strong reasonings and arguings, as an injurious proceeding of God towards his Creatures; thus *Elisha* charges him; *Job* 34. 5,--9. Yea, the natural Man, even in awaken'd spiritual Saints, will be at such work, as offended and amaz'd at a being daily *plagu'd and chasten'd*, notwithstanding all their righteous circumspect walking, while *wicked Men have more then heart carwisch*. See what strange conclusions, an impetuous hurry of carnal reasonings is ready to run them into; *Psal.* 73. 1,--14. *Jer.* 12. 1, 2. & 20. 14,--18. But, the spiritual Principle in the Saint, *lifts up* the natural (*Eccle.* 4. 10.) into *Sanctuary-light*, to see the design of God, in these cryptick Methods of his wonderful Wisdom, *dealing with them, as Sons* (*Heb.* 12. 7.) while those that refuse such Chastisements, perish, by their very Prosperity, as gratified in their self-chosen way, to their everlasting Destruction; *Psal.* 73. 15,--20. But, thousands *depart from Christ* for ever, *and walk no more with him*, or look after him, as coming with his Cross-doctrin, or crucifying-work upon their natural State. They desire no knowledg of him, in such ways of saving them; *Job.* 6. 66. The Devil's, and his Instruments destructive, but pleasing Ways and Counsel, they like better. And then, in the darkness of his Spirit and Counsels, they think to hide themselves from this King, saying, *no Eye sees them; how does God know* what they are doing? *Psal.* 73. 11. They are, for this, call'd *brutish Fools*; *Psal.* 94. 7,--11. *Brutish Men and Fools know not this, that when the wicked spring as the grass, and workers of Iniquity flourish, 'tis, that they shall be destroy'd for ever*; *Psal.* 92. 6, 7.

T. *Stand not in an evil thing*. Persist not in this evil Practice of turning from this King; and in this vain thought of securing your selves from his sight, and just revenging Power. Ye may soon sin your selves out of the reach of his mercy; but, never get out of the reach of his Wrath. Your endeavour *to get speedily out of his sight*, or out of the hearing of his words, will soon bring you under his Wrath, *that can do what he pleases*, with you. *If ye will not have this spiritual King reign over you, he will command his Angels to slay you*; *Luk.* 19. 14, 27. *They'l be a flaming fire on all final Resistors of his Gospel-doctrine and Spirit*; *2 The.* 1. 7, 8. *He will rejoyce over all such, to destroy them*, that refuse all his offers of good, to them. *Dent.* 28. 63. If they'l not please

please him, he will please himself, in their destruction. If they'l not give the Glory, due to him, he will take it, by executing his just Vengeance on them. Actively or passively, by what they do, or shall suffer, will he be glorified of all. *If man agree not with Christ, appearing as an Adversary* (and quietly deliver up his guilty, sinning nature, to his Gospel-cross, Fire and Sword) he will plead against him, as justly demeriting final Destruction; *Mat. 5. 25, 26.* If his Gospel-sword on Man's Law-spirit, be submitted to, he will be an Advocate, and prevailing Pleader for his final acceptance with God, *the Judge of all*; *Heb. 12. 23.* Let's deliver up the guilty Rebel, this mystical Sheba (*2 Sam. 20. 16,--22.*) the natural spirit, to his spiritual Sword, and all shall be well; everlasting Peace will be proclaimed to us.

Verf. 4. Where the word of a King is, there is power : and who may say unto him, what dost thou ?

In the word of this glorious universal King, is Power, to fulfil it, on all his Subjects, in Love or Wrath ; whether submitted to, or rebell'd against. There's no questioning the reason of his Will, or Authority of his Commands. He is furnish'd with absolute Sovereignty to accomplish his unchangeably righteous Will, on all opposers thereof. He is abundantly qualified (Isa. 11. 1, -4.) to exercise God's sovereign Authority, over all. Not in the Law-spirit of Nature, by the sight of its eyes, or hearing of its ears, will he judg, reprove, or punish ; but, in his everlasting righteous and infallible Gospel-spirit of Grace and Truth. Man's Law-spirit of restor'd Nature, is (in effect) warranted by man's wisdom, to be the Tree of Life ; and Christ's Gospel-Spirit, that indeed is so, exploded as an enthusiastical fiction, with all the words thereof. Where this Gospel takes place, that Satan preach'd to Eve (and where does it not ?) there's no hearing for Christ's. His Grace and Gospel are made void, and the declarers thereof reckon'd meer no-bodies, with Paul, among rich first-covenant Professors and Teachers ; 1 Cor. 4. 10. 2 Cor. 10. 12. He will abundantly recompence his meek ones, in love ; and his and their Enemies, in wrath ; 2 Theff. 1. 6, -10. All secret wickednesses will lie naked before his all-penetrating light ; Heb. 4. 12, 13. He will be a swift Witness against, Condemner and Punisher of all incorrigible Adversaries. When he summon's all before

before him (*Eccl. 12. 14. 2 Cor. 5. 10.*) 'twill be seen and felt, that in the word of this King is power. He will accomplish all his words; for, he can do what pleases him; *Isa. 55. 11.* And, he will silence, and render most frivolous, all contradiction or opposition. No Man or Angel, will have any colour for questioning his proceedings with them. He will set up an undeniable Testimony of the equity of his dealings towards them, in their own consciences. So, every mouth of iniquity will be stopp'd. For, who may say to him, what dost thou? He will be found unquestionably just, in doing what he pleases.

Verf. 5. Whofo keepeth the Commandment, shall feel no evil thing: and, a wise man's heart discerneth both time and judgment.

Here's the comfortable Use and Application of this great Truth; a declaration of the unexpressible Blessedness and Safety of those that keep this King's Command. *Whofo hearkens to him, shall dwell safely, and be quiet from fear of evil; Prov. 1. 33.* Those that speak no evil, or blasphemous word against him, shall hear of no evil or condemning and punishing word from him, against them. He will set them above the power of all evil dangers, or enemies, whatsoever.

Quest. But, what's the Commandment, carries so great advantage with it, to the Observers thereof?

Ans. That, the keeping whereof, imports and implies an universal obedience to this divine and spiritual King. First-covenant Servants, and *People of God, that may again become no People, yea, a down-right Synagogue of Satan; (Rev. 2. 9.)* Such (while knowing, well-vers'd, or mighty in the letter of Scripture, and strict in obedience thereto) may be altogether strangers to the spiritual mind of their Master, therein; *Joh. 15. 15.* If, when convincingly shew'd and offer'd Christ's Gospel-life, they finally refuse to part with their Law-life, and all they have therein, for it; they become a *Synagogue of Satan*, and perish for ever. *Servants in Christ, God's house,* for a season, if, on the utmost trial, they refuse to become *Sons*, by losing their servile, Law-life of bondage, for the glorious Gospel-life and liberty of the Son of God (the King here meant) they must turn out, and never come in it, more; *Joh. 8. 35, 36.* Such *Children of the Kingdom* will be cast out, and *Publicans and Harlots*, with *Zacchens* and *Mary Magdalen*,

daen, common sinners of the Gentiles from all parts, lifted over all their heads, by true Gospel-conversion, and brought, to sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven; Mat. 8.11, 12. & 21.31. This doctrine, or declaration (as to common Sinners, in the corrupt spirit of nature, being effectually caused to receive the Gospel, while a professing first-covenant People despise and reject it, are *disobedient and gain-saying* to) Paul notes as a *holy boldness* for God, in the Prophet Isaiah; Rom. 10. 19,—21. Isa. 65. 1, 2. A People of God in the first, becoming no People again; and those that are no People of God, in either Covenant, made, all on a sudden, a peculiar People, in the second; these are the chops and changes of condition, incident to Men, under the wonder-working Power and Grace of God, in the King of Saints; Hos. 1. 6,—10. God requir'd Israel to own him King, submit to the Government of his Spirit in Samuel; the same Spirit, in which Christ is universal King. All, in that Spirit, are his true obedient Subjects. Any Person, or any People; that will not have this spiritual, heavenly King reign over them, and in them (though his earthly *Jerusalem Citizens*, or first-covenant People) see how they'll be handled by him; Luk. 19. 14, 27. This great universal King, lately offer'd to set up his Theocratical Fifth-Monarchy, amongst us. His earthly-*Jerusalem-Citizens*, in a first-covenant spirit, pretended to it (as the *Corinthian* Professors in Paul's Gospel-time, in a spirit, nor Christ nor he could own, for a reigning principle, 1 Cor. 4. 8.) and a huge noise they made, of owning the King Jesus, in but a knowledge of him after the flesh, in a restor'd Law-life; the very principle and state, the Jews would have made him King, in; Joh. 6. 15. Such first-Covenant first-Monarchists, Kings, or *Princes of this World*, crucified the true King Jesus; 1 Cor. 2. 8. They blasphem'd and crucified him, for owning a *Kingship and Kingdom, not of this World* (in his Gospel-spirit of Grace and Truth) that would have made him a King, in that Law-life and spirit, they were of, and in. They cry up their Heathen Cesar for their King, rather than such a King Jesus. *Shall I crucify your King?* says Pilate: *We have no King but Cesar, say they*; Joh. 18. 36, 37. & 19. 12, 15. A plain case; and our's, just. He that was for the right King Jesus, in his true reigning Spirit, must be shuffled out of the World, with his great Master, as an Enemy both to Cesar and them. *Heathen and a first-covenant People,*

People, are joyntly for the rooting *Christ and his true spiritual Anointed Ones*, out of the World, *as not fit to live in it*; Psal. 2. 1,--3. Act. 22. 22. And, what got *Israel* by refusing the King *Jesus*, or Government of God, in the said Spirit of true Prophecy? grievances enow. What help? none, to remove them. God would not, as he fore-threatned them, when busie about their new choice of Government. *Ye shall cry, because of your King, ye have chosen; but, the Lord will not bear you*, says Samuel. Fair warning. See all this; 1 Sam. 8. 6,--18. *The law of the Spirit of Life in Christ Jesus*, comes to strike down the ruling Power of that spirit in Man, that's but a *Law of Sin and of Death*; and so, by setting up his own kingly Rule and Power in him, frees him from all evil, and bondage. Those that willingly submit to this death-blow of Christ, on their ruling Law-spirit, *cast down their Crowns* or ruling Power, *at his Feet*, and *set the Crown on his Head*, *in the day of their new-covenant Esponsals to him*, owning his true Kingly-Spirit, for their Ruler; Cant. 3. 11. Christ struck down the earthy Law-king in *Paul*, to the Earth, and instantly set up his Gospel-spirit, King and Ruler, in, and over him; Act. 9. 3, 4. The Law-spirit, at best, in fallen man, is but the *Amalekite-Ruler*, the *Agag*, which tho' Saul spared (in favour to it, in himself, as was implied in his unpardonable sin) Samuel, in the true Kingly Spirit of *Jesus*, *hewed in pieces*; *when he said, or thought* (as Man, when the corrupt spirit of Nature is subdued, and a Righteous Law-spirit set up in ruling authority in him) *surely the bitterness of Death is past*; here's no Cross, or Death-work by a Spiritual, Gospel-Sword, behind, to be brought upon this Righteous Law-life. 1 Sam. 15. 32, 33.

Spiritual Friends of Christ, have the whole counsel and mind of God, made known by him, to them. First-covenant Servants, in their Law-spirit of bondage, holy flesh, form of Godliness, Righteousness of Man, (tho' as busy as may be, in reading, hearing, preaching and obeying the letter of their Lord's Command, in the Scripture) are wholly strangers to the spiritual design, sense, or meaning of their Lord, in all. They know not what he does, (Joh. 15. 15.) or has, now, done himself, with our nature, at best, in his own Person; nor will consider their duty, in following him therein, by giving it up, at best, in whatever state, in their persons, as God's requir'd Sacrifice. He that keeps the spiritual Command of Christ, believes, or obediently submits to the Law

Law of his Cross, *shall feel, hear, see, or know no evil thing, or word against him, from Christ, at last day, when on his Judgment-Seat. But, he that believeth not*; quits not his Law-spirit or principle of life and action, under the Gospel-Cross, or spiritual Sword of Christ, for the Gospel-Life of that very Sword or *living Word of God, will be damn'd*; Mark 16.16.

t. *And a wise man's heart discerneth both time and judgment.*

The spiritual wise man discerns an appointed time for the right use of a changeable first-Covenant Law-life; and then, as an antiquated Law-ceremony, with the fading things and *glory of it, to be done away*, by a holy death, as the Judgment and Command of God, in Sacrifice to himself. This Gospel-Sacrifice of Man, at best, was figured by the Law-Sacrifices of clean Beasts and Birds. Spiritual Saints, under the Law, obediently gave up this Gospel-Sacrifice, to God. And all, save a spiritual Seed, refuse to give it, under the Gospel. When restor'd Law-life has serv'd its turn, in man, by his faithful performing Law-service to God therein, suppressing the vile affections of the corrupt spirit of Nature; 'tis to give way to a better guide, Christ's Gospel-Spirit, or quicken'd up life thereof. A Sentence or Judgment of Death upon the restor'd righteous Law-life of man, must be submitted to, by him, with *Paul*; 2 Cor. 1.9. Law-life, and the things thereof (the Wisdom, Righteousness, Beauty, Glory, Fruits, Works, Duties, Desires, Thoughts, Words, Actions and all manner of performances therein) kept up and finally preferr'd to Christ's Gospel-Life and *things of God*, therein, *is the highest and most criminal Adultery and Murder*; Ezek. 16. 15, 38.

There's an appointed time for Man (and Angel too) to die (Heb. 9.27.) or lose that first-Covenant Law-life, which was set up in them, by creation. The obedient loss of it, under the Cross, frees man from all guilt, contracted by Sins past, and all power of sinning any more, for ever. He, thereby *ceases from Sin, and comes to be justified before God, in a newness of life, wherein he can never sin*. 1 Pet. 4. 1. Rom. 6. 7. 1 Joh. 3.9. A change (by the death of Nature) of Law-life, for Gospel, under the working power of the Grace of God, brings Men's matters to that blessed pass, that no enemies will find any iniquity

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in them, to charge them with; nor will God himself; *Rom. 8. 33, 34. Jer. 50. 20.* The guilty sinner, in the Saint, that has committed innumerable iniquities, is dead and gone; and a spirit of everlasting Righteousness is become the single and sole principle of life and operation in his whole person. This, when the Death of Nature, and Life of Grace are compleated, will be found the true Saints case. How else should men, out of polluted Nature, come to be *spotless before the Throne of God, and chaste Virgins to Christ?* The wise Man, duly considering these things, and *discerning time and judgment*, rightly uses and obey's every of God's Gifts and Dispensations to him, in their orderly succession, one after another; first, a restoring the changeable righteous Law-life of Nature, and then calling it back again, by a holy Death, in exchange for a Gospel-life of everlasting Righteousness, in his Spirit of Grace. When this transcendently better life is convincingly shew'd and offer'd, man's chusing his former, in preference thereunto, tho' good in its kind, season, and right use, turns it into unchangeable evil, and renders him guilty of unpardonable folly. If Man wilfully fight against the known will of God, in any of his Dispensations to him, and finally persist therein, *his misery will be great upon him*; as *Solomon* further argues;

Verf. 6. Because to every purpose, there is time and judgment; therefore the misery of man is great upon him.

There's an appointed time and judgment, to all natural things; which therefore are not to be rested in. Enlightned Heathens, and first-Covenant Jews or Christians, reckon their various natural attainments, an undoubted and impregnable security, for their happiness; that none can deprive them of. But, all visible and invisible, outward or inward first-creation goodneses or excellencies, have that vanity writ out in the fading nature thereof, which necessitat's their being brought to a period, as is undeniably clear, from the Scriptures of Truth. All Man's *disquieting himself, in heaping up riches*, literal or mystical, there, is but a *walking in* (and pleasing himself with) *a vain shew*; *Psal. 39. 6.* This folly is reprov'd by Christ himself; (*Mat. 6. 25, 32.*) and all Men counsell'd by him, *to seek the Kingdom of God and his Righteousness*, in his Gospel-spirit of everlasting Righteousness and Truth.

If Man submit to God's Judgment of death, on his natural state, he enters into and is possess'd of the everlasting Righteousness of his Kingdom-spirit : if not, is he found in unchangeable enmity to God ; and then *great will his misery be, upon him.* When men, by spiritual light, shew'd and offer'd God's excellent, heavenly things, do turn from that light, in hatred to those things, and love to their own, God harden's, blind's and deafen's such self-hardning enemies and refusers of his gracious offers ; Isa. 6. 9, 10. By such just judgment on them, come they to have their hearts, eyes, and understandings perfectly closed up, from any regard of God, or his offer'd new-creation life and things, for ever. *He sends them strong delusion, that they should believe Satan's self-pleasing lie,* and so, go headlong, in a delusive satisfaction, *to the Chambers of Death.* God gives them their hearts desire, as to the fatness, riches, and flourish of their own nature, as the beginning of his unchangeable Dispensation of wrath upon them ; fitting them, thereby, for destruction. And, thenceforth are they under an impossibility of ever finding out God's time and Judgment, in this thing, or relating to that natural state of vanity, they take up, in, for happiness.

Verf. 7. *For, he knoweth not that which shall be : for, who can tell him, when (or how) it shall be ?*

This great misery comes upon Man, on his wilful turning from God's declar'd way and means of doing him good. God excludes him, by oath, from true Blessedness ; *swears in his Wrath, he shall never enter into his rest ;* Heb. 3. 11. And then, is he concluded under an unchangeable curse, the grievous nature whereof can't be known, till felt or experienc'd. *The terrible things in final Wrath,* provided by God for Enemies, as well as *the things, in Love, provided for Saints,* are such as Eye hath not seen, Ear heard, nor have entred into the Heart of Man ; 1 Cor. 2. 9. Christ's mystery of Godliness, Satans mystery of Iniquity, and the differing recompences of the Followers of Christ into the former, or being willingly caught by Satan, in the latter ; all these most concerning things, to be diligently sought after, or most heedfully avoided, lie clear out of the reach of Man's Understanding or Wisdom. *And how then shall he know, what Misery shall, at last, befall him ; or when, how, and by what Hand it shall be brought upon him ?*

Verf. 8. There is no Man hath Power over the Spirit, to retain the Spirit ; neither hath he Power in the day of Death : and, there is no discharge in that War ; neither shall Wickedness deliver those that are given to it.

Here's the reason of what is said in the former Verses, the great Misery Man brings upon himself, by not observing and submitting to *Time and Judgment*. *No Man hath Power over his Spirit*, to secure it from the Wrath and just Judgment of God. He that made it, challenges all obedience from it ; which, disputed and not performed by Man, renders God's Judgment of Wrath on him, undeniably just ; and, from this, can no Man free himself. For, *he can neither retain the fading Life and Goodness of his own Spirit*, nor reduce it to nothing ; nor render it an insensible something. It will ever be kept up, by its Creatour, in an exquisite sensibleness of all evil, and perfect deprivation of all the fading good, it can ever remember the enjoyment of, for the increase and aggravation of its Torment. God has given it an immortality of being, and 'tis not able to bear up, in its rebellion against him ; to *secure it self from the Power of evil*, or that just Punishment he will bring upon it. *Man has no Power in the day of Death*, either of his Body, or Spirit. Neither of these lives ; that, of his body, or the fading first-covenant Righteous Life of his Spirit, can he secure from Death, when God's time is come, for giving Judgment, and pouring forth his Wrath upon him. When God comes, in hostility, upon him, as a provok'd Enemy, there's no discharge from either of these wars ; he cannot run away, get out of the field, and so scape the avenging Justice of God ; nor yet stand or bear up against it, but must certainly fall, and perish under it. *There's an appointed time of Death and Judgment*, on all fading, perishing, mortal life of Man's body and spirit, his whole natural being and person, be he good or bad. The good, by an obedient surrender of all, thereto, in a dutiful compliance with the declar'd Methods of God's Wisdom, for saving them, are rais'd into (and receive) an everlasting Gospel-life, which is not diminish'd, but marvelously enlarg'd and perfected, at the death of the Body ; clear'd from all disturbances and interruptions, by any Enemies, without or within them, as intirely *at home with Lord*, when quite
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absent or deliver'd from the mortal Body and State. They groan therefore after a full deliverance from their whole earthly Tabernacle and mortal Life, the natural, earthy, fleshy state of their whole person, Body, Soul, and Spirit. See all this; 2 Cor. 5. 1,—8.

But, quite contrary; the wilfully disobedient to God's *Time, Way, and Judgment* of Death to their whole beings, are under an absolute necessity of coming to the experience of the same twofold Death, as to any natural life or goodness, in Body or Spirit; and, they'll receive in the room thereof, the positive inflictions of Wrath, upon their whole beings, for ever, in a *resurrection of Damnation*; Joh. 5. 29. Dan. 12. 2. The immortality of their beings will hold them to't in suffering, under *the Wrath to come*, that will never be gone, or end. No escaping the temporal death of their mortal Body, or eternal death of their immortal Spirit, and Body too, as reduc'd, by a resurrection, into a fellowship with their Spirit, in Torment, for ever, *the Tophet prepar'd for them*. None of these Deaths, has evil man the least Power to resist or avoid; the temporal Death of his Body or Soul, as to the mortal Life of both; or the eternal Death and Torment of both. *There's no discharge from this twofold War of God*, upon him. Fall, he will, most certainly, in both. For, *has he an Arm like God?* Job 40. 9. Think'st thou, by thy wicked and rebellious contending with him, to escape, or find any thing short of thy eternal confusion?

t. *Neither shall wickedness deliver those that are given to it.* Devils, the supream rank of enemies, (rendred the highest spiritual wickednesses, and rebels against God and his new-creation Spirit, by fixing in their natural and first) These grand patrons of wickedness, and most gigantick fighters against God, with their followers and subjects from amongst men, *will fall under the hand of the living God*; (Heb. 10. 31.) his irresistible Gospel-Sword. Men-rebels, with their proud evil-angelical helpers, *the mystical Rocks and Mountains*, or supream first-creation-*Principalities and Powers*, *will all be inevitably forc'd to stoop and fall together, under his all-conquering Sword and Power*; Job 9. 13. Rev. 6. 12, 17. *No evil Angel or Man have power over their own spirit*, to preserve any life, light, or comfort therein; against God's, or his final Wrath to be executed thereby, upon all, and every one of them. Nor can they, by annihilation, shuffle themselves out of the hands of God's avenging Justice. No annihilation-Death...

Death will ever be found by them ; *Rev.9.6. The misery, therefore, of them all, will be as unavoidable, as unexpressibly great upon them.* And, 'twill be undeniably evident, they have all, by their wilful obstinacy, brought it upon their own guilty heads. *They have refus'd so great Salvation, as was offer'd them, in God's way ! and chosen so great misery, in their own ;* Prov.8.36. And who, Devil or Man, can imagin, or take the right measure of God's final punishment upon them both, till they feel, and are irrecoverably under it ? The great, sweeping temporal judgments, the flood, the storm of Fire and Brimstone on Sodom, &c. are but figures and shadows of *the Vengeance of eternal Fire ;* Jude 7. The deluge of final Wrath, *will drown* all incorrigibly wicked Men and Angels, *in everlasting destruction and perdition,* for gratifying (and drowning themselves in) their own foolish and hurtful lusts ; 1 Tim.6.9. And, as an aggravation of man's misery in this World, he know's not when, or how all this shall be brought upon him. *Evil shall come upon him, he shall not know whence it rises : mischief shall fall upon him, he shall not be able to put off : and, desolation shall come upon him suddenly, which he shall not know ;* Isa.47. 11. *He knows not his time ; but, as fishes or birds, shall be taken in an evil net, or snare, falling suddenly upon him ;* Eccl. 9. 12. Man knows not the time of his bodily death, to which, subject, every moment of his life. And, if fixt in enmity, he soon finds himself, on such death, under unchangeable wrath. All his days upon Earth, he fought under Satan's Banner, against God, his Saints and Truths. So was he not only an Accessory, but principal Actor, in bringing all his great eternal misery upon his own guilty head, in a state of everlasting bondage and death.

Ver. 9. *All this have I seen, and applied my heart unto every work that is done under the Sun : there is a time, wherein one man ruleth over another, to his own hurt.*

This observation Solomon gain'd, by the sad experience of the vanity of all things under the first-creation Sun, literal or mystical. Here's first a literal Truth ; when the Power of the Ruler is us'd to encourage wickedness in the ruled. Such a one most certainly, *rules, to his own hurt.* For, he is accountable for it. And, the mystical or principal

principal fence is yet more true. So, the Ruler, here, is the Devil, the permitted Ruler over the whole first-creation World, from the beginning to the ending thereof. This, though he be gratified and pleas'd with, will turn to his great damage, when the *Vials of Wrath* come to be pour'd forth upon him, as the meet recompence of all the wickedness he has bin instrumental to the practising of, by Men, in his rule over them. The more universally he is obey'd and follow'd, the more has he sinn'd, and the more will he be tormented, for ever. Both ruling evil-Angels, and ruled evil-Men, will find unspeakable hurt, in conclusion, from all the wicked rule of the one, and wicked obedience of the other. Both will be cover'd with everlasting darkness and death. Concerning such rule and obedience to it, *Solomon* declares his farther observations, as follows;

Verf. 10. *And so, I saw the wicked buried, who had come and gone from the place of the holy; and they were forgotten in the City where they had so done: this is also Vanity.*

Here's the sad account of the faulty ruled, from their willing obedience to the said wicked Ruler, in the whole Progress of their lives, as will be undeniably evident, in the end. Not Man in the dark, corrupt, but enlightned, righteous nature (that *holy place* or state) is here meant. This holy state, being changeable, will certainly be gone again, as is plain; *Ezek* 18. 24,-26. God has provided a means to bring the whole Posterity of *Adam*, into the first-covenant *holy place* or state: but, shews their liableness to apostatize or fall away from it, again, for ever; and, abundantly warn's them against it; and of the most dangerous consequence thereof. For then, the guilt of the first sin, and all the evil done in their own Persons, will be justly charg'd upon them. *If the Righteous turn from his Righteousness, and commit Iniquity, he shall die. He that has come to the first-covenant State, or Place of the Holy, as brought by the Redeemer, thither, out of his corrupt or unholy natural Place or State, and is gone or departed, thence, back again, into his unholy place, comes to a final state of Death, in which, buried for ever, in a grave, from which there's no Redemption; Psal. 49. 8.* The first-covenant holy Place, wilfully kept up against the second and most holy, turns it into a most unholy
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Place, a state of unchangeable enmity to God, and death to Man. 2 Pet. 2. 20, 22. Heb. 10. 26, 27. On this complicated twofold wilful sin against God, and the distinct lights of his twofold Covenant, as an enemy of all Righteousness, does God bury, and cover him with a spirit of unchangeable darkness. *So comes he to be wholly forgotten in the City, place or state, where he hath so done.* The very name and memory of the whole earthly-Jerusalem City, or party of Men, fix'd in the first-covenant holiness, as turn'd into unchangeable enmity to God and the second, will perish for ever. They'll be blotted out of all favourable regard or remembrance with God, for ever. The very state, by them rebelliously chosen, will be made their final prison and burying-place, in which to remain, for ever. This get they by trusting in lying vanities.

Ver. 11. *Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil.*

Here's a sad Account of the temper of all hearts, as ready to abuse all the goodness and patience of God, in deferring the execution of his sentence against their evil works. *God is of purer eyes, than to behold, with approbation, any iniquity.* One time and way or other, all sinners must be punish'd for all sorts of sins, pardonable or unpardonable. God punishes every evil work, in Saints, and puts the evil-worker in them, their natural spirit, to death, at long-run, under the fatherly chastisements of his Cross; as we find it, in Solomon's own case, and all the posterity of our spiritual Lord David; Psal. 89. 26, 36. Then, he quickens and sets up the life of his Spirit of Grace in them, *that never can sin*; 1 Joh. 3. 9. In this, *can they fully please God, and overcome the Devil.* This get they, by the Gospel exchange-traffic; God's infallible Gospel-Spirit and Wisdom, for their fallible Law-spirit. All that fix in their Law-spirit, become unchangeable enemies of God and his Gospel. And, all God's patience towards them, herein, do they abuse to a farther hardning, and waxing confident in their folly, *setting their hearts to do evil, because his declar'd Sentence against them, is not speedily executed upon them*; v. 11. and Rom. 2. 4, 5. God affords them line, and opportunities of manifesting the utmost of their wicked thoughts and intents, against him, and so, do they ripen

ripen themselves for the Sickle of his just Vengeance; *Rev. 14.19,20.*

God will be abundantly clear'd and justified in all his ways and dealings towards them; his long patience with them, and then final severity upon them, after all. *No Men, without the Law, or in the Law* (no Heathens, in the rational light of Nature; no Jews or Christians, in the first-Covenant life of the Law) will be found destitute of such conviction of the insufficiency of their natural state, for Salvation, as will expose them to judgment, for their secret enmity to God, (in staying there) by his infallible Gospel-Spirit. *Rom. 2. 12,-16.* 'Twill then be undeniably evident, that neither from the fashion of being, or changeable life, given them by a first-creation, nor from want of suitable helps, for directing them towards eternal blessedness in the second, the miscarriage of any, to their eternal ruin, has bin necessitated. Their evil mind, growing worse and worse, under all, a Sentence of unchangeable Death comes at length to be, most justly, executed upon them. Under all the favour of a first-Covenant life, a-fresh restor'd in them, (and the life of the second, in its own light, shew'd and offer'd them) *in such a Land or State of Uprightness, do they deal wickedly*, in enmity to God and the second; *Isa. 26. 10.* *Pharaoh*, under all the wonders in Egypt, *hardned himself* more and more, against the messages of God, presumptuously calling them *vain* (or lying) *Words*; *Exod. 5.9.* The Priests, Scribes, Pharisees and professing Jews, in the view of all Christ's Miracles, *grew more wilfully hardned against his Gospel-doctrin, and murthred his Person.* *Thus did they, in a Land of Uprightness, the holy Place, or first-covenant State of their enlightened, righteous natural Spirit.* Man's just demeaning himself therein, is an obedient submitting to *God's doing Judgment on it, out of love to his mercy, or unspeakable Gospel-gift of eternal Life*; *Mic. 6. 8.* *By humbling himself, with Christ* (*Phil. 2.8.*) *to the Death of the former, comes Man to walk, for ever with God, as Enoch,* (*Gen. 5. 24.*) in the latter. A surrender of all *our own*, in the first-creation, for *God's own*, in the second, is a doing righteously *in and with our Land or State of Uprightness.* This answers the very end, for which God restores unto Man (or brings him, again, into) his first-creation state or *Land of Uprightness.* If Man will not, then, *honour God with his substance,* (*Prov. 3. 9.*) by giving it all up, in sacrifice to his Will, but rebelliously keep it up, in a known

enmity to him, *his destruction is*, undeniably of himself, as fully setting his heart to do evil.

Ver. 12. *Tho' a sinner do evil an hundred times, and his days be prolonged; yet surely, I know that it shall be well with them that fear God, which fear before him.*

In this and the next verse, *Solomon* positively asserts a twofold truth, concerning the obedient Saint, and the incorrigible Sinner. The Saint, who alone truly fears God, *it shall be well with.* And, as certain is it, *it shall not be well with the wicked, because he does not fear before him.* This fear of God (that carries such great and certain good in it, to the Saint, and the want whereof causes great, unchangeable misery to the incorrigible Sinner) can import no less than an universal obedience to God, and compliance with every of his dispensations. Such obedience is seen by God, in the incorruptible Seed of spiritual life and true Holiness, before quickned into life or motion, in the Saint. This holy Seed secretly disposes men to obey the Lord, according to their various degrees of natural and legal light, as honest moral Heathens, or first-covenant Believers. *Cornelius* an Heathen Captain, was own'd as such a *fearer of God, with all his Family*, under his conduct and example, (*Act. 10. 2, & 22.*) and, as so, *accepted with him*, v. 35. This Fear consisted in a faithfulness to his present light, against the workings of corrupt nature; and a readiness to receive and obey a greater light, when offer'd, as by *Peter's* Ministry. So, *Paul*, before his Gospel-conversion, was faithful to his Law-light (under that higher dispensation of God, then *Cornelius* was, before his Gospel-conversion) and *forthwith obedient to Christ's Gospel-light, as soon as shining upon him*, and made God's new dispensation to him; *Gal. 1. 16. Act. 9. 6. & 26. 19.* Both *Cornelius* and *Paul*, walk'd according to their light, yet not so resolutely confident or fixed under the conduct thereof, as not immediately to quit it for a better Guide, the Light of Christ's Gospel-Spirit. Every one that thus fears God, and works Righteousness, is accepted with God, all along, under his various dispensations to them, as seeing, at first, where he shall find them, and they him, at last; even in unchangeable harmony of mind with himself, and universal obedience to him, in all things. By following

lowing on, to know the Lord, from light to light, dispensation to dispensation, come they, at length, to a firm indissoluble Union with him. With such fearers of God, Solomon declares, it shall be well. They are, all along, accepted with God, and in the same certainty for true Blessedness, under the first and second, as when under the third and last dispensation, actually estated in new-creation principles of everlasting Righteousness. In God's sight, and purpose, 'tis sure to be well with them that so fear him, that fear before him. The doubling the words, imports the certainty of both their truly fearing him, and its being well with them, for ever, that are found to have the incorruptible Seed (1 Pet. 1. 23.) of true Holiness and everlasting Righteousness, in them; They fear before him, or are seen by him, true fearers of him, when but under the light of Nature, or of the Law; tho' they have but obscure, uncertain thoughts of him or themselves, as to his purposes towards them, or how it shall be with them, for ever; or in what spirit and life they can be truly blessed. And so, come we to the second thing, here, as positively declar'd by Solomon, in the Spirit of Christ, concerning the incorrigibly wicked; that it shall, as certainly, be ill with them, as well with the true fearers of God.*

Verf. 13. But, it shall not be well with the wicked, neither shall he prolong his days which are as a shadow, because he feareth not before God.

Though the wicked do evil a hundred times, and his days be prolonged in this World, and that, in great outward or inward Prosperity and flourish, so that he has more than heart can wish, while the true fearer of God is continually plagu'd and chastened under the sharp discipline of the Cross, (Psal. 73. 1, 24.) Yet, at winding up of all, 'tis certain, it shall be well, for ever, with the obedient Saint; and ill, for ever, with the incorrigible Sinner. By wicked, here, are not chiefly, nor properly, meant, such as are dead, in the corrupt, but made alive, in some degree, in the enlightned state of Nature; and so, brought actually under God's trial, how they'll demean themselves, in following on to know and obey him, till they do all, in his Gospel-spirit of Truth. Under every dispensation, are they found in a directly contrary frame of Spirit, to the true Saint and Fearer of the Lord. They fail, in the main point, a ready quitting inferiour dispensations, and all their light, life and attainments

therein, for the third and last, a Gospel-state of everlasting Righteousness. God requires *the exchange* of all restor'd natural Principles of Light, Life, or Operation, for his spiritual, Gospel Principles. They are no true Fearers of the Lord, from first to last, that finally refuse this change of Life, Food, and Raiment. Hence, *though they do evil a hundred times*, in their enlight'ned natural state, against the highest and greatest, spiritual, Gospel-light, and are permitted (and gratified with) a long flourish in all worldly Prosperity, it will be ill with them, at last, for ever. God's permitting all this, signifies the utmost extent of his Patience, and their trial; after all which, they'll find themselves bound up in the bundle of Death, in and with the very spirit of the Devil, in unchangeable enmity to God. This house or state of everlasting mourning, will conclude their most prolonged day of Jollity and Mirth, in their Wickedness. *The said Sinner, being a hundred years old, shall be accursed, for ever; Isa. 65. 20. Solomon, in a holy scorning contradiction to what he had said of the Sinner's prolonging his days (ver. 12.) says, here, he shall not prolong his days, which are as a shadow.* This implies, that the longest day such sinners against the Holy Ghost, or Gospel-spirit, are permitted to live, on Earth, will appear but as a transient shadow, to the endless day of their Misery and Sufferings, in Hell. Their permitted larger time, and more abundantly multiplied Wickednesses, on Earth, will increase their Torments, for ever, in Hell. *Wo unto them: It shall be ill with them: for the reward of their Hands shall be given them. Isa. 3. 11. But, with the Righteous, it shall be well, for ever: for they shall eat the Fruit of their doings, (ver. 10.)* in all their obedience to, and fearing of God, under every of his dispensations, to them. They have brought forth never-perishing fruits unto God, in his newness of Life. *The incorrigible Sinner shall eat the Fruit of his rebellious doings, in his oldness of Letter, against God's newness of Life, and be filled with his own devices, or many inventions. Prov. 1. 31. Ecclef. 7. 29.* Thus will it fare, for ever, with the Saint and Sinner, according to the several ways they have walk'd in, and course they have steer'd, in their own Spirit and Will, or God's. *The Sinner shall go into everlasting Punishment; and the Righteous, into Life Eternal; Mat. 25. 46.* To these vastly differing ends, do their as vastly differing ways lead. *Though the wicked, not only prolong his days on Earth; but, be in great Power, spreading him-*
self

self like a green Bay-tree, he will pass away, and never find himself, or be found more, to his advantage and comfort; *Psal. 37. 35, 36.* Hold out as long as he can, in his mortal body; his end is to be cut off, and destroy'd for ever; v. 38. *But, the end of the spiritual, upright Man, is everlasting peace, with God; v. 37. A brutish fool understands not this; that when the workers of iniquity flourish; 'tis, that they shall be destroy'd, for ever Psal. 92. 6, 7.* In new-creation Sanctuary-light, the Spiritual Saint understands and unriddles all; *1 Cor. 2. 15.* He sees the dreadful end of the wicked's utmost flourish, and longest day of prosperity; and the blessed end of the Saints utmost tribulations, in this world. *Psal. 73. 17, 20. Job 21. 7, 20.*

Verf. 14. There is a Vanity which is done upon the Earth, that there be just Men, unto whom it happeneth according to the work of the Wicked: again, there be wicked Men, to whom it happeneth according to the work of the Righteous: I said, that this also is Vanity.

This accords with *Eccles. 9. 1. God's love or hatred to Men, can't be known by his outward dispensations to them, or dealings with them, in this World. Who-e'r goes this way, to spell out, or judg of his Love or Hatred; Approbation of them, or displeasure towards them, will miss their mark, and be dangerously deceived. For, in the wise Methods of God, the truly righteous are daily thundred upon, plagu'd and chast'ned; and the incorrigibly wicked gratified with more then heart can wish; Psal. 73. 3,—14. So, happens it to the just, according to the work of the wicked; and, to the wicked, according to the work of the Righteous.* This puzzles and confounds the Saint, is a wonder & offence to him, while he goes to work in the reasonings of his own Wisdom, to judg of God's love or hatred, by outward dispensations. 'Tis too painful, or difficult, yea, impossible for them, in that short-sighted Wisdom, to interpret the Riddle. *Psal. 73. 16. Jer. 12. 1, 2.* They lay down a safe preliminary Truth, as their firm perswasion, that God is good to his true Israel, and Righteous, though they plead with him, and expostulate the case, with submission. For outward flourish in this World, see the case of Paul and Nero, an eminent Apostle, and, a brutish Heathen Tyrant. *Paul wrought with his hands, to supply his own, and others Necessities; (Act. 20. 34.) Nero, a universal Emperor*

Emperour. And, at length also, *Paul* must pass under his Sword, out of the World, as not fit to live in it. Are not here amazing Prodigies, uninterpretable Riddles, to *man's day*, or judgment? Saints are therefore caution'd, *not to fret at, or envy workers of Iniquity*; Psal. 37. 1. Why not? Why, *because they shall soon be cut down like Grass, and wither as the green Herb*; ver. 2. What though they always prosper in this World; and the truly Righteous be under continual crosses, and disappointments? *Mark the end of both*; ver. 35,—38. This difference of outward dispensations to Saints and Sinners, *is one of the Vanities* Solomon saw done upon the Earth, that's very hard to understand. And, in the mystical sence, are these Words, yet, more true. The wicked here, is the cleans'd righteous natural Man, in a resto'd first-covenant life, fix'd in unchangeable enmity to God and the second. To these most criminal Sinners, happens it, in God's dealings with them, as if they were his spiritual Favourites. They thrive in that righteous Life, prosper, and flourish in the fruitfulness thereof, after their own hearts. These mystical rich ones, reckon all their own, this world and next too. As to this, they reckon it their right, when, able to take it, or any part of it, out of the hands of Heathen Magistrates. As for the next, they say of Christ, and his followers, *come, lets kill them, and the inheritance* (even the Kingdom of Heaven) *shall be ours*; Mat. 21. 38. and, Luk. 20. 14. These are the most fastuous, presumptuous, insolent, high-flown, Luciferian sinners. *They set their mouth against the Heavens*; mouth it, in *blasphemous reproaches, and great words*, against all Spiritual Saints and Heavenly Truths; Psal. 73. 7,-9. Dan. 7. 25. Rev. 13. 5, 6. They are possess'd of the highest delights of the Sons of men; and perfectly hate and despise the Sons of God and their peculiar delights. *Christ's never perishing Meats*, and all words about them, are an abomination to them. *They trample them under their feet*, in indignation; Ezek. 34. 18, 19. *They push at* (and *speak as wickedly and loftily as they can*, in their oppressive practices, against) *the poor and needy Sheep of Christ*, run down by the Cross, as to all, they flourish in; v. 20, 22. and 1 Cor. 4. 10. 13. *God's afflicting Saints*, and crossing them, *is a dealing with them as Sons*, he is preparing for the Glory that excells; while *Bastards* are fattening under his seeming favours and blessings, for destruction; Heb. 12. 5,-8. Rom. 8. 18. 2 Cor. 3. 10. *Because Sentence against their evil doing, is not speedily*

ly executed (but in stead thereof, such things as they desire, are accumulated) *upon them*, they conclude themselves to be truly blessed, as the only Righteous, under God's final approbation and acceptance ; *Psal.* 49. 18, 19. On the contrary, as to the righteous natural state of their own Spirits, Saints do seem, with *Job*, and Christ himself, to be abandon'd and *forsaken of God* ; *Mat.* 27. 46. In their impoverish'd spirits, are they rendered *spectacles* of scorn and wonder, to the whole world of (fixed) *natural Angels and Men* ; *1 Cor.* 4. 9. Thus, all natural beholders (and their own natural man) judge of them. But, God has quite other thoughts of them, which all these natural Judges are ignorant of. *He esteems one broken-spirited Saint*, beyond millions of his fat, flourishing, natural enemies ; *Isa.* 66. 1, 2. *He forsakes them*, in a life, they can never please him, in ; *that with everlasting Mercy he may have compassion on them* (*Isa.* 54. 7, 8.) and shew them the highest favour, in the gift of a life, they can never displease him, in. This was evident, in the result of all *Job's* trials, and sufferings ; by which, brought to be an object of God's everlasting delight.

Verf. 15. Then I commended Mirth, because a man hath no better thing under the Sun, then to eat, and to drink, and to be merry : for, that shall abide with him of his labour, the days of his life, which God giveth him under the Sun.

In the literal sense, here's an account of the greatest blessing, relating to outward things ; *viz.* a contented mind in every providential Dispensation of God, to a man. *He eats, drinks, and is merry*, free from carking sollicitudes about *to morrow*, in a quiet dependance on God's Provision ; *Mat.* 6. 25, &c. And, this sets up any Man in an equality with those that have the greatest abundance of this worlds outward Goods, in case they also be found in a like dependance on, and quiet resignation to God's providential Provisions ; else, abundantly above them. Such a contented mind, resigned to God, in a mean outward condition, is beyond the greatest Possessions, without it.

But, in the mystical sense, a much deeper Truth is here signified. *The Mirth*, *Solomon* commends, *in eating and drinking* (*then which there's no better thing can fall to Man's lot under the Sun*) relates to the peculiar delights of the Sons of God, things eternal, things of God. Neither

ther the sensual Epicure, nor the mystical rich first-Covenant Profef-
 for, will have any cause to triumph, when they hear the true Inter-
 pretation of these Words. For, 'tis an *eating and drinking* at Christ's
 heavenly Table, (*a feeding on his never-perishing Meats*, his Divine
 and Creature-Glories, suted to the Belly or Desire, Appetite, and
 Palate of the true Saint's spiritual, never-perishing Life) that's here
 chiefly meant. And so, *the Mirth in such eating and drinking*, amounts
 to the *Joy unspeakable and glorious*. Such *eating, and drinking, and be-
 ing merry, is the best thing any Man can find, under the Sun*. All other
 Joy, but in the Lord, is delusive, sinful, and destructive. There's no
 right using this World's Vanities, but as *not abusing them*; (1 Cor. 7.
 31.) *no eating the Meats, or taking in the usual Nourishments of
 bodily Life, with gladness and singleness of heart, but as rightly praising
 and rejoycing in the Lord* (A&A. 2. 46, 47) or *doing all to the glory of God*;
 1 Cor. 10. 31. Where spiritual Life is the Principle, in which Man
 does all, he rejoyces in a harmony with the very Divine Mind, and
 obedience to the Divine Will, in all things. *For that shall abide
 with him, &c. His labour in the Lord, or in his Spirit, shall not be in
 vain*; 1 Cor. 15. 58. All Fruits, brought forth therein, shall abide
 with him, and speak for his everlasting acceptation with God ;
 Rev. 14. 13.

Verf. 16. *When I applied mine Heart to know Wisdom, and to see the
 business, that is done upon the Earth : (for also there is that neither
 Day nor Night seeth sleep with his Eyes.)*

Solomon (from the said *Vanity done upon Earth*, (verf. 14.) or in
 the earthy state of Saints and Sinners, under the differing Dispen-
 sations of God, to them) proceeds to consider, thence, *the business
 done upon the Earth*. In spiritual Wisdom, he clearly sees what is
 in Man, (*John 2: v. 25. & 1 Cor. 2. 15.*) even the whole Life,
 Desire, Thought, and Work of Humane Nature; *the business it
 is doing*, in the earthy, first-creation make and state thereof, (all
 Man's tormoil, in his *Vain Shew*, or shadowy Life, in the *Image of the
 earthy*) which he seems to inform us of, in the following Parenthesis,
 (*for also there is, that neither Day nor Night seeth sleep with his Eyes.*)
 Here's a character of Man's earthy nature, and unprofitable Labours,
 therein.

therein. Man is in an embondaging continual solicitude, to keep what he knows will be gone, when all's done. Yet, places he his hopes of Blessedness, in such a state. No Joy, Peace, or Mirth can he have, but what's merely delusive, and destructive, unless extinguish'd by the Cross, and so, the Man deliver'd. *He never sees Sleep with his eyes*; never has any true rest, or peace. His spirit has an indeleble bottom-thought and sense of the immortality of its being, and mortality of its best natural life, and all its fruits or possessions, therein; which will therefore be gone, and leave his naked being, in the lurch, exquisitely sensible under *the wrath to come, for refusing the Grace offer'd, while it was call'd, to day*; Heb. 3.7, 8. So, find's he himself, under an impossibility of finding true rest, therein, or escaping unexpressible torment and vexation of spirit, for ever; be, or do what he can, in that state. True *sleep*, or the Saints everlasting rest, can never be found or had in a fading life of vanity, and enmity to God, and that very *Spirit of Grace*, in which alone it is to be found. True rest, can man find, only in that *newness of life*, that qualifies to see and enjoy the very Divine Glory of God, for ever. Without this, *neither day nor night* (in the enlighten'd, righteous; nor dark, corrupt state of nature; or, neither in his day, upon earth, or night of everlasting darkness in Hell) can or will he find rest, or see sleep. *Solomon*, in the infallible Spirit of truth, saw and declar'd where true rest is to be found; and where, not. Hence, turns he from that natural state of vanity, wherein Man is labouring for, and seeking what he can never attain or find; and applies his heart wholly to that spiritual life and true wisdom, wherein he is sure to find this desirable thing, a state of sleep or true rest and satisfaction to the intellectual eye and utmost desires of his Immortal spirit; *Psal. 37. 4.*

Verf. 17. *Then I beheld all the work of God, that a man cannot find out the work that is done under the Sun: because, tho' a man labour to seek it out; yea, further, tho' a wise man think to know it, yet shall he not be able to find it.*

Man, neither in the dark, corrupt; nor most wise, enlighten'd state of nature, can find out the work of God, done under the Sun; or, the end and design of God, in all the first-creation works of his hands.

'Tis Man's wilful error, to think, by the utmost labour of his natural mind, to understand God's Divine and spiritual creature mind, herein. He labours under an utter impossibility of finding what he seeks. *Solomon* would lead his fellow-Mortals, into that infallible and immortal Gospel-state, where they may find and understand all, (1 Cor 2. 15.) even *the deep* divine and spiritual *things of God, the whole Counsel of God*, the Methods and Contrivances of his infinite Wisdom, about his Creature's true Happiness. They that will not rest from the unprofitable Works of their own Spirit, under the Law and Work of the Cross, will never find rest in God's; and, will for ever, lose all the fading good and comfort they have, for a season, found and enjoy'd in their own. No Man (or Angel) finally refusing and turning from God's offer'd spiritual Light, can, ever, in their single natural Wisdom, at best, find out the finishing work of God; or end, by him, put to the first-Creation State, in, by, and for a second. Whoever will not surrender and lose their own Wisdom, in the first, for God's in the second, *though they think to know and find all*, out, can never do't; nor find true Rest. If Man prefer himself to his Creator; his Life, Wisdom, Righteousness, to God's; *he will never find out all the work of God*, by a first and second Creation; but, grossly mistake and abuse the first, and himself therein; and never come within sight of the second, do what he can. Pretend he does, to the interpreting the words of God's Wisdom; but, what work is he like to make on't? All things spiritual, heavenly, and eternal, lie clear out of his reach. He is brutishly absurd, unreasonable, and untreatable, about such most concerning things; *Jer. 10. 14. 2 Thes. 3. 2.* And, what other Wisdom, but Man's, in the more refined sort of Teachers, has bin the Undertaker, at interpreting the Words of God's; with any sort of publick reception, owning, and approbation, for many hundred years?

CHAP. IX. V. 1.

For all this I consider'd in my Heart, (Heb. gave or set my Heart) even to declare all this ; that the Righteous, and the Wise, and their works are in the hand of God : no Man knoweth either Love, or Hatred, by all that is before them.

Solomon consider'd, or set his Heart, in the spiritual Wisdom of God, wherein a true Preacher and Seer of God, to declare his whole Mind and Counsel, about Men. He saw the priviledges of the truly Wise and Righteous ; that their Persons, Ways, and Works are in the hand of God, with whom they find Praise, Commendation, and a blessed Reward ; let Men despise them, and say, or do what they will or can, against them. Then he declares, concerning them and all other Men, that, *no Man knows either Love, or Hatred, by all that's before him.* But, who are the Wise and Righteous, here ? And, what's meant by their Works being in the hand of God ? To the 1st. To Spiritual Saints, only, does this character belong. For, they only have that Spirit, that's everlastingly righteous, and infallibly wise. To the 2d. Their Persons and Works in that Spirit, are after a peculiar manner, in the hand of God, or under his peculiar regard, care, and approbation, as obedient to him, in all things. Yet, by any outward dispensations, his Love to them, or Hatred to his and their implacable Enemies, can't be known. For, the natural Man or State is gratified, in Enemies, with more than heart can wish ; and, in Saints or Friends, under continual Chastisements, Crosses, and Disappointments. In this cryptick Method, or mysterious Course of God's dealing with Friends, as Foes ; and Foes, as Friends (in all discernable appearances to Man's Wisdom) will Man judg enemies the only Favorites of God ; and Friends, rejected cast-aways, hated by him for ever, as Job's enlighten'd Friends did seem to reckon him, when under the Cross ; Job. 4. 7, -9. Psal. 73. 7, —14. Heb. 12. 6, —8. Solomon, in the Wisdom of God, and true Spirit of Prophecy, farther declares.

Verf. 2. *All things come alike to all ; there is one Event to the righteous and to the wicked ; to the good, and to the clean, and to the unclean ; to him that sacrificeth and to him that sacrificeth not : as is the good, so is the sinner ; and he that sweareth, as he that feareth an Oath.*

In God's dispensations to the outward Man of Saints and Sinners, *all things come alike to all, righteous and wicked, good and bad, clean and unclean.* So, God's Love or Hatred cannot thereby be known. *God causes his Sun to shine, and Rain to fall, on the evil and good, just and unjust ;* Mat. 5. 45. From the afflicting or gratifying dispensations of God, to the whole natural Man, is the Wisdom of Man apt to take the measures of God's Anger or Love. God affords invisible as well as visible good things of this World, to the inner, as well as outer natural Man, the Spirit as well as Body, of *the rebellious*, as also, of those who will prove obedient Saints. This, as one fruit of Christ's Redemption-work ; *Psal. 68. 18.* As to a first-covenant Benefit of Christ's death (*the common or general Salvation*, all Men are capable of) may they be made *wise, strong, and honourable in Christ ;* yea, by new or second-Covenant Light, also, shew'd, offer'd (*and brought to tast and see how good and gracious the Lord is, in*) his new-Covenant-life ; and after all, irrecoverably apostatize, and perish for ever ; *1 Cor. 4. 10. Heb. 6. 4.—6.* If man finally keep up his restor'd first-creation changeable righteous Life, in enmity to God and his second, he perishes for ever. If he prefer *the Knowledge of Christ after the flesh*, in the restor'd righteous Life of the Law (or conformity to him, as born of a Woman, *under the Law*) to *Christ after the Spirit*, or in his spiritual resurrection-Life ; he perishes for ever. In this evil, self-chosen life and way, does God, in Judgment gratify Men, with invisible fading or natural good things, *beyond all they can wish ;* *Psal. 73. 7.* The literal wicked, in the corrupt ; and mystically wicked, in the refin'd Spirit of Nature, may be gratified with all worldly desirables outward or inward, to their bodies or spirits ; and perish for ever, after all, *under the Wrath to come.* All this, Solomon understood, and declar'd. The natural Understanding, even in the spiritual Saint, can't reach these mysteries of Providence, in the promiscuous dispensations of God, to good and bad, as to all worldly desirables, visible or invisible. *Psal. 73.* The truly righteous, good and clean, *sacrificeth*
his

his natural Life to God, as *fearing an Oath*, or the swearing an everlasting Covenant with the Devil, in the first-creation state, against God and the second. So comes his heart, *in a newness of life, to be set in him to do good*, in God's sight, for ever. He that swears that Covenant with the Devil, *is fully set to do Evil*, for ever; Eccl. 8. 11. However undiscern'd the Saint's condition be, to his Enemies, under the love of God, in this life; God will, at last, *manifest the difference between them that serve him, and those that serve him not*, but swear everlasting Allegiance to the Devil, (Mal. 3. 18.) *whose Servants they are*; Rom. 6. 16.

Verf. 3. *This is an evil among all things that are done under the Sun that there is one Event unto all: yea, also the heart of the Sons of Men is full of evil, and madness is in their Heart while they live, and after that they go to the dead.*

The death of Nature, as to the mortal life of Body and Soul, *is the one Event to all Men*. This fatal Period comes nature to, in the wise and fool, righteous and wicked. The spiritual wise Man only, is an unspeakable gainer, by all such losses, as befalls his nature, with his fellows. Out of the darkness and death, brought on his natural state, is he raised into the spiritual light and life of God. The same darkness and death, brought upon others, in Wrath, for refusing it, in Love, becomes their dreadful condition and portion, for ever, under Wrath. This exceedingly differing Event of the said same event, the Death of nature, in all Men, is not consider'd or discern'd by Man's Wisdom. Hence, Solomon says, *how dies the wise Man? As the Fool; there's no remembrance of the one, more then of the other, for ever*, (Ecclef. 2. 16.) *in Man's day, or Judgment*. The differing event of the Cross, in Love or Wrath, turning all first-creation Wisdom, Light, and Life, into foolishness, darkness, and death, Man's Wisdom sees not. All wisdom, beauty or desirableness in nature, will perish, and be forgotten, in all Men, for ever. On this account, as to any thing in nature, *the truly wise dies as the Fool*. For, both, by death lose all the changeable Life and fading Glory of their own nature. But, the said wise, by obedient surrender of all, receive a more excellent Life and Glory, for ever; and those that rebelliously keep it, lose all
for

for ever, under Wrath, in everlasting darkness. So, though *the same Event happen to all*, as to the death of nature; the event of that event, is exceedingly different, eternal life or death. Those that do not obediently part with their own first-creation Life and Wisdom, for God's in the second, seem charact'ed here, by *a heart full of evil, and madness, while they live, and after that they go to the dead*. Yea, *they are dead while they live*, as fix'd in enmity to God, which must needs be eternal death to them. The best Works of righteous Nature, fix'd in enmity (to *the Righteousness of God, in his Spirit of Grace*) are but *dead Works*, perform'd in a spirit of Enmity and Death. True Repentance from *dead Works* (Heb. 6. 1.) imports Law-Conversion, from nature *dead in Trespasses and Sins* (Eph. 2. 1.) to the righteous life of a Man. But, this second death of righteous nature, by a fix-ure in enmity, is worse then the former, and exposes to *the second death*, as the due punishment thereof, *the vengeance of eternal fire*; Rev. 20. 14. This is *the latter end, worse then any beginning*, which many self-confident, first-covenant righteous, *wise, strong, and honourable in Christ*, come to, for refusing to part with all that, for Christ, in the spirit of the second, as risen out of the death of the first; Rom. 7. 1, -4. *These Sons of Men, whose heart is full of evil and madness*, in this World, *while they live, go, after this life, to the dead*; remain for ever in the Congregation of the dead, (Prov. 21. 16.) in eternal darkness, and *never see Light*. This come they to, with their Predecessours in the same obstinate madness and folly, *whose false doctrine or sayings they have prais'd, own'd, and follow'd, against God and his Spirit of Truth*. Psal. 49. 13, 19.

Verf. 4. *For, to him that is joyned to all the living, there is hope: for, a living Dog is better then a dead Lion.*

The living Dog, that being joyn'd to all the living, has hope, is the natural man of the spiritual Saint, under the Cross, rendered *a fool, weak, and despicable*, as to all first-creation Wisdom, Power, and Glory, with Paul (1 Cor. 4. 10.) *but is in an unchangeable union with all living, for ever, in the Spirit of Grace*; and so, *rich, wise, strong, and honourable in God*. Tho' the Saint, then, in his broken, impoverish'd natural man (the barren, disconsolate state of his desolate crucified nature) be counted *a Dog, the filth of the world, the off-scouring of all things* (by the Rich,
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Full, Wise, Strong, and Honourable in Christ ; (1 Cor. 4. 8, 10, 13.) as to first-covenant attainments, in and from him) thro' a new and better life, springing up, in him, *however hid from them, is he in a better condition than the dead Lion*. Who is this ? Man, in all the riches, wisdom, and glory of a restor'd first-Covenant life, figur'd by *Dives* ; as the crucified Saint's natural man, by *Lazarus*. All this Lion-like strength and power of nature, fix'd in enmity, renders Man, but a *dead Lion*. Fix'd enmity to God, is everlasting death to Man. This, will all Lions, in the boistrous, blustering spirit, and unbroken strength of nature, find to be their condition, as highly as they think of themselves. Nothing of true spiritual, everlasting life or strength, have they, about them. This *dead Lion*, scorns the *living Dog*, as not seeing him in another spirit, *joyned to all the truly living* ; Christ, and all spiritual Saints, and Angels. The natural Man, as a *fleshy mystical Tree*, in the fruitful exercise of a restor'd first-Covenant righteous life, *when cut down*, (spoild and marr'd by the spiritual-Sword or Gospel-Cross, Tree and Fruit, Leaf, Root and Branch) *yet is there hope*, thro' the *scent of water*, even of Christ's Spiritual Water of Life, *that it will sprout up again*, in another life ; *bud, and bring forth boughs like a plant* (Job 14. 7, 8.) of God's right-hand planting, by a new-creation, *the fruits and leaves whereof shall never wither or fade* ; Psal. 1. 3. And so, is the *living Dog* (*living with Christ, in God*) better in himself, and therefore in God's infallible sight, than the said *dead Lion*, rustling in all the unbroken life and power of that restor'd natural state, that's crucified in the true Saint. Such Lions *have but a name to live*. They are *dead* ; Rev. 3. 1. as being the very mystical Law-Widows, left by Christ, in the first-Covenant, and *waxing wanton against him*, in the second ; *choosing rather to be married again in the first, to that other Man* (1 Tim. 5. 6, 11, 12. Rom. 7. 3.) *the Man of Sin, and Son of Perdition*, the Devil. This brings *Damnation*, or unchangeable Death, upon them.

Ver. 5. *For the Living know that they shall die ; but the Dead know not any thing ; neither have they any more a reward ; for, the memory of them is forgotten.*

Living spiritual Saints know, their whole natural Man must die, in conformity

conformity to Christ, and the Will of God. But, *the said dead Lion knows nothing* ; has no right knowledge of the mind of God, in obedience to his Will, as to the appointed Death-pass, out of his crucified nature, into God's *Spirit of Grace*. He sees not, or knows this spiritual life, in which risen Angels and Saints are everlastingly blessed. *The dead Lion*, in all his flourish, being in a state of unchangeable Death, *will have no more any reward*, to his comfort ; only *the meet recompence of his error, madness and folly*, eternal darkness and death, under which, *his memory will, for ever, be forgotten*. He knows nothing that's truly good, or desireable, unchangeably, good ; and, he shall have nothing that's changably or unchangeably good or desireable, but, only unchangeable evil, for his everlasting portion. Thro' the impassable Gulf, fix'd between them, and blessed Angels and Saints, will such see those they unchangeably hate, to be the objects of God's unchangeable Love ; and themselves, of his unchangeable Wrath. They'l know nothing, but what will aggravate their boundless misery, and unexpressible torment, for ever. On the contrary, *the truly living know every thing*, (1 Cor. 2.15.) to the encrease of their unspeakable Joy. They know, that by the obedient death of nature, they shall live, for ever, in God's spirit of Grace ; as the method of God's Wisdom, whose *whole Counsel*, about Salvation, they fully comply with. *They glory*, with Paul, *in the Cross of Christ*, by which all worldly life and desire in them, is crucified to all worldly vanities, or desireables, without them ; Gal. 6. 14. And so, are they made alive to the World to come, and have a new spiritual belly, desire or appetite, and palate, springing up *in their newness of life*, to savour, relish, desire and feed on things divine, spiritual, heavenly, and eternal ; things of God, only ; *the peculiar delights of the Sons of God*. *The said dead know none of these things*, in their dead state of unchangeable Union with the Prince of death, the Devil, wherein they are cast out of God's favourable Remembrance, or regard, for ever, *into outer darkness, where will be weeping and gnashing of Teeth*.

Verf. 6. *Also their Love, and their Hatred, and their Envy is now perisb'd ; neither have they any more a Portion for ever, in any thing that is done under the Sun.*

Here's a lively description of the deplorable state of the mystical dead, *whose Love, Hatred, and Envy perisb.* All delight and satisfaction in the restor'd fading life and good things of their own nature, evilly chosen and rested in, by them, for happiness, shall perisb. *Belly and meats*, desires and desirables, all will be gone. And then, the Wrath of God will be upon them, for ever. *All the goodly dainties they lusted after, will depart from them, and never be found, more;* Rev. 18. 8, 14. For chusing their perishing things of Man, not only in a preference, but, unchangeable enmity to the things of God, in his new-Creation Life, fall they under his unchangeable Wrath. So, all their false, evil, destructive Love (of any the best things in this World, the Righteousness, Wisdom and Glory of their own restor'd nature, with the Fruits or Works thereof, in enmity to God and his spiritual, heavenly, eternal life and things) with all the things by them loved, perisb, for ever; *nor have they any more a Portion in any thing under the Sun;* any fading good thing, done or found, in the whole first-creation World of vanities. And, as *their Love, their Hatred and Envy shall also perisb.* All their Envy and Hatred (express'd by them, in all ways imaginable, against God, and his everlasting creature-life, the object of his divine Love and Delight, in Christ, blessed Angels and Saints) shall perisb. It remains in them, for ever, for the encrease of their Torment, under Wrath: but, they'l be depriv'd of all power of expressing it, for ever. The life and things of their own nature, which they have chosen to be the object of their fixed Love, in preference to God's, render them the objects of God's final Wrath.

Verf. 7. *Go thy way, eat thy Bread with joy, and drink thy Wine with a merry Heart ; for, God now accepteth thy Works.*

To the Saint, as passing through the House of mourning and death to his spirit of nature, under the Cross, into the life of God's spirit of Grace, wherein joy'n'd to all truly living, is this message of Life and

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Peace,

Peace, sent from God. *Eat thy Bread with joy, &c. Bread and Wine here, are the hidden Manna and Wine of the Kingdom, in Christ's Person, even his divine and creatures-Glories, his never-perishing meats, Saints are to feed on, in their spiritual, when their natural Man or Spirit, under the sharp discipline and death-work of the Cross, is reduc'd to the utmost straits, eating no pleasant Food, or finding any more delight in the forbidden perishing first-creation life, works, or fruits, and meats thereof. Their spiritual, hidden Man, feeds on what's incorruptible, which renders them more beautiful in God's sight, with Daniel and the three Children, then any that feed on the choicest perishing Dainties of the mystical evil King's Table. They feed on the never-perishing meats, at their heavenly King's Table, which nourish them up in his communicated never-perishing Life. So, do they eat and drink, with a merry heart ; Joy unspeakable and glorious in the Holy Ghost. The reason. For God now accepteth thy Works. This shews, in what Spirit, and on what Bread they feed, and what Wine they drink, with such a merry Heart. All's done, in a spirit, a newness of life, all the Works or Fruits whereof, are accepted of God. Their feeding on Christ's heavenly meats, renders them abundantly more glad, then the utmost fruits and increase of Corn and Wine (figures of the choicest mystical, first-creation diet) can render the natural feeders on them. Ps. 4. 7. True Saints dwell between Christ's Shoulders, in absolute safety (Deut. 33. 12.) Peace and Comfort, above all Enemies reach ; all evil, or danger. They have a Joy, no Stranger or Enemy can intermeddle with, or interrupt ; Prov. 14. 10. 'Tis a Joy, a Peace, the World can't give, nor take from them. Joh. 16. 22, 33.*

Verf. 8. Let thy Garments be always white ; and let thy head lack no ointment.

Saints, waiting for Christ's clear manifesting or revealing himself in his Divine and Spritual Glories, as object of their Faith and Hope, are here call'd on, *to keep their Garments white and clean, from all filth of flesh and spirit ; (2 Cor. 7. 1.) that they may be fit to meet Christ at his coming, as grown up into a compleatness and full purity of spiritual life, in him ; purified, as he is pure, (1 Joh. 3. 3.) in all holy Conversation and Godliness ; 2 Pet. 3. 11, 12. & 1 Pet. 1. 15, 16. And, let thy*

thy head lack no ointment. Let thy Spiritual Man, that's head to thy natural, be found in such a diligent performing its ruling authority over the natural, and keeping thy whole person in obedience to Christ, as not to provoke him to withdraw, but more abundantly pour forth his *holy anointing* upon thee, the most precious ointment of his new-creature spirit. 1 Joh. 2. 20, 27.

Verf. 9. *Live joyfully with the Wife whom thou lovest, all the days of the life of thy Vanity, which he hath given thee under the Sun, all the days thy Vanity : for, that is thy portion in this life, and in thy labour which thou takest under the Sun.*

Solomon continues his advice to the spiritual man of the Saint, as Husband, Head and Guide to his natural. By reducing it to (and keeping it in) a universal obedience to Christ (the Lord, Husband and Head to the whole Man) *can he live joyfully* in a loving union of mind *with it.* David, Paul, and other Saints have found the natural spirit (in its untransform'd, unsubjected, uncrucified state, life, will and way) a prison, an enemy, a perpetual disturber of the spiritual mind of Christ in them, through a universal contrary-mindedness thereto; Psa. 120. 5,--7. Rom. 7. 18,--23. *Sarah's obedience* to Abraham, *calling him Lord*, types out this twofold Truth; the obedience of the whole Church to Christ, and of the natural to the spiritual Man in every Saint. The natural, when by way of death and resurrection, brought into Union of mind with the spiritual (and so, the whole person of the Saint, with Christ) then, as *Heirs together of the Grace of life, their Prayers won't be kindred* (1 Pet. 3. 6, 7.) as they must needs be, while the natural mind is contrary (instead of being subject) to the spiritual, in every thing. Hence arise all discords, inconsistencies, and confusions, found in Saints, most of *the days of the life of their Vanity, under the Sun.* The nearer their natural is brought into a conformity with Christ, in his death and resurrection (Phil. 3. 10.) the more pleasing grows their life and service to God, and the more comfortable to themselves. *Rejoyce with the Wife of thy Youth;* Prov. 5. 18. This, in mystery, cannot be, but so far as the said mystical Wife, in the Saint, *is, by suffering, taught obedience* (Heb. 5. 8.) to the spiritual. 'The natural Spirit, corrupt or righteous, in its own earthy

Life, Will, and Way, is a like prison to the spiritual mind or man, in the Saint ; as the fleshly body to his natural spirit. So his whole natural Man, in the uncrucified spirit of it, is an uneasy, irksome habitation to his spiritual ; directly contrary to the mind, and interest thereof, in every thing, desire, and thought.

Verf. 10. Whatsoever thine Hand findeth to do, do it with thy might ; for, there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.

Solomon advises not man, here, to do his own will, that's found in enmity to God, in both the corrupt and righteous Life thereof ; but, *as by death and resurrection, brought into that newness of Life*, in which, *as a meet yoke-fellow to his spiritual*, to be serviceable to his Generation (*Act. 13. 36.*) as to their eternal concerns, by using all ways and means, for laying before them *the whole Counsel of God, about their Salvation* ; and discovering the whole counsel, devices, and practices of Men and Devils, in opposition thereunto.

Verf. 11. I returned, and saw under the Sun, that the Race is not to the swift, nor the Battel to the strong ; neither yet Bread to the wise, nor yet Riches to Men of understanding ; nor yet favour to Men of skill ; but, time and chance happeneth to them all.

God reserves to himself the Prerogative of giving success, or dis-appointment, as to outward things and events, where, when, and to whom he pleases, as the supream and first cause, over-ruling all second. By *time and chance, happening to all*, is meant, such events as Providence oft gives, in a direct contrariety and disappointment to Man's thoughts and expectations, from second causes. In mystery, here is signified, that Man, in the utmost Power, Skill or Wisdom of his restor'd natural state, *can't win the Race, or Battel* ; can't get true Riches, Food, or Clothing. *He can't so run and fight*, in his corruptible, natural, mortal Life and State, *as to vanquish all Enemies, and obtain the incorruptible Crown*. *Neither is the favour of God, or his unchangeable love, to Men or Angels, in the highest Skill and Wisdom of that state*. The death and loss of all, there, is undispensably necessary

cessary to the finding a Life, Spirit, Wisdom, Strength and Power, to do, gain, and win all things; *more then conquer* World and Devil, be universally obedient and pleasing to God, in every thing; and wear the *incorruptible Crown*. They that *run and fight* in but their own renew'd naturals, *are uncertain, unsteady runners and fighters; run at an all-adventures*, and, (if they confidently fix there) *in a direct contrariety to the Command and Will of God*; Levit. 26. 21. Such Runners are certain of nothing, but *missing the great Prize*. So, *will prove cast-aways*, as Paul had, *if he had not brought under his body*, or that holy natural state, wherein he was fighting against God's holy Gospel-spirit and Life; 1 Cor. 9. 24, — 27. Solomon, with Paul, returning from the *Light and Wisdom of his own Spirit*, to Christ's, declares, the *Crown of Life, durable Riches, Food and Clothing, victory over all Enemies, and the peculiar favour of God*, for ever, *not attainable under the Sun*, or in the power, and under the conduct of the natural spirit, in the most heightned, sublime Wisdom and Skill thereof. *Time and chance happens to all, that strive in that spirit, for the said great things*. All the fading good and comfort, therein, will pass away; and so, will they find uncertainty and chance, to have bin inseparable from the nature thereof, as they had bin abundantly warn'd in their mortal day, on Earth.

Verf. 12. *For, Man also knoweth not his time: as the Fishes that are taken in an evil net, and as the Birds that are caught in a snare; so are the Sons of Men snared in an evil time, when it falleth suddenly upon them.*

Here are the sad and certain consequents of Man's standing, running, or fighting, in unsteady, wavering first-Covenant Principles. *The Sons of Men, at best, in that life and state, are but like Fishes and Birds, sure to be caught in Satan's evil nets and snares*, Eccles. 7. 26. *And God, in his just Wrath, will spread his net upon them, as on King Zedekiah*; Ezek. 12. 13. & 17. 20. They chuse that very life and state, for their Portion, *that is the very snare*, thro' their fond, wilful dotage upon, and overvalue of it, in and by which *Satan catches them, at his will*, and leads them into the same everlasting destruction, with himself. True Saints, by Gospel-labours, endeavour to
waken

waken Men out of this dreamish life, and *vain-shew*, in and by which, Satan is drawing them into eternal Death, as *his willing Captives, and obedient Servants* ; and so strongly deluding them, as to make them verily believe they are making safe steps toward eternal Life, in the very way of Salvation. Saints labour to *waken them out of this mistaking Dream* ; that's the very *snare, the Devil catches* and holds *them in, as therein taken alive by him* ; 2 Tim. 2. 24, -26. *Man know's not the time*, God will deliver him up to Satan, for ever, yea *send him strong delusion*, for being so wilfully deluded by the Devil, and *believing his lie, rather, then God's Truth, that he may be damn'd*, 2 Theff. 2. 11, 12. Under Satan's spirit of unchangeable darkness, is Man kept ignorant of these dreadful consequents of his evil choice, *till there's no remedy*, (2 Chro. 36. 16.) till all the threatned evils, *come upon him, suddenly, in an evil time, that he is no more aware of, then Birds and Fishes of the evil net and snare, they are caught in*, and made a Prey of. The final Wrath of God will be upon them, and the state by them chosen, from which, no escape for ever. *They shall not know how it comes, what it is, till upon them; nor ever be able to put it off*; Isa. 47. 11.

Verf. 13. *This Wisdom have I seen also under the Sun, and it seem'd great unto me.*

Verf. 14. *There was a little City, and few Men within it : and there came a great King against it, and besieg'd it, and built great Bulwarks against it.*

Verf. 15. *Now, there was found in it a poor wise Man ; and he, by his Wisdom, deliver'd the City ; yet, no Man remembred that same poor Man.*

Christ is *the poor wise Man*, in a spirit that's in personal Union with his divine. *His little City* are *his little flock* of true Saints, *deliver'd, by his Wisdom, from the great King*, the Devil, *that comes with all his power, to besiege and build great Bulwarks against them*. He frustrates all the designs, polices and practices of evil Angels and Men, against them. All this, by taking our nature, and impoverishing it, even to a total abolition of all that Wisdom, Glory, Power, and Excellency,

in which the great evil King and his Forces come against the little City, he undertakes the defence of, against them all. By the death of that nature, in himself and little City, or flock (which the Enemy can touch, deceive, and destroy Men, by, as the very snare they are caught in) and raising himself and them, into a life, above their reach and power, does he deliver them. All his true Souldiers must follow this great Captain's suffering steps, for this conquest ; Heb. 2. 10, 14. A being made fools weak and despicable, as to all worldly, first-Covenant life, strength, and wisdom ; yea, as nothing, or no-body, things that are not ; this is the only way to overcome all these wise, strong and honorable, therein, the strong Bulls of Bashan, (Psal 22. 12.) all enemies whatsoever ; 1 Cor. 1. 25, 28. When Saints, by obedience to the Cross on their nature, are so totally impoverish'd, and run down, as to become spectacles of scorn, to the whole world, all evil Angels and Men, (1 Cor. 4. 9.) fix'd in their own worldly natural state, even then and thereby, are they fitted, to trample them all under their feet, in a life, wisdom, and power, they dream not of ; the Power of God. This is the strange method of God's Wisdom, for his despis'd little ones to be found more than Conquerors of all their proud, self-exalting despisers and enemies. The abolishing the worldly life of Nature out of Christ and his Army, is the way to their being all found in that life and power of the World to come, in which they overcome all that obstinately set up in this. This way, the Man Christ triumph'd over all evil angelical, and humane Principalities and Powers, the Princes of this World ; Col. 2. 14, 15. 1 Cor. 2. 6. All Men, that finally take up in the first-creation, are Satan's Subjects : all that pass out of that, by death, into the life of the second, are God's. The poor wise Man, that does all these wonderful things, for his little City, has infinite divine and infallible creature-wisdom and power, in him. And, what can all the visible and invisible Powers of this World, with all their Strength, Devices and Bulwarks, be, before him ? He was made a poor Man, by the death of our nature, that he might make many rich in his spirit of Grace, on the like obedient death of nature in them. 2 Cor. 6. 10. & 8. 9. Phil. 2. 6, — 8. Yet, no Man remembers this poor wise Man. No man, in his own Wisdom, receives his Gospel-Testimony, (Joh. 3. 32.) takes his Counsel, follows his Example. Under the sinking weight of this charge, will evil Men and Angels lie, for

for ever. *They'l not remember, hearken to, or follow this poor Man, under his Cross, into the like poverty and death of nature in them, the only way into his everlasting Rest.*

Verf. 16. *Then said I, Wisdom is better than strength: nevertheless, the poor Man's wisdom is despis'd, and his words are not heard.*

The everlasting Wisdom of God's New-creation, Gospel-Spirit, is better then all the fading strength, wisdom and power of Man and Angel, in the first, or old. But *the voice and words of this Wisdom, from the impoverish'd natural man, in Christ and his followers, is not heard, heeded, or regarded, by those that resolve to set up in that state of Nature, for happiness, which they preach death to, as the only possible way and means, for their being truly happy. All such reproofs of death on the spirit of Nature; and instructions of life, in God's Spirit of Grace, are despis'd and rejected, by the wisdom of Man, in first-Covenant Righteousness. Even such are found, all along this world, a disobedient, gain-saying People; Isa. 65.2. Rom. 10.21. See the dismal and blessed consequents of not hearkning, or hearkning to this poor wise Man's Counsels, reproofs and instructions; Prov. 1. 20, 33. Somewhere are, amongst the vast multitude of self-confident righteous men, and also profane, who, at last, are brought to regard this poor wise man's voice; and his, only; the voice of his Spirit, in himself and Saints. A remnant, still, God has, a little flock, that are content to be made his little ones in Nature, that he may make them his great ones and worthies, too big and too many for all his and their enemies, in his Wisdom and Spirit of Grace. All do not finally provoke him. Heb. 3. 16. Rom. 11. 1, 5. Christ then and his followers are not without all hearing, from Men. For,*

Verf. 17. *The words of wise Men are heard in quiet, more then the cry of him that ruleth among fools.*

The words of Christ and his awaken'd Spiritual Saints, *the words of God's Wisdom, which the Holy Ghost teaches, and utters in both, and all, will be heard or obey'd by a spiritual Seed of Christ, in meek, broken-spirited, quiet, peaceable men, Sons of Peace. Their meek, broken, silenced*

lenc'd natural spirit, is of great price, with God, (1 Pet. 3. 4.) as quitting its own vain corruptible life, for that which is not corruptible, but everlasting. They instruct those that oppose them, in meekness of Wisdom, (not returning railing for railing, in the wrathful, wrangling spirit and earthly wisdom of Nature, that's from beneath) waiting with patience, if God peradventure will give them Repentance, or change of mind, from Satan's lie, to his Gospel-Truth; 2 Tim. 2. 24, 26. See the different demeanour, conversation and fruits of Saints, in God's Heavenly, Spiritual wisdom, communicated to them; and of incorrigible sinners, in Man's and Satan's earthly devilish wisdom, from beneath; Jam. 3. 13, 18. Men, in their wisdom, render'd devilish, by fixure in enmity to God's, are the loud, clamorous, boasting, self-exalting undertakers at teaching the way of Salvation; who, by their great cry, and confused noise of their tinkling Cymbals, their uncertain-sounding false Trumpet, gain a ruling power amongst fools, to the final destruction of blind foolish rulers and ruled, leaders and followers. All fall into the ditch, or bottomless pit of deceits and destruction (nets, snares, and death) together; Eccle. 7. 26. Mat. 15. 14. Such Rulers or Teachers and Leaders, as a demonstration of their utmost folly and madness, despise, are offended at, and absolutely reject all the words of God's Wisdom, as folly and madness; ver. 12. & Hos. 9. 7, 8. 1 Cor. 1. 23. Joh. 10. 20. & 7. 45, — 49. The quiet-spirited Saint (in whom, this self-confident spirit of enmity, to God and all his Words of Counsel, is broken down and silenc'd by the Cross) listen to the Words of the true Shepherd or Teacher, in himself and messengers, and follow not, but flee from the Stranger's voice; Joh. 10. 4, 5. The spiritual Feet or Principles, on which Christ's true Messengers or Apostles come to them, are beautiful, and all their right Words of reproof and instruction, most welcome and desirable. They esteem, hear and obey the words of the truly wise, as incomparably beyond all the cry and noise of Rulers among fools, that presumptuously undertake an absolute impossibility, even to declare the Mysteries of God's Wisdom, in that wisdom of Man, that's foolishness to God's; and all the words of God's, to it. Yet, is their voice and cry, readily heard, and follow'd, by Fools, to the everlasting destruction of both; and all.

for ever. *They'l not remember*, hearken to, or follow *this poor Man*, under his Cross, *into the like poverty* and death of nature in them, the only way into his *everlasting Rest*.

Verf. 16. *Then said I, Wisdom is better than strength: nevertheless, the poor Man's wisdom is despis'd, and his words are not heard.*

The everlasting Wisdom of God's New-creation, Gospel-Spirit, is better then all the fading strength, wisdom and power of Man and Angel, in the first, or old. But *the voice and words of this Wisdom*, from the impoverish'd natural man, in Christ and his followers, *is not heard*, heeded, or regarded, by those that resolve to set up in that state of Nature, for happiness, which they preach death to, as the only possible way and means, for their being truly happy. All such *reproofs* of death on the spirit of Nature; and *instructions of life*, in God's Spirit of Grace, are *despis'd and rejected*, by the *wisdom of Man*, in first-Covenant Righteousness. *Even such are found*, all along this world, a *disobedient, gain-saying People*; Isa. 65.2. Rom. 10.21. See the dismal and blessed consequents of not hearkning, or hearkning to this *poor wise Man's Counsels, reproofs and instructions*; Prov. 1. 20, 33. Somewhere are, amongst the vast multitude of self-confident righteous men, and also profane, who, at last, are brought to *regard this poor wise man's voice*; and his, only; the voice of his Spirit, in himself and Saints. *A remnant*, still, God has, a *little flock*, that are content to be made *his little ones* in Nature, that he may make them his great ones and worthies, too big and too many for all his and their enemies, in his Wisdom and Spirit of Grace. *All do not finally provoke him*. Heb. 3. 16. Rom. 11. 1, 5. Christ then and his followers are not without all hearing, from Men. For,

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lenc'd natural spirit, is of great price, with God, (1 Pet. 3. 4.) as quitting its own vain corruptible life, for that which is not corruptible, but everlasting. They instruct those that oppose them, in meekness of Wisdom, (not returning railing for railing, in the wrathful, wrangling spirit and earthly wisdom of Nature, that's from beneath) waiting with patience, if God peradventure will give them Repentance, or change of mind, from Satan's lie, to his Gospel-Truth; 2 Tim. 2. 24, 26. See the different demeanour, conversation and fruits of Saints, in God's Heavenly, Spiritual wisdom, communicated to them; and of incorrigible sinners, in Man's and Satan's earthly devilish wisdom, from beneath; Jam. 3. 13, 18. Men, in their wisdom, render'd devilish, by fixure in enmity to God's, are the loud, clamorous, boasting, self-exalting undertakers at teaching the way of Salvation; who, by their great cry, and confused noise of their tinkling Cymbals, their uncertain-sounding false Trumpet, gain a ruling power amongst fools, to the final destruction of blind foolish rulers and ruled, leaders and followers. All fall into the ditch, or bottomless pit of deceits and destruction (nets, snares, and death) together; Eccle. 7. 26. Mat. 15. 14. Such Rulers or Teachers and Leaders, as a demonstration of their utmost folly and madness, despise, are offended at, and absolutely reject all the words of God's Wisdom, as folly and madness; ver. 12. & Hos. 9. 7, 8. 1 Cor. 1. 23. Job. 10. 20. & 7. 45, — 49. The quiet-spirited Saint (in whom, this self-confident spirit of enmity to God and all his Words of Counsel, is broken down and silenc'd by the Cross) listen to the Words of the true Shepherd or Teacher, in himself and messengers, and follow not, but flee from the Stranger's voice; Joh. 10. 4, 5. The spiritual Feet or Principles, on which Christ's true Messengers or Apostles come to them, are beautiful, and all their right Words of reproof and instruction, most welcome and desirable. They esteem, hear and obey the words of the truly wise, as incomparably beyond all the cry and noise of Rulers among fools, that presumptuously undertake an absolute impossibility, even to declare the Mysteries of God's Wisdom, in that wisdom of Man, that's foolishness to God's; and all the words of God's, to it. Yet, is their voice and cry, readily heard, and follow'd, by Fools, to the everlasting destruction of both, and all.

Verf. 18. *Wisdom is better then Weapons of War : but, one sinner destroyeth much good.*

True *Wisdom*, or the Spirit of Christ, in Man, is better then all the *Wisdom, Strength, Power and Armour of Man or Angel*, in the first creation; and yet more, when all these are turn'd into (and used in) enmity to God. For so, became they *the one sinner, that*, from first to last, fights against God, Christ, and Saints, who must needs be unspeakably too hard for them. All wicked Angels and Men, in the finally abused first-creation state or spirit and life of nature, make up, and are *the one sinner*, or uniform fighter against God, in and with their first-creation Strength, Armour, and *weapons of War*. And, thus does *this one* comprehensive Sinner (or perverted first-creation Spirit, in all evil Angels and Men) *destroy much good*, even all the changeable goodness in that state, which had they obediently return'd it back, in sacrifice to God, they might have receiv'd much good, thereby; even *the promis'd gift* of an everlasting righteous Life; and so, all *their own* fading good, again, with *usury*. The Law (or law-life, in Man or Angel) us'd unlawfully; as kept up for *Weapons of War*, in rebellion, against Christ's Gospel-life, is *destroy'd by the said Sinner*, in evil Angels and Men. They thus *destroy* and frustrate all the good, intended, in and by their first-creation State; and, for ever, exclude themselves from the immutable good of the second. So, *destroy they much good*; even the whole good of the first and second Creation. By the lawful use of the first, they might have had all the good of both. By the unlawful use thereof, they spoil and lose all; all the good, given them in the former; and offer'd them, in the latter. Then, as fix'd in unchangeable enmity to God, they must fall, and lie down, for ever, under the unchangeable Wrath of God, as their undeniably just portion.

CHAP. X. V. 1.

Dead Flies (Heb. flies of death) *cause the Ointment of the Apothecary, to send forth a stinking savour: so doth a little Folly, him that is in reputation for Wisdom and Honour.*

THe dead flies, or flies of death, found in Men, since the fall, (that cause the first-covenant precious Ointment of Christ, the great mystical Apothecary (or perfumer) of Man's filthy, loathsome, corrupt, polluted nature, *dead in trespasses and sins*) are a character of the enmity to God's divine and creature-spirit, which is *filth of spirit*, in Man. This enmity, as the single product of the first sin, is call'd *the little folly*, in eminently restor'd, righteous Man, that, with *Job*, is, there, in great reputation for Wisdom and Honour; *Job* 29. 7, — 10, This little folly, (a changeable, pardonable, curable enmity to God, in all) comparatively with the great folly (the incurable, unpardonable, great transgression, or presumptuous sin unto death, as thro' Man's wilful madness, this changeable is turn'd into a fix'd unchangeable enmity to God, in many) this little folly, what a noise it made, in *Job*, against the dispensation of the Cross, when under it, as we find, at large, by the reproofs, *Elihu* and Christ himself came upon him, with? *Job* 32, to almost the end of that Book. *Man, in the honour*, he was created in, *not understanding* or duly considering the changeable nature of that honour, and slipperiness of his standing in it, soon fell, and became as the Beasts that perish (*Psalm* 49. 12, 20.) a brutified, meer sensual creature, as 'twere, having forfeited the righteous life of a Man. And when restor'd by the redeemer, out of that polluted, bloody condition, into the same kind of changeable, first-covenant righteous life of a Man, again (*Ezekiel* 16. 6.) so as to remove and take off the punishment of the first sin; the first sin it self is not hereby cured, but through this very fresh coming of the command, or Christ's setting up his first-covenant Law-life in him, again, *does this sin of Enmity revive also*, (which, with, and in dead nature, lay, as dead) into an active, bold, confident, daring, presumptuous resisting of God and his Gospel-spirit, as *Paul* experienc'd; *Rom.* 7. 9, — 11.

And, had he obstinately persisted in that course, when convinced of his duty, it had slain him, for ever. But, he yielded to the death of that restor'd first-covenant law-life, as the known means of *abolishing that enmity*, which reviv'd & sprang up with it, and is inseparable from it. No way, then, to be rid of that enmity, but by being rid of that life, under the Cross. And, no other way, or on no other or lower and lesser terms, can God's Gospel-life of everlasting Righteousness be receiv'd by, or set up in us. *He therefore gloried in nothing save the Cross of Christ, that* (by its twofold death and life-operation, runs down the first-covenant life, and sets up the second) *crucified all worldly life and desire in his spirit, to all this World's desirables, and them to it*; (Gal. 6.14.) and set up a life in him, the *Palate, Belly or Appetite and Desire* whereof, wholly and only *savour'd* (*hunger'd*, *desir'd* and *thirst'd after*) *the things of God, things eternal, delights of the Sons of God*. He so became alive only to the World to come, and that to him; a *meer Pilgrim and Stranger, in and to this, to the delights of the Sons of Men, things seen, temporal*; 1 Pet. 2. 11. 2 Cor. 4. 18. *The dead Fly or little folly*, here, is the same with *the little leaven that leavens the whole lump* (Gal. 5.9, of mankind); which can be purg'd out of any, no otherwise then by the death and Sacrifice of Nature, at best; from which, inseparable. And then, with our sacrific'd spotless Nature, in *Christ our Pass-over*, shall we find, that *the destroying Angel* (even Christ with the same spiritual-Sword or Gospel-Cross) *will pass over us*, as to that use he will make of it, in Wrath, upon all fix'd incorrigible enemies, Angels or Men. This fix'd *leaven or Doctrine of the Pharisees*, in a sower'd, leaven'd spirit of unchangeable enmity, (in a first-Covenant righteous life, against the second; Law, against Gospel) *is that, Christ warn'd his Disciples to beware of*; Mat. 16.6, 11, 12. *For this cause, did Christ sanctify our nature*, by the death thereof, in himself, that by the like death-sanctification, the same *fire-Baptism of his heavenly Spirit of Truth*, on our earthy-spirit of enmity and falshood, *he might sanctify it, in us*. Joh. 17. 17, 19. The enmity, or *Fly of death*, becoming unchangeable in Men, *renders them a most stinking abomination to God*, for ever. *Their Soul* unchangeably *loaths God's Soul, or Spirit of Grace*; and *his, them*. Then Christ's fresh first-Covenant Gift, that was, for a season, as *salt*, to dry up the *fleshy filth of their polluted nature, loses its savour*; and, the whole person

person becomes a *stinking, loathsome* thing, as all-over polluted with a spreading incurable *Leprosy*, or most noisom Disease.

Verf. 2. *A wise Man's heart is at his right hand; but, a fool's heart, at his left.*

Here's a description of the truly wise, and of the greatest fool. *The heart of the former, is at his right hand*, fix'd and set to follow those right counsels of God, in the life, activity, desire and thought of the incorruptible Seed of God's right-hand-planting in him, by a new-creation, which will set him *at Christ's right hand*; when fools or lustful Goats, in the activity, life, and desire of the corruptible seed of his left-hand-planting in them, by a first-creation (in which wholly set upon this worlds vanities) will be found *at his left-hand, and doom'd to eternal punishment*. Mat. 25. 33, 46. Saints give up their fleshly Tree, with the fruits or works thereof, their left-hand first-Covenant life, to the death of the Cross, that they may receive that right-hand, second Covenant, Gospel-life, wherein to be *wise unto Salvation*. Others, of a perfectly contrary mind, fool themselves into eternal damnation.

Verf. 3. *Yea also, when he that is a fool, walketh by the way, his Wisdom (Heb. heart) faileth him; and he saith to every one, that he is a fool.*

Man's own Wisdom is Folly, *not able to direct his steps, in* (or so much as into) *the way everlasting*; Jer. 10. 23. Trusting therein and to, renders him an enemy to true spiritual Wisdom, that can do all. And, *this manifests him to every one, to be fool*. God will set up that Light in all, that they and all others shall see them, Fools; as having wilfully chosen that Life and Wisdom, they knew would fail them; and consequently, excluded themselves, for ever, from that, which would have done their Work. Thus become they everlasting monuments of their own madness and folly, in eternal darkness and death, under Wrath.

Verf. 4.

Verf. 4. *If the spirit of the Ruler rise up against thee, leave not thy place ; for, yielding pacifieth great offences.*

The acknowledg'd literal, gives aim at the mystical sence. In letter, Man ought not to leave *his place* of subjection to worldly Rulers ; but acknowledg the ruling Power, by God's Providence, permitted any to exercise over him, however ill us'd. This may and ought to be, without any sinful compliance with such abused Power. Even Saints must suffer, as a passive owning that power, so ill manag'd, they can't actively obey. *All ought to keep their place* of subjection to it, so as not to rise up against, dispute, or deny the Rulers place and office, however abus'd. Such demeanour is the only safe way, to pacify the Ruler's unjust wrath, against them. *t. For yielding pacifieth great offences.* Yea, Devils are not to be denied their invisible evil Angelical Principality and Power, permissively *given them*, in and over *this World* ; Luk. 4. 5, 6. The Devil's evil place of Rule and Power, is not to be denied. Even Michael, the Arch-Angel, Christ himself, contending or disputing with the Devil, about the body of Moses ; durst not bring against him a railing Accusation, but, said ; the Lord rebuke thee ; Jud. 9. So, Zec. 3. 2. About Joshua, another Type of himself. The Devil contends or disputes, by himself and Apostles, for *the body of Moses*, or life of the Law, as eternal Life and Salvation ; according to his first short comprehensive lying Sermon to Eve ; *ye shall not die.* This is eternal Life, ye are already possess'd of, by the first Creation. A due demeanour towards the very evil Angels, is an owning *our place* of inferiority to them, in the life of but humane nature, or our natural state, at best. 'Tis acknowledg'd so, in Christ himself ; Heb. 2. 7. The leaving our place of Subjection or Inferiority to evil visible or invisible Powers of this World, is a *leaving our place* of right subjection and obedience to God, and a giving advantage to the Devil, to make us pay it him. And, so come we to the mystery, here. Christ, of right, is always the chief Magistrate and Supream Ruler, over all, in his very passive season, and Satan's active Reign. *If his Spirit rise up against the guilty natural spirit of Man*, if he come with his spiritual Sword and Gospel-fire, to slay and sacrifice it to God ; Obedience ought to be given to him, herein, by *yielding subjection to this*

this Supream Ruler, over all, as our true interest, and safety. This is the way to pacify God's provoked Wrath against us, even the delivering up that spirit, to death, that's found guilty of all sorts of offences against him; and this undeniably, evidenc'd by the all-discovering light of the two-edged flaming Sword that slays us; Heb. 4. 12, 13. No absolute reconciliation, but by the death of the guilty Sinner, in us; the foe of our own house. We ought to agree with this true Ruler (in the way of his Cross, the only way to Salvation) when his Spirit rises against (and he comes in the posture of an Adversary, upon) his and our enemy, in us; Mat. 5. 25. Such yielding up the perpetual Offender to death, (in order to be brought to live under the peaceable Rule of that Spirit of Life and Love, that slays our spirit of Enmity and Death) pacifies the Wrath of our most righteous Judg, and brings this wonder to pass, that we, who in our own spirits, have bin guilty of innumerable and unutterably aggravated follies and madneses, shall have no Iniquity found in us, by Friends or Foes. The guilty Sinner, our natural spirit, that always rebell'd, in its life, has obediently suffer'd death, and there's an end of all Iniquity. By this means, come we to be fill'd with a spirit of Life, that's in eternal union of mind, will, desire, thought, love, and hatred, with the infinite divine spirit. Then, let enemies, that love nothing but such Iniquities they would charge us with, search and accuse us while they will; yea, and let God, that infinitely hates all Iniquity, search us, to the bottom (by the joynt beamings forth of his infinite divine and all-searching infallible new-Creation Sun-lights) still, still, no Iniquity will be found in us, when fill'd with his own Spirit of everlasting Righteousness and Truth.

Verf. 5. There is an evil which I have seen under the Sun, as an error which proceedeth from the ruler.

Verf. 6. Folly is set in great dignity; and, the rich sit in low place.

Here's just matter of complaint, relating to the invisible or visible Magistrates of this World, evil Angels or Men. Nothing more familiar to observation, in the visible, then their encouraging and advancing folly it self, or grossly wicked and unworthy persons, and thrusting down the rich in true wisdom, the truly worthy, into low place, or no place, out of all place; yea, and out of the World, as

not

not fit or worthy to live, by reason of his unalterably contrary principle (temper and spirit) to such wicked Gamsters, as resolve to make a prey of the People. All discouragements, injuries, and oppressions imaginable, are, on this ground, exercis'd on the most worthy Patriots, whose Consciences permit them not to gratify and serve their corrupt wills, interests, and unruly lusts. These are the things practis'd by wicked visible Rulers, in a flat contrariety to their duty ; *Rom. 13. 3, 4.*

The invisible Rulers of this World, evil Angels, prefer the rich, wise-fools, in a first-Covenant righteous life, as their choicest and most useful subjects, before, above, and against the mystical poor or impoverish'd there, in order to become *wise, rich, strong, and honourable in God*, or in a spiritual, new-Covenant life, *hid with Christ in God*. *Christ pronounceth Wo to the former ; and says, 'Blessed are the latter ; Luke 6. 20, 24. That that's highly esteemed of Men, in the first Covenant, is abominable to God (Luk. 16. 15.)* as set up in a fixed enmity to him, and the second. And, *the broken, contrite, impoverish'd natural Spirit of the Saint* (as to all, others trust and glory in) seems abominable and *contemptible to them*, the *fat, full, rich, wise, strong and honourable* in the first ; *1 Cor. 4. 8, 10. The rich, in the first-Covenant, are figur'd by the Man with a gold Ring and goodly apparel ; whereas the poor and needy natural man of the Saint, causes him as a poor man, in vile raiment, to be bidden by man, to sit here, under his footstool, im-*porting the very height of contempt, towards him ; while there's a huge búsle, for the giving the other *a high place*, in honour and respect to him, or rather to his mystical *gay clothing*, kept on, *in enmity to the Cross* ; but, *put off by the Spiritual Saint, and refus'd ever to be put on, again ;* let men take it how they will. *Jam. 2. 1, 3. Cant. 5. 3.* God requir's the *putting off those first-Covenant Ornaments*, Devils and Men put such a preferring value upon, *that he may know what to do with us*, by setting up the life, and clothing us with the everlasting Righteousness, Beauty, Glory, and ornaments of the second. *Exod. 33. 5.* Wise, Holy, first-Covenant righteous Men, and God, are of a directly contrary judgment, in this case ; *Rom. 2. 29.* Those, God highly esteems and loves, they scorn and hate, as *the filth of the World, the off-scouring of all things ; 1 Cor. 4. 13.* Thus are they found in harmony with the invisible *Principalities and Powers of this world*, the
evil

evil Angels. They both and all center in this point, a resolution, in the earthly principle or natural spirit, to despise (and contend against) the impoverish'd natural man of the truly wise, rich, strong and honourable spiritual Saint. They shoot all their malicious, revengeful arrows at him. So are true Saints, by their true Gospel-life, Conversation, words and way, rendred, with Jeremy, *Men of contention with the whole earth*, or whole earthy party of evil Angels and Men. This evil, Solomon saw, *practis'd under the first-creation Sun*, or in the first-Covenant spirit, the Law-principle of life and action, *as an error*, both visible and invisible *Rulers of this world*, are ioyntly guilty of, in using their utmost power, for discouraging, persecuting, and suppressing the truly wise and rich spiritual Saint; the only sort of men in this world, that God highly esteems and loves. On all these accounts, as to the errors of the visible and invisible Rulers of this World, he farther says,

Verf. 7. *I have seen Servants upon Horses, and Princes walking as Servants upon the Earth.*

The chief sense of these words, is; that evil Angels are permitted the exercise of a ruling power over this World, fulfilling their pleasure, both in the corrupt and refin'd spirit and principles of Nature, in men. Both evil Angels and Men in the said spirit of *Bondage*, are but *servants and slaves* in God's sight; objects of his everlasting contempt, and wrath. When *Christ, whose Right it is, takes to himself his great Power, and reign's*, he will take away all their power, and tread them under his and his Saints feet, for ever. But, all along this World, are these evil Angelical Principalities and Powers, in, with, and by evil visible ones, jointly riding over Saints heads, (Psal. 66. 12.) under Christ's overtopping spiritual Power, ordering all, for the carrying on his designed work of the Cross, on the natural spirit of the Saint, that's a spirit of *Bondage*, in them. For this reason, are the true Princes, or spiritual, heaven-born Sons, walking on the Earth, (in an inferiority and subjection to these slavish servile-spirited Rulers) that, in their true Princely life, they may come to ride over all those Servants heads, that have bin their Masters. All along this World, the said Servants are on Horseback, and true Princes a-foot. At entrance of the Reign

of Christ, or beginning of the next, *such Princes will tread all such Servants, for ever, under their feet, and ride in triumph; with their Lord and Master, the great Captain of their Salvation, over all their heads; Col. 2. 15. Heb. 2. 10, 14. The very 'Prince of Life, when he had taken our flesh, suffer'd death therein, under the visible and invisible Princes of this world; Act. 3. 15. True Saints, following his suffering steps, will be found on their mystical white Horses, with their Lord, at last; Rev. 19. 11, 14. Christ refused any ruling Power, as a Judge or King, in that earthly life of the Law, wherein he was to suffer, and did, in obedience to his Father, under the hors'd Princes of this World, in the said earthly life and worldly power. He walk'd as a Servant on the earth, under them; and so, must Saints, in obedience to the will of God, and conformity to his example, Job. 10. 17, 18. They must lay down their natural, wherein they are Servants, that they may take up his spiritual life, wherein, Sons of God, and to be Princes on horse-back. Saints are spiritual chaste Doves, that know not where to set their foot, or find any visible relief or support, in this World; Gen. 8. 8, 9. As kept for their Heavenly Country, are they not suffer'd to find any rest, short of it. They are hunted out of all false rests, by their evil Rulers, who intend their utter destruction. But, they find the new Name of the Lord, a strong Tower, and Ark of safety, both from enemies, and the flood of God's final Wrath, that will overflow the whole first-creation Land of the living; all, fix'd in their earthly life of enmity to his Heavenly.*

Verf. 8. He that diggeth a Pit, shall fall into it; and, whoſo breaketh an Hedge, a Serpent ſhall bite him.

The pit, here, is the same, *blind Leaders with their followers, fall in- to; Mat. 15. 14. Pſal. 7. 15. Many that are reckon'd to dig deep in Scripture, all their interpreting thereof amounts to no more then the digging this dangerous and destructive pit; an opening the very bottomless pit of the Devil, and asserting it to be the Kingdom of God; a teaching unchangeable union with the evil one, as God, sitting in the Temple of God, and shewing himself, that he is God. And, in all their Ministry, to this purpose, seeing nothing but vanity and lying Divination, they say, The Lord ſaith, and make others hope, they'l confirm the word;*

word ; that they have true peace with God, when indeed, in unchangeable union with the Devil. Thus do evil *Men, giving heed to seducing Spirits, and Doctrines of Devils*, cry up a fixure and establishment in the first-creation state of enlighten'd, *Righteous Nature*, in unchangeable opposition to God and his new-creation *Spirit of Grace*. They prefer their Law-Spirit, to his Gospel-Spirit, which renders it *the very bottomless pit they fall into*, under the final Wrath of God ; *a deep ditch of stinking mire and filth, for evermore*. Out of it, there is *no redemption*. 'Tis very Hell. Evil Angels & Man's conclusive choice of that state, makes it *a pit of their own digging*. David found his own nature, *a deep mire, where there's no standing ; crying for deliverance out of it*, by a lifting him up out of his earthy spirit of nature, into God's heavenly *Spirit of Grace*; Psal. 69. 1.--3. The death of Nature, under the Cross, is our only way out of this *miry pit of corruption*, into the life, Christ will reign in.

t. *And, who so breaketh an hedge, a Serpent shall bite him*. First-Covenant Life, and second-Covenant Light, are a twofold hedge of defence, to secure Man from all dangers, on his right hand and left. The restor'd life of the Law, is a hedge of defence, for a season, against the vile affections and lusts of corrupt nature, dangers on the left hand. Spiritual Light (by which, Christ, in his spiritual Life is shew'd and offer'd Men, as their absolute Salvation) is a hedge of defence, to secure Men from the most dangerous sinning against that Supream Right-hand Mercy, and gracious offer of it, from God. The first mystical hedge, or fence against the workings of corrupt nature, kept up, in opposition to the second, (so as finally to turn from and reject the second, which would secure from all sin, in corrupt or righteous nature, *filth of flesh or spirit*, for ever) this is Man's wilful *breaking down the chief hedge for his security*. And then, Satan, the old poysonous *Serpent*, breaks in upon him, and *bites*, or mortally wounds *him*, to eternal death. This, by perswading Men, to set up nature, with him, in an eternal opposition to God, and his Grace.

Verf. 9. *Who so removeth stones, shall be hurt therewith : and, he that cleaveth Wood, shall be endangered thereby.*

Stones, here, are the same with the hedge, in the former Verse, figuring

guring the new-Creation Spirit, and Light thereof. This rocky-spirit of Christ, in Saints, renders them *Rocks, or living Stones in his spiritual house*; Mat. 16. 18. 1 Pet. 2. 5. Man's wilful refusing, hating, and turning from this rocky life, shew'd and offer'd him, is a *removing these stones*, decrying, and (what in him lies) pulling down this spiritual Temple, and persecuting or scattering Christ and spiritual Saints, *the living Stone and lively Stones* thereof. *This will bring the greatest hurt upon himself.* For, *this Stone or Spirit, in Christ and Saints, will fall upon him*, in wrath, and grind him to powder; Mat. 21. 44. t. *And he that cleaveth wood, shall be endanger'd thereby.* By cleaving wood, is meant a separating the first benefit of the Cross or death of Christ, a restor'd first-Covenant life, from the second; and consequently, a setting up the first, in unchangeable opposition to the second, a Gospel-life of everlasting Righteousness and true Holiness. God's Wisdom has found a way, by the death of the former, to join these two together, in the new life of the latter. By the obedient death of Nature, corrupt or righteous, is the changeableness and enmity of the former, done away; and so, is it brought into unchangeable union with the latter, and harmony of mind and will, with God most high. These, that God requires a yeilding to his way of putting together, *as Brethren in Unity* (Psal. 133. 1.) *let no man presume to keep or put asunder*; as first-covenant Brethren do, when they *sit and speak against the second, in despite to them, and that spirit of Grace*, they are of, and in; Psal. 50. 20. Ezek. 33. 30, -- 32. Heb. 10. 29. Such *cleavers*, or dividers of Wood, the first benefit of the Cross, from the second, (after a clear discovery of the whole design of the Cross, to them) *will not only be endanger'd thereby, but bring final destruction upon their own heads.*

Verf. 10. *If the Iron be blunt, and he do not whet the edg, then must he put to more Strength: but, Wisdom is profitable to direct.*

Man's natural spirit, fallen into sin and enmity (whether in the corrupt or restor'd righteous Life thereof) is the mystical *blunt Iron*, here; heavy and dull, as to any right understanding of, or obedience to the commands of God's spiritual Law. 'Tis more difficult to yield any obedience thereto, then before the fall. For, now there's positive

tive enmity in it; then, not. It therefore greatly needs the sharpening work of Christ's spiritual convictions, to bring the blunted, dull nature thereof, so much as to see its unspeakable concern, in listening and submitting to the *hard sayings* and sharp discipline of his *spiritual Law*. Those that (*finding themselves, weary, and heavy laden, or overfet, as to such important concerns*) come to Christ for his spiritual life and senses, for which, *willing to take up* (or submit to the death of their natural, under) *his Cross*, will find all *easy and plain*, both to understand and do. *Mat. 11. 28,—30. His yoke is easy, and burthen light*; Yea, such yoke and burthen (amounting only to our unchangeable subjection to his will, that's unchangeably subject to the divine) *is the very glorious liberty of the Sons of God*. And so, also, their sufferings (in submitting to *the yoke and burthen of his Cross*, on their natural will and spirit) will, in the prospect and certain sight of such glorious advantages, not be reckon'd upon, in any comparison therewith. *Rom. 8. 18.*

Scripture is a *Parable*, or sharp saying, and requires a sharp Wit, that is, spiritual understanding, to discover the mysterious Things, Truths, or meaning of God's Spirit, therein. 'Tis *too painful*, yea, impossible for Man's natural understanding, to interpret and rightly understand so much as the providential dispensations of God, to friends as foes, and foes as friends; *Psalm. 73. 3, 16.* Spiritual understanding, or, Sanctuary-light discover's all; (v. 17.) the voice of all Providences, and *the dark sayings or parables* of all Scripture. *It can interpret oraculous dreams, shew hard sentences, dissolve doubts*; *Dan. 5. 12.* Take the total sum of its objects. It discern's or judges all things, (1 *Cor. 2. 15.*) divine, and twofold creaturely, natural and spiritual; *the deep things* of God's Infinite Divinity (v. 10.) *his whole Counsel*, about the Salvation of his Creatures, (1 *Act. 20. 27.*) and the whole counsel of the Devil, for their Damnation; the whole *mystery of Godliness*, the whole *mystery of Iniquity*, the mysteries of Christ's Spiritual Kingdom of marvelous light, in his Gospel-Spirit; the mysteries of Satan's accursed kingdom of marvelous darkness, in his Law-Spirit; 2 *Cor. 2. 11.* As God, gradually, more and more runs down the wisdom or understanding of the natural Man in the Saint, into darkness, by the demolishing operation of the Spirit of the Cross, he raises it up more and more into the new, all-discovering light or discerning of his spiritual;

ritual; which, *James* calls *his giving more Grace*; *Jam. 4. 6.* So, the natural man, or spiritual *Prophets Servant* in the Saint, comes to see *what the Prophet sees* (as in type, *2 King. 6. 17.*) Thus is man's understanding or spirit, (as more brought, by way of Death and Resurrection, into union of mind with the spiritual) more and more whetted, sharpn'd, and enabled more clearly to discern the whole mind, and do the whole will of God. *Paul* found even Gospel-professing *Jews*, so dull of hearing or understanding, so defective as to the right hearing ear, reception, or capacity for spiritual mysteries, that he seems to have forborn the declaration of many things, he otherwise would have said to them; *Heb. 5. 11.* He clearly saw their darkness and incapacity, as to spiritual, Gospel-matters. The most highly enlighten'd and restor'd understanding of Man, is but dull, blunt Iron, till whetted by spiritual light, utterly unable to discern or do the Will of God, in any thing, to his wel-pleasing. *It can't direct his steps*, aright, towards God, or his own Salvation; *Jer. 10. 23.* 'Tis spiritual Wisdom only, is profitable to direct in the way everlasting; *Psal. 139. 24.* This renders a Man an infallible Seer and Doer of the whole mind and will of God. And, this renders him the certain overcomer of his own contrary natural mind and lust. *'Twill crucify the worldly mind in him*, to the World without him; and so, the World to him; and bring the God of this World, under his feet. Flesh, World, and Devil will all flee before, and fall under him. God will be fully pleas'd with him; he fully saved, and absolutely blessed, for ever.

*Verf. 11. Surely the Serpent will bite without enchantment, and a Bab-
bler is no better.*

The natural spirit of fallen Angel and Man, is poyson'd with enmity; changeable, in man; unchangeable in evil Angels or Devils. Devils, being all absolutely fix'd in enmity, and resolutely using all their angelical Wisdom, in their superiority of nature to Man, go clear beyond him, in subtilty, as well as power. The Devil, when fallen, was too hard for man unfallen; over-reach'd him with his subtilty; over-set him with his power; and so, sowed his evil seed of enmity to God's spiritual Law, in all mankind. This mystical deadly poyson, has laid them

them all *dead in trespasses and sins*. The old Serpent is more subtle than but gradually restor'd Man; and still, all along this World, is upon him with the same lying suggestion (and wicked, but pleasing Counsel) *as to Eve*, that restor'd righteous nature is a state of eternal life, and *he shall not die*; neither under the Cross, here; nor eternally, hereafter. *Gen. 3. 1,--5. 2 Cor. 11. 3.* It must needs be much easier for Satan to prevail with restor'd righteous man, since the fall, then in his first assault on humane nature, in the primitive purity and perfection thereof. For now, he finds the same poisonous enmity to God, in men, with himself, as even in *Paul*, after all his Law-conversion and Righteousness of man; but, before his Gospel-conversion into the Life and Righteousness of God. His work, now, is only to put his confirming Paw, upon man, for rendring his changeable enmity to God, and Union with him, unchangeable. Then his work's done; and man, undone, for ever. And, in carrying on this, is he pleasing to man. His Counsels are all, after man's own heart. The old Serpent, now, in biting, poisoning, and wounding men to eternal death, is, all along, pleasing to them. He licks them to death, with his flattering harlot-kisses, in the practice of the highest and most criminal strumpetry, seducing them from Christ, the true spiritual Lord and Husband, they ought to be chaste, single-ey'd, and hearted, in their love, to. The enchanting alluring Words of this grand mystical Adulteress, are *smoother then Butter, when war is in her heart: softer then Oil, yet are drawn Swords*; *Psal. 55. 21.* Grand Adulteress, the supreme Whore of *Babylon*, (influencing and drawing into the same guilt, innumerable Men, who, with all Devils, or evil Angels, make up the comprehensive and compleat mystical Whore of *Babylon*, in an unchangeable murdering mind of enmity to Christ, and his true spiritual *Israel*, or new-Jerusalem Saints) *Man of Sin, Son of Perdition* (*2 Thess. 2. 3.*) *roaring Lion, seeking whom he may devour* (*1 Pet. 5. 8.*) *great bloody red Dragon* (*Rev. 12. 3.*) *Abaddon, Apollyon, or destroyer* (*Rev. 9. 11.*) *Devil, Satan, old-Serpent* (*Rev. 20. 2.*) and the like; all these are charactering titles and distinguishing badges of one and the same *Beel-zebub, or Prince of Devils*; *Mark. 3. 22.* Without *Incantment*, or such listning to the charming voice & counsels of the Spirit of Christ, *the true Shepherd* and Teacher, as will *turn them from the voice of all flattering Strangers* (*Joh. 10. 4, 5.*) Will Men be charm'd and seduc'd by this old Serpent, and mortally bitten,

bitten, stung, and poison'd by him, to eternal death. All this was figur'd out, in the *bitings of the literal fiery Serpents*, and cure of such bitten *Israelites*, only, as look'd up by Faith, to the *fiery Serpent on a pole*; Num. 21. 6,—9. *This brazen Serpent on a pole*, was a figure of Christ, as in our nature crucified and raised into his spiritual, new-Creation Life; *Joh. 3. 14. whoever so look up to him, herein* (as to be made willingly conformable to his death, that they may partake of his resurrection-Life) *are certainly cured, for ever*, as to the poisonous bitings of the mystical old fiery Serpent (or Serpents, the Devil and his Angels; all, Devils) figur'd by the literal. Enmity to God, is inseparable from Man, save by the total death of his natural state. *A Leopard's spots may as soon be done away, or a Blackmoor's skin wash'd white* (Jer. 13. 23.) as man (save by a right obedient death of his natural spirit, at best) *be cleans'd from all evil*, filth of spirit, or enmity to God. If Men listen not to the Counsels of true Wisdom, they'l be pleas'd with the old Serpents adding to his first poisonous biting them, in and with the first man, such a farther biting of them, as will render their enmity to God, as unchangeable in them, as in himself. All his words are natural, and welcome to them. They reject Christ's, and wholly chuse and delight in his Counsels; *Isa. 30. 9,—11.* Here's the dangerous posture, mankind are in. *And, a Babler is no better.* Man, in his own Wisdom, undertaking to expound Scripture, and counsel his fellow-mortals, about Salvation, *is a Babler, a tinkling Cymbal*, makes only a confused noise, *an uncertain sound of Words*; in all which, he's no better, then the old Serpent himself; that is, gives no better, but indeed the self-same Counsel, he gives; preaches his Gospel, that men will find the restor'd righteous life of nature, to be eternal, and everlasting Salvation. Thus doe babbling men, carry on Satan's poisoning doctrine and work, *in a lying spirit of Divination*, for poisoning themselves and Hearers, beyond cure, to eternal death. None are fit to teach Christ's Gospel to others, but such as are *wise unto Salvation*, themselves. Who else, can *shew the way of Salvation*?

Verf. 12. *The words of a wise man's mouth are gracious: but, the lips of a Fool will swallow up himself.*

All thoughts and words (inward and outward Words) *of the truly wise*

wise man, are gracious, good, and pleasing in God's sight. A spirit of everlasting Righteousness is the principle and root of all. He turns from the life, light, understanding, will, desire, thought, word, and action of his own Spirit, to live wholly in and to God, after his heart, in his spirit. So, God (or his creature-spirit) works all his works in him; and he, in God; Isa. 26. 12. Phil. 2. 13. Joh. 3. 21.

On the contrary; *the Lips of a Fool will swallow up himself.* Man, in corrupt or enlighten'd nature, is but a fool, and as the Beasts that perish, as to all his eternal Concerns, Gospel Things or Truths; *Psal. 49. 12, 20. Jer. 10. 23. 1 Cor. 2. 14. All such things are (or seem) foolishness to him, because he is a fool. All words or fruits, utter'd or brought forth, in his own nature, at best, which he trusts, and advises others to trust in, are lying vanities, perishing, transient shadows. He walks in a vain shew; sees, teaches, is, nothing but vanity, altogether vanity; Psal. 39. 5, 6. Ezek. 13. 6. He neither considers the fading nature of all he's possess'd of, nor the everlasting Life, Righteousness and things of God, he wants. He hugg's himself as rich and happy, when, in truth, miserable, poor, blind and naked. Such fools were the Laodiceans, (Rev. 3. 17.) and the Corinthians, 1 Cor. 4. 8, 10. Both these mistake's, in embracing and waxing confident in false, and in rejecting true riches, Christ found the young Man, in; Mat. 19. 20, 22. Men reckon, they want nothing, for true blessedness, when they want every thing. Thus, foolish Men's words, swallow up themselves, or expose themselves and others to be swallow'd up, in a spirit of unchangeable darkness and death. God will take all such wise fools in their own craftiness; as knowing all their thoughts, vain; 1 Cor. 3. 19, 20. They think of, trust in, rely upon, and teach nothing but vanity: and this, in unchangeable enmity to God, and all the reproofs and instructions of true Wisdom; Prov. 1. 20,—32. They craftily and subtly defend themselves, and secure nature's head, from his spiritual Cross, Gospel-fire, and Sword, and so, swallow up, sink and drown themselves, and all that follow their words of Counsel, into everlasting destruction and perdition.*

Verf. 13. *The beginning of the words of his mouth is foolishness: and, the end of his talk is mischievous madness.*

From first to last, he sets up, and pleads for a life that's changeable

in it self, and enmity to God, as true happines. He begins, sets out, and proceeds *in this folly*, till fix'd in enmity, and so, guilty of *mischievous madness*; labouring, might and main, to render others, *Children of Hell, with himself*; Mat. 23. 15.

Verf. 14. *A Fool also is full of words; a Man cannot tell what shall be: and, what shall be after him, who can tell him?*

Abounding in words, is a character of both literal and mystical Fools, as highly conceited in their false mistaken measures of themselves. The mystical (or wise) Fool, is in total darkness, as to his eternal concerns; is wholly ignorant of the obedient Saints true blessedness; or life and state, wherein to be for ever blessed. And, as ignorant is he, as to the future most deplorable state of himself and followers, incorrigible haters of God, in eternal Death. This unutterable distress, confusion and misery (that comes after all the mirth and jollity, in his self-pleasing thought and foolish way) will be an absolute amazing surprize and disappointment to him. *Who can tell him of this, that shall come to him, after his life and race, in this world?* The truly wise spiritual Saint can. But, he'l not hear, believe, or regard his words.

Verf. 15. *The labour of the foolish wearieth every one of them, because he knoweth not how to go to the City.*

All the labour of the wise-Fool, in the restor'd righteous life and wisdom of man, for Salvation, is term'd in Scripture but bodily exercise, that profiteth little, or but for a little time, in suppressing the vile affections of corrupt nature: but, when once knowingly kept up, in wilful, unchangeable enmity to God, most highly displeasing to God; and, not only unprofitable, but utterly destructive to man. After, or by all such labours, he'l find it impossible for him to go, or get into the City, New-Jerusalem. All such will be found those mystical Dogs, Sorcerers, Whoremongers, Murderers, and Idolaters, that have loved and made, or carried on Satan's lie, from first to last, against God's truth; Rev. 22. 15. So will they be shut out of the said City, for ever; and have their portion in the lake of fire (Rev. 21. 8.) among damned Angels and Men; 2 Theff. 2. 11, 12. Mat. 25. 41.

Verf.

Ver. 16. *Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the morning.*

In letter, a fore punishment to a Nation, is a childish Ruler or King, unfit for Government, as given up to all sorts of evil and misgovernment, in his own Person, implied by *eating in the morning*, as voluptuous, in gratifying his evil sensual appetites or lusts. This is *Wo to him*, and *the Land*, under his Government. For, instead of being a *praise and encouragement to good works and workers, and a terror to evil*, as he ought, (*Rom. 13. 3.*) he will be found in a directly contrary practice. But the mystical and principal sense, here, is this: When the mystical Land, or natural State of Man, *is cleans'd or swept from filth of flesh*, and Satan rather receiv'd into this cleans'd house (*Mat. 12. 43, 45.*) then Christ, as Ruler and King, very great will be the *Wo to the said Land*. For then is Man a *slave to the Prince of darkness*; to do his will, in all things. This ruling Child, or birth of the spirit of the Devil in Man, will be found eating in the morning, or gratifying his sinful love, lust and desire, with Satan's perishing meats, and so will be establish'd with him, in unchangeable enmity to God; which brings him under the unchangeable wrath of God.

Verf. 17. *Blessed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due season, for strength, and not for drunkenness.*

In letter, where Governours are of a noble, meetly qualified temper for Rule, in a spirit of Justice and Wisdom, the Land or people are happy. The mystery, or spiritual sense, is this. *Those that are born of the spirit of Christ*, are of the Heavenly extraction and Pedigree, *Sons of Nobles* (as begotten by his Gospel-Ministers, Apostles, or messengers, in which sense, Paul calls Timothy, his Son, in the Gospel-life of Faith, *1 Tim. 1. 2.*) and indeed, Sons of the great King himself, the only Potentate, to whom, of right, all Rule belongs. His one Spirit of everlasting Righteousness and true Wisdom, fits them to be steady doers of the divine Will, in all things. So under Christ's and their peaceable, righteous Government, will the whole Land, Earth, or

World, *be blessed* ; Isa. 32. 1. And the mystical Land, Spirit, and whole person of every Saint will be blessed, under the Government of this Spirit of Christ, in himself, and themselves.

Verf. 18. *By much slothfulness the building decayeth ; and, thro' idleness of the hands, the house droppeth thorow.*

Here's a reproof of Man's negligence or sloth, under spiritual convictions of his interest, in having the new-building of him carried on a-main ; and a discovery of the great danger thereof. All favouring, or keeping up the old, hinders the new ; and so, any happy proficiency, progress, or advance towards the Kingdom of God, which the new would fit us for. If spiritual Light (that convinces Man of his great concern, to have the new-building, the heavenly house, life and clothing go on successfully and cheerily) be wholly turn'd from, despised, hated and rejected, (with all, thereby shew'd, and offer'd him) then the whole design of the new-building is absolutely frustrated, *tho' some lost*, as to the old, *has bin suffer'd* and yielded to, and there has bin some little *running well*, in following spiritual conviction-light. This Apostasy renders *all, done or suffer'd* (in obedience to such light, for a season) *vain*, wholly void, and of none effect ; Gal. 3. 4. & 5. 7. But, there's a negligence, short of absolute quitting the design'd new building, which, those, that, at bottom, are true Saints, may be found guilty of, so as to need a fresh minding them of, and *laying in them, the foundation or first principles*, towards spiritual knowledge, and the new building. Such negligence renders them scarce so much as spiritual *Babes, that otherwise might have been strong, grown Men*, in the Grace and Spirit of our Lord Jesus Christ, *fit to teach others* ; Heb. 5. 11,--14. Total Apostasy from the seen, and, as 'twere, begun new-building, razes the foundation, and puts Man under an impossibility of ever obediently looking that way, more ; Heb. 6. 4,--6. And then, if the old building in Man's own restor'd nature, holy flesh, be run down, and quitted also, (as oft it is, *by a return to his old sins* in the corrupt spirit of nature, *with the Dog to the vomit*) *then does the mystical house* of Man's immortal spirit *drop thorow*, and become totally and irreparably ruin'd, for ever ; 2 Pet. 2. 20,--22.

Verf. 19. *A Feast is made for laughter, and Wine maketh merry; but Money answereth all things.*

The restored righteous life, riches, fruitfulness and food of Man's natural state, is a *Feast* of Joy and Delight, as deliver'd out of the dismal, dark, dead state of fallen nature. But, this cheering, merry-making Feast and Wine, is but for a season, and will cease. All, in it, is perishing vanity, and the joy in it, therefore, but as the crackling of thorns under a pot, a confused noise, a short blaze, a flash of heat and light, and away goes all.

But now, distinct from this, *Money answers all things.* This Money is the true tried Gold, the durable Riches of Spiritual Life, which supplies all the needs of Man's immortal spirit, all that he can want or desire, for a Feast of everlasting Rejoycing, and true Blessedness. Neither his life, food, or clothing, in this state, will ever decay, or wax old; all will be ever new, fresh, green, and flourishing. All old things are past away, and gone. Here's the Money, answerer's all.

Verf. 20. *Curse not the King, no, not in thy thought; and curse not the Rich in thy Bed-chamber: for, a Bird of the Air shall carry the voice, and that which hath wings shall tell the matter.*

Not denying a literal; in the mystical and chief sense, the King not to be curs'd, so much as in thought, is Christ, that knows thoughts, yea, the bottom-principles, intents, and deepest, most hidden secrets of all hearts; Heb. 4. 12, 13. There's no hiding the meer imaginings of Treason against this King, nor any escaping his justly revenging hand, for it. He is God's decreed and declar'd universal Monarch of the World; Psal. 2. 6,--9. A cursing this spiritual King, in thought, is the universal practice, all mankind is found guilty of, in their natural spirit of enmity to him, corrupt or righteous, since the fall of Adam. Paul, when eminent in the restor'd righteous life of nature, was at it, in ouvert acts of Treason and Rebellion, against this King and his true obedient Subjects, Gospel-Saints. He breath'd out threatenings and slaughter against them; Act. 9. 1. In them, he persecuted this great universal King; ver. 4. Under plausible shews in holy flesh, form of
Godliness,

Godliness, Righteousness of Man, (good words and fair speeches, as if Friends, Lovers, Owners, Professors, and most dutiful obedient Subjects of this King) does such enmity, and thence, cursing of this spiritual King, lurk and cover it self. All obstinate persisters herein, will this King force, at last, to see themselves, to have bin, all along, despisers, haters, and opposers of him, and all his spiritual Counsels and Saints. This King is also the mystical rich one (whose unchangeable divine and creature-riches, Paul preached, Eph. 3. 8.) that's not to be curs'd in thy Bed-chamber, in the inmost thought of thy heart, hid under self-flattering pretences of greatest love to his person, words, and ways. His infinite divine, and all-penetrating spiritual creature-understanding discovers all. And, he has, under him, invisible Watchers over, and Observers of all the ways and actions of Men, the holy Angels, call'd here, Birds of the Air, who are able to carry a true report of the voice, or of all Men's words and demeanour, towards this unsearchably rich and glorious King. And, that which hath Wings, shall tell the matter. The good Angels, from the spirituality of their nature, swift motion, and penetrating sight (by which, eminently fitted for Christ's service) are, in Scripture, character'd as having Wings, and being full of eyes, within, before and behind, Ezek. 10. 12. Rev. 4. 6, 8. They are, hence, call'd Fowls of Heaven, and Birds of the Air, as fitted to live and move in a heavenly region, above this humane, earthly, mortal World. As Friends and Servants to Christ and his Saints, they communicate their spiritual Visions or sights of Christ, to them; and their spiritual obedience, to him, however clouded and blended with the weakness and sinfulness of their natural Man, in the whole course, way, thought, and action thereof. They also find out and report the hidden enmity, and cursing thought of implacable enemies, under whatever beautiful disguises of pretended friendship to this rich divine and spiritual King: and accordingly, tell the whole matter. These holy angelical Watchers and Observers of Men, will, at last, cut down the great Tree of all evil worldly Monarchy, and so make way for the active Reign of Christ, over all; Dan. 4. 13, 17. This, by pouring forth the vials of Wrath on all the invisible and visible powers of this World, evil Angels and Men; Rev. 16. And even then, will they leave the stump of the Roots thereof in the Earth, for Satan and his fix'd earthly party of rebellious Angels and Men (after Christ's Sabbatical

Sabbatical day or *thousand years-Reign*, upon Earth, when seven times, even the full season of *the old Serpent's confinement in the bottomless pit*, is over) to appear and make a new shew of daring opposition, as their last attempt, in *laying Siege to the New-Jerusalem City*, to fight against Christ and his Followers, in the very Resurrection. What will become of Satan and his whole party of innumerable evil Angels and Men, on this last (rather shew, then) fight, we find; *Rev. 20. 9. Fire, from God, out of Heaven, devour's them.*

CHAP. XI. V. 1.

Cast thy Bread upon the Waters : for thou shalt find it, after many days.

Here's an Admonition to the universal practice of Charity, in *doing good to all*, (but specially to the household of Faith, Gal. 6. 10.) As having a compassionate fellow-feeling with our fellow-Creatures and Brethren, in the same nature, by a free-hearted distribution of *this World's goods*. As contriving opportunities for the practice of this duty, has God given some, a super-abounding over-flow of such things, while others are destitute of the very necessities of Life. To a faithful answering his design and our duty, herein, a Blessing is promised. *He that hath pity on the Poor, lendeth to the Lord ; and, that which he gives, will he repay ; Prov. 19. 17.* See also the contrary, threat'ned ; *Prov. 21. 13. Who so stoppeth his Ears at the cry of the Poor, he also shall cry himself, and not be heard.* As for the peculiar charity to the household of Faith, Christ's little ones, as his spiritual Disciples, *this will not miss of the great reward ; Mat. 10. 42. & 25. 34,—40.* But, we should extend our charity, also, to all ; which, though it seem but as a *casting our Bread upon the Waters*, 'twill through God's promised Blessing, be found, again ; *Deut. 15. 10.*

Verf. 2. Give a portion to seven, and also to eight ; for, thou knowest not what evil shall be upon the Earth.

The practice of the said duty towards others, is oft made a seeds-time to ones-self, in such an *unfore-known time of evil*, wherein we may
be

be reduc'd to the like want. *Give, and it shall be given you. The same measure ye mete with, shall it be measur'd to you again; Luk. 6. 38.* Such retaliation, in distress, will be comfortable, when the said duty has bin well perform'd, in prosperity. So much, of the literal sence of these two Verses. In the spiritual or mystical, what's *casting Bread upon the Waters*? Obedience to the Cross, the spiritual Law whereof calls for mystical charity, even the free giving up of all the Life, Riches and fading Glory, Wisdom and Strength of our own Spirit, so as to become *poor and dead with Christ*, there, *in order to live and reign with him*, in that life, he has rais'd our Nature into. Here's the recompence of such Love, Obedience, and Conformity to Christ; a quitting our perishing life, meats and riches, for his never-perishing. *Christ himself was made poor* in our Nature, as to the mortal, first-Creation Life and State thereof, that, *thro' his exemplary poverty he might make many* (all followers of his suffering steps) *rich in God, or in the everlasting righteous life of the second; 2 Cor. 8. 9.* The kindly suffering of the natural, is the mystical seeds-time, that will bring in a blessed harvest to the spiritual Man, thro' an abounding fruitfulness in a *newness of life*; Psal. 126. 5, 6. Gal. 6. 7, 8. *He that sows to the flesh; builds his Faith, hope, and expectation, for Blessedness, on the corruptible life and fruitfulness of his but restor'd earthly natural state, will reap corruption, and eternal death. He that sows to the Spirit, shall, of the Spirit, reap Life everlasting.* All, in spiritual life, principle and fruits, the mystical Births and Children therein, *have Holiness to the Lord, written in all their fore-heads. The spirit of bondage, and her Sons*, (all Fruits, Births or Works, producible or performable in the most restor'd righteous natural state or life of the Law) have, all of them, vanity and vexation to the Worker; enmity and rebellion against the Lord, writ out upon them. All the Children there, then, are *Children of death. Except the corruptible seed of God's left-hand planting, by a first-creation, die in us*, (1 Cor. 15. 36, — 38. 1 Pet. 1. 23, — 25.) as obedient to the husbandry and plough of Christ's spiritual Cross; *the incorruptible seed of an everlasting righteous life, of God's right-hand planting in us, has no room or way made, for a springing up into its own life, activity, and fruitfulness, under the powerful, quickning influence of the same Spirit of Christ, that destroys all our earthly life and fruit, the mystical fleshly tree of good and evil, root and branch,*

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tree and fruit. *This* spiritual Love or *Charity*, is the Saint to shew to Christ (as the full and right payment of all mystical *tithes and offerings* to the true *Melchisedec* or high-Priest of God) in a universal surrender of all changeable good things in his nature, for all unchangeable good things in his Spirit of Grace; as rais'd out of the death of his slain, sacrific'd Nature, into the life of the very Priest that slay's him. But, why should he be thus charitable and obedient to Christ? *Because he know's not what evil may be, or come upon the earth* (even on all that rebelliously remain in their earthly life) under final Wrath, in everlasting poverty, want and nakedness, as to any goodness, changeable or unchangeable. A being willingly made poor there, intitles to the true durable Riches, and secures from all want, for evermore, in eternal life.

Verf. 3. If the Clouds be full of Rain, they empty themselves upon the Earth: and, if the Tree fall towards the South, or toward the North; in the place where the Tree falleth, there it shall be.

Man's natural spirit, how ever fill'd with the fading life, riches, fruits, and products thereof, at best, must be emptied of, and lose all again, or never receives an everlasting life, with the never-perishing meats, fruits, riches, and clothing thereof; *Mat. 16. 25. North and South*, here, may signify the first and second, or old and new-creation state. *Man*, in the *first*, corrupt or righteous, *fall's toward the North*, into a cold, barren, desolate, starveling condition, for ever: In the second, toward the South; has everlasting warmth and blessedness, under the joynt shinings forth of the Divine and Creature-Sun of infinite and everlasting Righteousness. *As the Tree fall's*, or Man dies, (in a fix'd enmity to God; as establish'd in his own life, corrupt or righteous; or in a spiritual life of everlasting union with (and obedience) to God) *there he shall be*; in Hell, or Heaven. Cold comfort in the former; none at all, under the scorching flames of unquenchable Wrath, which will be found to make up to incorrigibly wicked Angels and Men, a state of eternal darkness and death.

Verf. 4. *He that observeth the Wind, shall not Sowe ; and, he that regardeth the Clouds, shall not reap.*

The slothful Man, that looks upon Winds and Clouds, that are nothing but uncertainty it-self, in their motions, omit's the diligent husbanding his Ground, and *will not so sow, as to reap* any true profit or advantage to himself. In the mystical sense ; he that neglect's Christ's voice and convincing discoveries (not submitting to the spiritual husbandry of his Cross, on his earthy, natural state, to make way for the springing up of a spiritual Seed) and listen's to *the stranger's voice*, the uncertain words or reasonings of Nature, in himself or others (signified, here, by Winds and Clouds) *for sparing that life*, the true Shepherd call's for the surrender of, by death, in Sacrifice ; he, and all that so do, will find no harvest of true joy and comfort, to be reap'd by them, at last.

Verf. 5. *As thou knowest not what is the way of the Spirit, nor how the bones do grow in the Womb of her that is with Child : even so, thou knowest not the works of God, who maketh all.*

In explaining his former words, *Solomon* here uses the hidden ways of God, in forming the fleshly body of Man, and uniting his immortal Spirit with it, in the Womb. These common things, in the first creation, (over-setting Man's understanding, as to the discerning, or giving any certain account of) are but typical to the yet far more mysterious and hidden things of Christ's new-creation-workmanship, in Saints. *None know*, by the utmost improvement and skill of their own understanding, *how the Body, is form'd in the Womb* of the literal Mother, or how the Spirit (that had its radical creation and existence, from the beginning, in the mystical Womb of the Parent of Spirits) comes, in its appointed time, to be united with its Body, in the Womb. And, how much shorter must Men come, of discerning the yet more undiscernable, mysterious works of God (who maketh all things, in both Creations or Worlds, *Heb. 1. 2.*) as forming and setting up *his Spiritual, Heavenly, Eternal things*, in Man, by his new-creation-workmanship ? The effects of the literal Wind are seen, *tho'*

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not known whence it comes, or whither it goes ; so are the effects of the new-creating Spirit of Christ, in, and upon all, born of it ; Joh.3.8. As an irresistible Whirlwind, it tear's down the earthly building ; and blow's up by the roots, the fleshly tree of a perishing life, in Saints ; and then, by the second, new-building-operation of it, does it make them new Vessels, fill them with new-Wine, even its own Spiritual, Kingdom-Life of everlasting Righteousness, thro' which, they become meet habitations of God ; Ephes. 2. 22. Now, if Man be ignorant of his natural make, or how the distinct parts of his being are brought together, into a personal union in him, by a first-creation ; much more, is he, of the abundantly more mysterious way and things of his new-creation birth.

Verf. 6. In the morning sow thy Seed, and in the evening withhold not thine hand : for, thou knowest not whether shall prosper, either this or that, or whether they both shall be a like good.

Here's a confirmation of the said spiritual Truth. *In the morning* (or, under Christ's first and earliest spiritual Convictions, and Revelations or Discoveries of himself to thee, in his spiritual Life) *sow thy Seed* ; or, readily use all diligence to make way for Christ's speedy influencing and quickning up his own *Incorruptible Seed* of Spiritual Life in thee. Let not thy earthy, natural, *carnal mind*, be hard'ned against Christ, but break, and kindly melt away under him ; that what hinders, being removed, his spiritual Seed may spring up, in thee. This, done by us, is call'd *our sowing that spiritual Seed, as the works* wrought in the quickned up life thereof, are called *our works* in God, and God's in us, (*Isa. 26. 12. Joh. 3. 31.*) *works of Grace*, in the second-Covenant life ; not of Nature, in the first. *And, in the evening, withhold not thine hand*, or natural spirit, from sacrifice. For, this is it, hinders the spiritual Seed from springing up, towards an hopeful Harvest. And so, will the evening state of darkness and death to Nature, be turn'd into an everlasting morning-light and life, *in the spirit of Grace*. For, *thou knowest not*, &c. Man's receiving spiritual Light, by which, Christ, in his spiritual life, is shew'd and offer'd him, is call'd *a beginning in the Spirit, a partaking of the Holy Ghost, and tasting of the good* (living) *Word of God* ; Gal. 3. 3. Heb. 6.

4, 5. Then is he upon his trial, for Eternal Life or Death, as obedient or disobedient to the said spiritual Light. And accordingly, will he be evil or good, barren or fruitful to God. Delivering up the natural spirit, to death, is the only way to its becoming *fruitful to God, in a newness of life*; Rom. 6. 4. & 7. 4. So, as rais'd into the life of the spiritual Man, *do both the natural and spiritual become a like good, in a life of everlasting Righteousness*. While Man is doubtful, under the darkning, demolishing death-work of the Spirit or Cross of Christ, on his Nature, what will be the issue, (as *Job* for some time, was) whether everlasting blessedness or misery; the Light or Voice of the Spirit, listen'd to, will inform, *that both will prosper, and be a like good*, both natural and spiritual Man, thro' the death and resurrection of the former into the quicken'd up life of the latter. So, there will be a joynt birth of life, springing up in the whole person of the Saint, from the quickned spiritual Seed, and both crucified and quicken'd earthly. But, spiritual Light resisted, and life rejected, Man's earthly state, however righteous, becomes that *curst mystical Earth, whose end is to be burn'd*; Heb. 6. 7, 8.

Verf. 7. Truly, the Light is sweet; and, a pleasant thing it is, for the eyes to behold the Sun.

The light of the literal Sun, is pleasant to the bodily eye: But the days of darkness will be many, after Man is cut off, by the death of the body, from such sight and pleasure. The certain foresight of this, can't but much allay his present delight. In mystery, Christ is the Sun, or original of all first-creation intellectual light and life. By his shining into Man, does he render him *wise, strong, and honourable* in his own restor'd nature. So becomes Man *joyful* and fruitful therein. Yet, all this light, life, and joy therein, will pass away, also; as well as that of the bodily state. And, the succeeding days of darkness will be many, even to all eternity, as to those that never submit to the way of coming to experience Christ, in an higher and better light and life, shew'd and offer'd them. The cross of Christ, in love or wrath, seizes and takes away all fading first-creation light or goodness, from every Angel and Man, good or bad. This *Solomon* farther declares,

Verf.

Verf. 8. But, if a Man live many years, and rejoyce in them all; yet let him remember the days of darknes; for, they shall be many. All that cometh, is vanity.

Let a Man live never so long in the light and joy of a first-Covenant state, under the mystical first-creation Sun, or first-Covenant spirit and communications from Christ, or *shinings forth upon his Tabernacle*, there; (*Job 29. 2, 4.*) he must consider and remember, that all this will be gone, and *everlasting darknes* succeed, if Christ be not receiv'd in that spiritual life, which will scituate him under his beamings forth, as a Divine and spiritual new-creation Sun of infinite, eternal and everlasting Righteousness, Light, Brightness, and Glory.

Verf. 9. Rejoyce, O young Man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but, know thou, that for all these things, God will bring thee into judgment.

Solomon, here, farther confirms his needful Caution, for duly remembering the many days of darknes, that will succeed in the room of all fading first-creation light, literal or mystical; and all delight, or rejoycing therein: *Know, that for all this, God will bring thee into judgment.* This word is directed to two sorts of People; such as live wholly in the corrupt spirit of nature, gratifying only their bodily life, lust, eye, and other senses, with the visible objects and comforts of this world, represented by the light of the literal Sun. After the largest experience hereof, he bids them, at their peril, go on; but, be sure, God will bring them into judgment, for all such things. And, his judgment on them, will bring those days of darknes upon them, which will be many, even eternal darknes and death. But, the young man, here, chiefly meant, is Man, in the youthful flourish of his own restor'd nature, and fruitful exercise of it, in a first-Covenant life. If he refuse to part with all this, under the Cross, to live and walk with God (under the yet more excellent new-creation Spirit of Christ, or mystical Sun of everlasting Righteousness) eternal darknes and death will come upon him, also, in conclusion, as well as on the other. When such pro-

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voked God, to give them up to their own self-chosen way (so that he'll no longer deal with them, in Mercy, or wait to be gracious to them; but swear in Wrath; they shall never enter into his rest) they have nothing certain, to expect, but fiery indignation, for ever, (Heb. 10.26,27) which will turn all their light, life, and comforts, into unchangeable darkness and death.

Verf. 10. Therefore remove Sorrow (Heb. anger) from thy heart, and put away evil from thy flesh; for Child-hood and Youth are vanity.

To prevent the said sad Judgment, Solomon advises Man, *to remove Sorrow or Anger from his heart, under, and against the death-work of the Cross, upon nature. Be not offended or griev'd at this dispensation of God, which is the only way, in the methods of his Wisdom, for Salvation. Put away such Sorrow or Anger, and be quietly, yea, gladly, with Paul (Gal. 16.14.) obedient thereto, as the only way to everlasting Joy. Joh. 16.21,22. The pangs of Death to the natural Spirit, figur'd by the Woman in travel, will vanish, on the birth of the spiritual Man-child in it, and its quickning up into the new life of the said Child, the true manly new-Creation life of Christ and God. Our natural man, under the Cross, ought to put away Sorrow and Anger, not reckoning its present sufferings fit to be compar'd with the joy of spiritual life, set before us, the exceeding weight of Glory, that is to follow. Thus did Christ himself, and Paul reckon; Heb. 12.2. Rom. 8.18. 2 Cor. 4. 17. All struggling, Sorrow, and Anger, under the Cross, makes it more uneasy. Obediently submit to Christ, herein, and his Yoke will be found easy; and Burthen, light. Mat. 11. 28,—30. Those that learn of him, will be meek, lowly, and quietly submit to his Cross, and Father's Will and Command, therein, as he did. 'Tis the rebellious fleshly mind, that's troubled, cries out, and is angry and offended at this dispensation, as unwilling to submit to this spiritual Law of the Cross; is ready to say to Christ, for this spiritual, as Zipporah to Moses for the literal circumcision, a bloody Husband art thou unto me. Exod. 4. 25, 26. t. For, Childhood and Youth are vanity. All the time of Man's non-age, in first-Creation life, at best, the mind is carnal or fleshly, which is enmity to God (Rom. 8. 7.) as found in a contrari-*

ety to the spiritual Law and mind of *Christ*. Hence, man's whole work, desire, thought, design, and counsels therein, are nothing but *folly and vanity*. In the but restor'd first-Covenant righteous life of the Law, and utmost youthful Vigour, Activity, Flourish, and Fruitfulness thereof, *is even the true Saint, but as a Servant*, in Child-hood, non-age and minority, ignorant of any such life he has the incorruptible seed of in him, wherein to be *Heir of all*; Gal. 4. 1. All, *Job, Paul*, or any Saint has had, but in that restor'd Spirit of bondage or of the Law, has bin found *Vanity*; and *they* themselves, at best, therein, *altogether vanity*; Psal. 39. 5. *Such Childhood and Youth are vanity* it self; has nothing but vanity in it. Its Life, Works, Fruits, Wisdom, Righteousness, are nothing but vanishing shadows of the Creature-life, Wisdom, Righteousness, and *things of God*.

CHAP. XII. V. 1.

Remember now thy Creatour in the days of thy Youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Here's a farther reason, for Man's remembring his Creatour, in the youthful season of his bodily life; and, as figur'd by that, the youthful vigor and flourish of his Spirit, in the restor'd righteous first-Covenant life thereof. Christ is a twofold Creatour of blessed Angels and Saints, by a first and second-Creation-workmanship, upon them; of all other Men, Angels, and things, a single Creatour, by a first-Creation-workmanship, only: The former, Eph. 2. 10. Col. 1. 18. the latter; 16. As *first-born of every Creature* (ver. 15.) fountain of all creature-being and life, did he comprehend the immortal Spirits of all Angels and Men, as radically existing in him, (v. 17.) which are sent forth by him into a personal subsisting, at their appointed seasons. *He that created all things, is God*; God the Mediator, in his conjunctive divine and creature-nature; Job. 1. 1, 3. Heb. 1. 2. & 3. 4. His creature-spirit is the fountain of all other creature-beings, and the immediate hand, by which, brought forth in their distinct subsistencies and visibilities. In all, does he fulfil the will of the infinite Divinity,
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who said, Let there be this, that, and t'other, and accordingly were all things created, visible and invisible, answering the existing beings, given them in the Womb of the Mediator's vast original creature-being. And, as Angels and Men have their natural beings, so, that natural first-covenant light and life, from Christ, which fits them for the right exercise of their beings. As perfect natural beings, with a perfect natural life, breath'd into, and set up in their Spirits, were they the product of Christ's first-creation-workmanship, upon them. They receiv'd their Beings, Light, and Life, from him. Saints, over and above all this, receive from him, a spiritual, everlasting righteous life, and are made spiritual Vessels, or fitted receptions thereof, by his second or new-Creation-workmanship. The fountain of this being and life, is also in himself, as head of the Church; Col. 1. 18. The incorruptible seed (1 Pet. 1. 23.) of this new life, was cast into their Spirits, from the date of their radical existing in the invisible creature-womb of himself, the parent of Spirits, in pursuance of the free thought and purpose of the divine mind. The actual quickning up this Seed, or giving them eternal Life, is, what Christ purchas'd for them, (by the obedient death and sacrifice of his own assumed perfect, spotless, but changeable first-creation state) and is the builder of them up, in. So, in all things, hath he an everlasting pre-eminence, over them.

In reference to both these Creations, or Worlds, first and second, natural and spiritual (*Heb. 1. 2.*) Solomon says, *remember Christ*, as both thy natural and spiritual Creatour, bringing thee forth, according to the methods of God's Wisdom, *first, in a natural state*, by a first-creation; *and afterwards, in a spiritual*, by a second; 1 Cor. 15. 46. This twofold Creation, David acknowledg'd, too wonderful and oversetting to his understanding, as to the taking any right measures thereof, or putting any meet value, upon. *When he consider'd the thoughts of God*, in reference to the single first-creation of all; and then, his twofold-creation of Saints; he concludes *the sum of them to be too great, to take or give a distinct and full account of. They are more in number than the sand*; Psal. 139. 14,—18. Man's due remembrance his Creatour, that has done such wonderful things for him, imports an obedient submitting to his dispensations, for the accomplishing his designs, and rendering him truly blessed, in a state of unchangeable union with him, and well-pleasing obedience to him. Since the fall, has Christ, as Redeemer, laid

laid a yet farther and greater Weight of obligation upon Men, *to remember him, as their Creatour*, so as to yield a ready, universal obedience to his spiritual Law, which always was the undispensable duty of Angel and Man, before the fall, as well as since. By that Law, is the life of Nature, at best, or in whatever condition, to be given up in sacrifice to God, by his priestly hand, that has, from all the said rights and obligations, a title thereunto. Since our fall, we receive our lost righteous natural Life or State, afresh, by his Redemption-Work, as a first benefit of his death. So are we bound to use our whole beings, *bodies and spirits*, in such restor'd Life, and then death and loss of it for a better, *in obedience to his command, and conformity to his example. We must not live in, or do our own will, but his (that died for us)* by the death of ours; 1 Cor. 6. 19, 20. 2 Cor. 5. 14, 15. *Christ, now, is to be remembred as Redeemer, as well as Creatour*; 2 Timi. 2.8. By the death of nature in himself, he has purchas'd the lost righteous life of it, for us. Hereby are we a-new put on the trial, for obedient surrender thereof, for his spiritual, Resurrection-life, as the full benefit, and principal design of his death. *Man, then, is so to remember his Creatour and Redeemer*, as to make the right use of his restor'd natural State, by yeilding up his old, for *Christ's newness of Life. This is the only way of putting away all evil from his flesh, or rooting out all enmity to God's Spirit, that's now inseparable from the life of nature, at best.*

t. *While the evil day's come not, &c.* That is, before God, in Wrath, blast the most fruitful, youthful, vigorous, joyful state of thy natural spirit, bringing mystical decays, gray hairs and old age upon it, *so as to make thee find or take, no longer, any pleasure therein.* All the beauty and desirableness thereof, shall fade away, and be consumed; as all the goodness or desirableness of the body, in the literal grave. See both, as one is the figure of the other; Psal. 49. 14. And, then also, as fix'd in enmity, will men find themselves not only strip'd and depriv'd of all good or comfort, but under the positive inflictions of unchangeable wrath. Of this most sad condition, and God's most righteous proceedings towards them therein, have we a full account in the following words,

Verf. 2. *While the Sun, or the Light, or the Moon, or the Stars be not darkned, nor the Clouds return after the Rain :*

Ver. 3. *In the day when the Keepers of the House shall tremble, and the strong Men shall bow themselves, and the Grinders cease, because they are few ; and those that look out of the windows, be darkned :*

Ver. 4. *And the Doors shall be shut in the Streets ; when the sound of the grinding is low ; and he shall rise up at the voice of the Bird, and all the Daughters of Musick shall be brought low.*

These expressions do represent the weak, decay'd state of Man, in old age, which brings sorrow and darkness upon him, and, at length, a period to his bodily life, and all sensual delights. And, this figuratively points at the like mystical decay, gray hairs, old age, and death, brought, as God's displeasure, on the most righteous, fruitful life of Man's spirit, under the Cross. But, all these marks of God's displeasure, on our natural body and spirit, as found in enmity to him, are the effects of his everlasting kindness to obedient Saints, as the very means and way of translating them into his everlasting righteous, spiritual creature-life. For a season, Saints rejoice in their enlighten'd nature, as *Law-servants*, finding delight in the literal and mystical *Sun, Moon, and Stars* of this World. But, they are made obedient to God's dispensation of turning the light of this mystical *Sun, Moon, and Stars*, as well as literal, *into darkness*, to their spirits, as well as bodies, in both which, *there's a time appointed for all Men once to die* ; Heb. 9. 27. The mystical death of the spirit, and all decays, of a tendency thereunto, does *Salomon* figure out, here, by the decays of the body, in the declining age thereof. *The keepers of the House that will tremble ; and the strong Men, that shall bow themselves*, outward limbs and parts of the Body, figure out the inward Senses and intellectual Powers of the natural spirit, as operating by the Organs of the Body. The decays of bodily life, in all the parts and powers thereof, are felt and experienc'd also by the inward faculties and powers of the Spirit, that are exercis'd by them. Hence, old Men grow weak, feeble, and imperfect in the operations thereof ; and so, are brought back again, into the condition of Children. Inward and outward Powers and Senses of body and spirit, *tremble and bow themselves*, in the literal and

and mystical old age of both. *The Grinders will cease ; and, those that look out of the Windows, be darkn'd.* The outward and inward senses and instruments (by which, man has taken in the supplies of Light and Comfort, from the sutable objects of both, in the visible and invisible parts of this World) will fail, and become altogether unfit for such use and service. *Then the Doors shall be shut in the Streets, &c. ver.4. And all the Daughters of Musick shall be brought low.* All the joy and delight of Man's youthful flourish in mind and body, shall be turn'd into a painful, restless, comfortless, wearisom condition ; all former pleasures and delights, into *labour and sorrow* ; Psal. 90. 10. Man's most concerning duty then, is, to listen to God's way, for the receiving *his fresh Oyl, or holy Anointing, that will give an everlasting newness of Life, Vigour, Strength, and Beauty, to his whole person, wherein to feed upon never-perishing Meats, the delights of the Sons of God.* If the rain of spiritual convictions, and beamings-forth of spiritual Light, be disobediently rejected and turn'd from ; *after them, will the clouds of God's final Wrath come upon Men, from the same hand or spirit of Christ, that caused the Rain thereof to fall, and the Sun to shine upon them, while it was, to day, with them ;* Mat. 5. 45. Heb. 3. 15.

Verf. 5. *Also, when they shall be afraid of that which is high, and fears shall be in the way, and the Almond-tree shall flourish, and the Grasshopper shall be a burthen, and desire shall fail : because Man goeth to his long home, and the Mourners go about the Streets.*

Here's an account of the deplorable condition of the incorrigibly wicked, under the Cross, in final wrath. *They shall be afraid of that which is high,* that is, of Christ, *the high and Almighty King, coming forth in the brightness, glory, and irresistible power of his Divine and Spiritual creature-life, to destroy all Rebels against his Kingly Gospel-Spirit. In such his appearance, will he be everlasting destruction to foes, and Salvation to friends ;* 2 Theff. 1. 7,—10. This high Lord, *the man Christ Jesus, will manifest himself in the infinite Majesty of his Divinity, and summon all Men and Angels before him, to receive, answerable to the things done by them, in obedience to, or rebellion against his Gospel-spirit, and divine Will, in the Body, or earthly State, in their day, on earth.* What a maze and consternation, enemies will be

then found in, see, *Rev. 6. 15*,—17. Self-exalting Men, with the mystical *Rocks and Mountains*, they'l have recourse to (the supream evil *Powers of this World*, the Devil and his Angels) must both and all, *proud helpers*, (*Job. 9. 13.*) *And helped, stoop, bow, and inevitably fall under the great Wrath of this universal Monarch.* Then will they be fill'd with fears; in their self-chosen way, as undeniably discover'd in the evil thereof. And then, *the Almond-tree shall flourish, and the Grasshopper be a burthen.* The state they have chosen, in enmity to God, shall be their curse and punishment, in the most flourishing life thereof, represented by the fruitful *Almond-tree, and that Grasshopper, which shall be a burthen*, as a sign and remembrancer of the warm Summer or flourishing season, they once enjoy'd in the said natural State. All this will encrease *their burthen*, because they'l find all the goodlines thereof, faded away; and, all their *desire* towards, or delight in it, *failing*, and ceasing, because it can afford, no longer, any comfort or satisfaction to them. All objects of desire and delight to the natural life of body or spirit, shall, by the wrath and curse of God, *cease and fail them, for ever*; *Rev. 18. 14.* And then, as their sorrowful complaint, *shall they go to their long home, and the Mourners go about the Streets.* To their eternal home, the Tophet, Place, or State of everlasting torment, under wrath, must they go, where to go *mourning and weeping, for ever, about the streets of that accursed Babylonish City*, made up of innumerable Angels and Men, unchangeably set to do and be evil, in their earthly life of nature, as fix'd in unchangeable enmity to God and his heavenly *Spirit of Grace*.

Verf. 6. Or ever the silver Cord be loosed, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel broken at the Cistern.

In these dark, mystical Words, the said Truth is farther signified. The four obscure literal expressions, here, may fitly signify the dreadful Judgments of God, on every part of Man's immortal being, (figur'd by the dissolved parts and powers of bodily life) when once their Trial, and his Patience towards them, are come to a period. Christ's convincing discoveries of himself, by spiritual Light, in the divine and creature-Beauties, Riches, Glories, and Fulnesses of his blessed

fed Person, were as *silver Cords of love*, by which, they should have bin drawn and bound fast to him, *in that Spirit or Principle of the new and everlasting Covenant, which is called Love*; 1 Cor. 13. Rom. 13.8, —10. *This Love, this Gospel-spirit is the fulfiller of the Law of God*, in every point, in every sense of it, literal and mystical; in the utmost extent, and to all intents and purposes, to God's well-pleasing, and man's Salvation. Out of the *golden Bowl* of his heavenly creature-spirit (*Zech. 4.2.*) has Christ pour'd forth the holy Oyl of spiritual Light, into the mystical *Pitcher* of Man's natural spirit; which, abus'd and turn'd from, *the said Silver Cord is broken*, spiritual Light withdrawn; all sight of Christ, and converse with, or knowledge of God, therein and by, cut off. So, *the said Pitcher is broken*, rendered incapable of receiving or holding such spiritual Waters or Convictions, any more. And, *the Fountain*, whence they flow'd, shall be stopp'd up, against them. And then, *the Wheel*, by which, in mercy, the said Waters were drawn forth and convey'd to them, *will be broken at the Cistern*, and turn'd into a *Wheel* or dispensation of Wrath, to them; God having put an end to his dealing with them, in a way of Mercy, and Trial. By the same hand or Spirit of Christ, by which, Grace is shew'd and offer'd, will God pour forth his Wrath on all wilful, obstinate despisers of his Love. The same thing seems signified by the Prophets *breaking the staff of beauty, and the staff of bands*, as tokens of God's refusing to have any more to do, with that rebellious house of Israel, that *by playing the harlot with their own Beauty*, (*Ezek. 16. 15.*) or doting on their own fading Glory, in the restor'd righteous life of the first-Covenant, despis'd and rejected Christ, as, by the light of the second, shew'd and offer'd (as a spiritual Lord and Husband) to them, in an everlasting Life and Union, signified by *Bands*; *Zech. 11. 10, 14.* On this, God refuses to have any more to do with them, in either Covenant, having set up themselves, with the Devil, in the first, in unchangeable enmity to him and the second.

Verf. 7. *Then shall the dust return to the Earth, as it was : and the spirit shall return unto God who gave it.*

See Chap. 3. 20. *Dust*, here, signifies the mortal earthy life of the natural

natural spirit, as well as body of man. As depriv'd of all the fading goodness thereof, must the *immortal beings* of incorrigibly wicked Angels and Men, *return to God*, and stand before him, to receive his righteous sentence and full execution thereof, as subjects of his unquenchable wrath. From the deep sense hereof, *Solomon* cries out again, as in the beginning of his Book, Chap. 1. 2.

Verf. 8. *Vanity of vanities (saith the Preacher) all is vanity.*

All, in the first-creation, worldly state of Angel and Man, *is vanity*; no life, beauty, goodness, glory, wisdom, righteousness, thoughts, belly or meats, desires or desirables, words, works, &c. but what are *perishing vanities*. Man (and Angel too) in the highest honour and attainments of their natural make and state, are *altogether vanity*; Psal. 39. 5, 6. 'Tis then inexcusable madness and folly in both, to pitch, by their final choice, for true happiness, short of the convincingly shew'd, and graciously offer'd new-covenant life of Christ and God. Doting on their own glory, will render them *vessels of dishonour and everlasting contempt*.

Verf. 9. *And moreover, because the Preacher was wise, he still taught the people Knowledge; yea, he gave good heed, and sought out, and set in order many Proverbs. 1 King. 4.32.*

Solomon, in the infallible Spirit of Truth, declar'd the deep, hidden things, and Spiritual Truths of God. All Divine and Spiritual things are *Mysteries, Parables, and dark-sayings*, to the highest natural capacity of Angel or Man. 'Tis only in the infallible light or spiritual wisdom and understanding of Christ, (communicated to, and set up in Man or Angel, by his new-creating-workmanship upon them) such Kingdom-things or mysteries can ever be discern'd or judg'd; 1 Cor. 2.10, 14, 15. *To spiritual Saints only is it given, to know such things*; Mat. 13. 11. *To them, (any Men, in their own understanding) it is not given*. In the infallible creature-spirit of Christ, men come to see the fellowship of the *Myster*; (Ephes. 3. 9.) or the mysterious fellowship of Divine and creature-nature in Christ's wonderful Person. Hereby, the most dark parable of God's infinite Divinity,

nity, becomes known and seen to Saints. Christ himself is the supream Preacher, Discoverer, and Declarer of all. And, by a portion of his infallible creature-spirit, are Saints qualified to receive, such visions or sights of God, as he exhibits to them; and to declare them to others.

Verf. 10. *The Preacher sought to find out acceptable words; and that which was written, was upright; even words of Truth.*

Here's a farther account of the same thing, by Solomon, as a type of Christ, the supream Apostle, Angel or Messenger, and High-Priest of God, the highest and chief Preacher of the divine mind, to Angels and Men. He finds out (and furnishes his true spiritual Disciples and followers, with) meet, *acceptable words*, ways and means, for revealing or opening *the mysteries* of infinite Divinity, which remain seal'd up, from all first-creation understanding. *The whole Counsel, and all mysteries* of the infinite divine Spirit, are engraven in the Tables of Christ's twofold creature nature, *root and branch* (in the heavenly and glorified earthly life thereof) so as to be seen and read or understood, by all spiritual Angels and Men. All the words of *this living creature-word*, Spirit, or *Book of God* are acceptable to God, and to obedient Angels and Men. *This Book* (in personal union with the Divinity, whose Book it is) was shew'd John, open'd by the Lamb slain, as to changeable first-creation life, and rais'd into the second. *On the opening thereof, blessed Angels and Saints fall down and worship the Lamb, for opening this Book of acceptable words to God, and right words of comfort and Salvation to them; Rev. 5. 5,—14.* By a right reading or understanding of these words of the reveal'd or open'd Book, are other Saints, with Solomon, qualified to preach them. This, Paul experienc'd, by Christ's powerful touching and raising him, into a right spiritual understanding of such words, in a newness of life and strength, with Daniel, (*Act. 9. 6. Dan. 10. 18, 19.*) on which, he became a Preacher of his unsearchable Divine and Creature-riches, (*Ephes. 3. 8.*) in right words, acceptable to God and Men, as shewing the true way of Salvation, in which only, men can be acceptable to God, and truly blessed. Such words, (*as the new-Wine of the spiritual Vine-tree*) are *obeying to God and Man; Judges 9. 13.*

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Verf. 11. *The words of the Wife are as Goads, and as Nails fastned by the Masters of Assemblies, which are given from one Shepherd.*

Here are summ'd up, the Truths, spoken, in reference to Christ and Saints, as Christ is *the great Master of such Assemblies*, and *great Shepherd of his sheep*, setting up, and using others, under him, in this high service. Christ and his wise-hearted, right-spirited Ministers under him, are the only *Preachers of such Words, as will make wise unto Salvation*. Such words, as goads and nails, are fastned by such Masters of Assemblies, in the hearts of obedient Hearers, that have an *incorruptible Seed* of the same Wisdom, in them. The words of Man's or Devil's wisdom, *Princes of this World, that come to nought*, (1 Cor. 2.6.) signify worse then nothing; even that that natural State, they have set up, in unchangeable enmity to God, is eternal Life. But *the words of God's Wisdom, are not yea and nay, but only yea and amen*, 2 Cor. 1.17, —20. *Words of infallible Truth and everlasting Life, fastned by Christ himself*, immediately; and mediately, *by other Masters of Assemblies, under him*.

Verf. 12. *And further, by these, my Son, be admonished: of making many Books there is no end, and much study is a weariness of the Flesh.*

What are these *many Books*, without end, or to no end? and, *much study or reading, that's weariness to the flesh*? Both signify the unprofitable labour in Man's Wisdom, that can never attain the right knowledge of *spiritual Mysteries, the glorious Truths or things of the Kingdom of God*. Yea, that Wisdom is the very *vail on Man's heart*, that hinders his sight, as to any such things. In that wisdom *can Man never see beyond, no nor to the end of what's to be abolish'd*. So, set's up in the fading Life, Goodness or *Glory* of that first-Covenant State; *that's to be done away*, and utterly abolish'd out of all Angels and Men; 2 Cor. 3.13. Christ, when he had taken *this fleshly Vail, rent it, in himself*; Heb. 10. 20. By the death of our natural spirit, at best, can it be so rent in us, as to make way for our spiritual sight of heavenly, eternal things, *things of God. Where-ever Moses or the Law, yea,*
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and whole Scripture is read, by such as have this Vail on their Hearts, a single, uncrucified, natural, first-Covenant Understanding, they see nothing but letter, old Testament, or first-Covenant sense of all Scripture; *nothing of the Spirit, new Testament, or second Covenant and spiritual meaning, in all*; 2 Cor. 3. 13,—15. The enlighten'd fleshly, first-Covenant Jews, or Lawyers, saw nothing of Gospel-mysteries, couch'd under Moses's typical Law-writings; by which, even he, they trusted in, condemn'd them, as Rejecters of all spiritual Truths or Mysteries, by him, therein declar'd. Job. 5. 45,—47. They saw the literal, but did not believe the spiritual sense of (and things in) Moses's Writings; the proper objects of spiritual Faith, discerning, or understanding. They refus'd the way of having such an understanding brought a-float, in them; the death and loss of their own. Hence, such enlight'n'd Professors, with their Teachers and Rulers, not knowing Christ, nor the voices of Moses, and their own Prophets, which were read, and expounded, every Sabbath day, became the unhappy fulfillers of them, only, in contradicting, blaspheming and crucifying him, for witnessing asserting and declaring the very spiritual Truths and Mysteries of Moses and the Prophet's Writings, concerning himself, or his mysterious, wonderful, all-comprehensive Person. Act. 13. 27. What then is such a Man like to arrive at, or come to, as to the doing himself or other's good, in the way of Salvation, that understands not one tittle of the saving or spiritual sense of any Scripture? What amount all such a Man's reading, study, labour, preachings, writings, books, or whatever he can say or do, thro' his whole life, in but that Law-wisdom, that's the very black and thick, darkning Vail, upon him, keeping him under a perfect impossibility of ever finding out any one spiritual Mystery or Truth, in all Scripture? No man, in that foolish-wisdom, ever receives the spiritual or Gospel-Testimony of any Scripture, Job. 3. 32. *A becoming a Fool*, as to that Wisdom, is undispensably necessary, in the methods and contrivements of God's Wisdom, to a becoming wise unto Salvation, that is, spiritually wise, in God; so as to understand all things; 1 Cor. 1. 20. & 2. 14, 15. & 3. 18, 19. & 4. 10. None of the divine and spiritual Things, or Mysteries of God the Father, and of Christ the Son! (Col. 2. 1.) knoweth, conceiveth, perceiveth, receiveth any Man, save in spiritual Light or new-creature Understanding; far,

they can only be spiritually discern'd; 1 Cor. 2. 11, — 14. All the mysterious Truths or Things of God (engraven in the creature-spirit of Christ, the living Word or Book of God; or signified in the Transcript or Copy thereof, his written Oracles or Scriptures of Truth, the holy Bible or Book of God) are perfectly shut up from (and therefore as perfectly shut out by) Man's wisdom, in all his pretended Divinity-preachings and Writings, under the disguising title of a Minister of the Gospel. Of whose Gospel? Christ's? A likely matter! The dark Law-veil is upon his heart, as to all Christ's Gospel-matters. No humane improvements of that Wisdom (by cultivating Education-arts, or means, possible) signify any thing, save a being more confident and strongly arm'd, to fight Satan's Battels against Christ's Gospel, in defence of that, he preach'd, at first, to *Eve*. How dark and ignorant were the wise and learned Jewish Teachers, as to all the things in Christ's Gospel-ministry or teaching, which ignorant, unlearned (*Act. 4. 13.*) Fishermen and Women (under the teaching-Influence of Christ, by which, a spiritual Understanding was waken'd and set up in them) clearly understood? *Solomon*, therefore, advises Men to cease from the unprofitable, Mercenary, trading labour of their own Understanding, (unprofitable, save only for the gratifying their worldly Interest, by bringing in rewards and honour from Man, to them) as ever they hope to make any right work on't, at preaching, and interpreting the Scriptures. They must wait for the *Inspirations of the Almighty*, to give or set up in them a spiritual Understanding; *Job 32. 8.* Otherwise, preach and write, while they will, the whole Scripture, as to the whole counsel of God, or spiritual, saving Sense, Truths, and Mysteries thereof, is a Book seal'd, to them; *Isa. 29. 11.* Neither learned, nor unlearned (*ver. 12.*) as to the Wisdom of Man, can read, or understand it. So, all man's Toil and Study, in his own tossing, rolling, fluctuating spirit, under the mystical wind or inspiration of the very spirit of the Devil, must needs be unprofitable, as to his own or others true Blessedness; and very wearisome to his flesh, or whole man, in his but restor'd natural State, a fleshly, first-covenant Law-life, Righteousness, and Wisdom. He and his blind Followers will meet with final disappointment, as to all their self-pleasing hopes and expectations, therein. After all their confident preaching, hearing

ing, labouring, and walking in their own spirit, in the light of the kindled fire, or Law-zeal thereof, and compassing themselves about with the sparks, (Works or best Fruits perform'd or produced by them, therein) will they be all forc'd to lie down, for ever, in Sorrow, under Wrath; *Isa.* 50. 11. He that quit's all that old name and life, they trust in, and trusts wholly in the new life or name of the Lord, is sure to meet with a perfectly contrary issue, & reward, in a state of eternal Blessedness; *ver.* 10. Those that find themselves, weary and heavy laden, in this unprofitable, toilsom course, in their own Wisdom, which is but bodily exercise, or exercise of the vile, natural body, and state of life, (*1 Tim.* 4. 8. *Phil.* 3. 21. *1 Cor.* 15. 44, 45.) Must and will come to Christ, for spiritual Life and Understanding, who will make way for the springing up of the incorruptible Seed thereof (where it is) by renting the fleshly Law-vail, and pulling down the earthen Partition-wall, between them and him (in his spiritual Gospel-life) by the demolishing Work of his Cross. So alone, can they come to see and enjoy him, with all his divine, heavenly, spiritual Things and Truths, as their true Rest and Blessedness, for ever. *Mat.* 11. 28,—30. Never had Christ's Gospel, in primitive Gospel-times, at best, any national reception, or owning and countenance. *Constantine's* owning and embodying it with the Laws of the Empire, so as to bring it under the *Erastian* protection and guardianship of the civil Magistrate, was the foundation of Antichristianism. 'Tis more then sorely and dangerously suspicious, that all variety of humane Undertakers at Gospel-preaching (that can thereby find a worldly self-interest, gratified, in accumulated worldly Honours and Riches) will, at bottom be found Satan's Gospel-ministers, and Apostles, *2 Cor.* 11. 13,—15. *Mat.* 24. 24. And herein, the grossest idolatrous pretenders to Christ's Gospel, fare best; and, the more refined still, worse and worse; yet, all get something (whereas *Paul*, worth millions of them, labour'd with his hands to supply his own and other's wants; *Act.* 20. 34.) under the God of this World, whose interest they most certainly carry on, and serve, against Christ and his Gospel, in all their clashing varieties, think or say what they will.

Verf. 13. *Let us hear the conclusion of the whole matter ; Fear God, and keep his Commandments : for, this is the whole duty of Man.*

Man ought so to fear God, as to be found a right keeper of his Commands. This is Man under a double obligation for, as the work of God's hands, at first ; and as redeem'd out of the Fall, since. Yea, all imaginable ties and obligations are upon him, for performing this result and total sum of all instruction and Duty ; Fear God, and keep his Commandments. These Commands, joyn'd with the true fear of God, were most exactly kept and observ'd by Christ himself ; even his Father's Commands for his (and his followers) laying down the fading Law-life of Nature, that they may take it up again, in and with the everlasting righteous Gospel-life of his spirit of Grace ; Joh. 10. 17, 18. & Joh. 14. 15, 21, 23. From the true Sonly fear of God, and love to his Mercy, or unspeakable Gospel-gift of eternal Life, must we hate, and do judgment (or, receive and also execute God's righteous Sentence of Death, 2 Cor. 1. 9.) on our most restor'd Law-state of Nature. By such humbling our selves to the death of our Nature, at best, can we come to walk, as Enoch, with God, in his Spirit of Grace, that's in unchangeable harmony of mind and will, with his infinite divine Spirit. Mic. 6. 8. How can two Men, walk together, (and how much less, God and man) except they be agreed ? This is the concluding sum of all, God requir's of us, That we obediently keep and do all his Commands, in his never-sinuing or erring Spirit of everlasting Righteousness and infallible Truth. The best works or fruits, done or brought forth in our Law-life of enmity to God, can never answer his requirings of us. Can we love him, with all our heart, soul, mind, and strength, in a spirit of direct enmity to him ? Luk. 10. 27. Direct contradiction. The Gospel-spirit of Grace, call'd Love, is the fulfiller of the whole Law, mind and will of God ; Rom. 13. 8, -10.

Verf. 14. *For, God shall bring every work into Judgment ; with every secret thing, whether it be good, or whether it in be evil.*

Rom. 2. 16. 2 Cor. 5. 10. The Man Christ will be found able to do
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all this; *Heb. 4. 12, 13.* The sad consequents of rejecting the advice given, (v. 13.) will be eternal misery, torment, and vexation of spirit, on the irrecoverable loss of all the fading goodness or comforts of the natural state; and, an eternal exclusion from the once fairly shew'd and offer'd never-fading goodness and glory of a spiritual, eternal life of everlasting righteousness. This will be concluded by God's infallible Spirit of Truth, whose Authority (*when Christ appears Judge himself, on his Throne*) shall, no longer, be questioned or disputed, (as all along this World, in Satan's reign and man's day, it has) but *every tongue shall confess it, as of right, belonging to the Man Christ; Joh. 5. 22, 27. Phil. 2. 11.* The undeniable truth of his righteous Judgment, will have a universal acknowledgement from all good and evil Angels and Men. By the irresistible beamings-forth of the light of that Spirit, (wherein he will judge and pronounce the Sentence of God's infinitely just and righteous mind and will) *shall the Books of all hearts and consciences be forc'd open or unlock'd, so as to make enemies themselves, witnesses for him, against themselves, on their amazing forc'd remembrance of, and his setting all their innumerable sins and abominations, naked and open, in the view of themselves and all others. And then will Christ, also, open his own infallible Book of Records, in which he has registred and set down, in indeleble characters, from first to last, (according to the divine sight and judgment of God) all, done by, or found in every Angel and Man, good or bad; Rev. 20. 12, 13. The Books of all Men's and Angel's Consciences will be opened, and then Christ's own Book, the Book of Life, out of which, all Men shall be judged according to their works.* Out of, and by all these Books, will God's Judgement pronounc'd on Men, be found, clearly and undeniably righteous. For, the Records in the hearts and consciences of men, will be found in exact harmony with what's written in God's own Book, which will lay the evil creature, under undeniable guilt, and just condemnation, to the silencing and stopping every blasphemous mouth of iniquity. And then, also, shall the secret hidden spiritual Life of Saints, with the well-pleasing right works and fruits thereof (unobserv'd and un-own'd, yea, blasphem'd by enemies) be open'd and manifested to all, for their eternal justification. All secret evils, that have lain hid in enemies, under all fair shews in
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holy flesh; and all the secret good works of Spiritual Saints, that have lain hid under the marr'd visage of their crucified natural man, shall be brought into publick and general view. *So will the incorrigibly wicked be sent, as justly condemned persons, into everlasting punishment; and, the unchangeably Righteous, into Life eternal; Mat. 25. 31, -46.*

F I N I S.

E R R A T A.

PAge 102. line 31. for *the in*, read, *in the*. P. 176. l. 1. f. *dul*, r. *duly*. P. 323. l. 16. f. *common*, r. *common*. P. 380. l. last, f. *creation* r. *Cretian*. Some lesser mistakes, and in stopping, are left to the ingenuous Reader.

